

Internal Operating Regulation
Postgraduate Programme “Religious Studies and Intercultural
Research”

Regulation of the Postgraduate Programme
of the Department of Social Theology and Religious Studies
of the National and Kapodistrian University of Athens
titled “Religious Studies and Intercultural Research”

The Internal Operating Regulation of the Postgraduate Programme of the Department of Social Theology and Religious Studies of the National and Kapodistrian University of Athens, titled “Religious Studies and Intercultural Research,” was approved by the 9th meeting of the Departmental General Assembly on 24 February 2025.

The Senate of the National and Kapodistrian University of Athens

Having regard to:

1. Law 4957/2022 “New Horizons in Higher Education Institutions: Enhancing Quality, Functionality, and Societal Engagement of HEIs, and other provisions” (Government Gazette A’ 141), especially Articles 79–88 as amended and in force.
2. Ministerial Circular 135557/Z1/1-11-2022 of the Ministry of Education and Religious Affairs on implementing Law 4957/2022 regarding the organization and operation of postgraduate programmes and other matters.

3. Joint Ministerial Decision 18137/Z1/16-02-2023 “Determination of Conditions and Procedures for Organizing Distance-Learning Postgraduate Programmes in HEIs” (Government Gazette B’ 1079).
4. Law 4386/2016 “Provisions on Research and Other Matters” (A’ 83), as amended and in force.
5. Presidential Decree 85/2013 “Establishment, Renaming, Reorganization of Schools and Establishment of a Department at NKUA” (A’ 124).
6. Law 3374/2005 “Quality Assurance in Higher Education. ECTS – Diploma Supplement” (A’ 189), especially Articles 14 and 15.
7. Ministerial Decision Φ5/89656/B3/13-8-2007 “Implementation of the ECTS” (B’ 1466).
8. Excerpt from the minutes of the Departmental Assembly of Social Theology and Religious Studies (9th meeting, 24/2/2025).
9. Excerpt from the minutes of the NKUA Postgraduate Studies Committee (18/3/2025).
10. Excerpt from the minutes of the NKUA Senate (9th session, 2/4/2025).
11. The fact that no expense is incurred to the State budget.
12. The fact that the provisions of this document do not pertain to any administrative procedure for which registration in EMDD–MITOS is required.

decides:

The establishment and operation, as of the 2025–2026 academic year, of the Postgraduate Programme of the Department of Social Theology and Religious

Studies at NKUA titled “Religious Studies and Intercultural Research,” under Law 4957/2022 and the NKUA Postgraduate & Doctoral Studies Regulations, as follows:

ARTICLE 1. STRUCTURE AND BODIES

1.1 At the University level: the Postgraduate Studies Committee and the Senate.

1.2 At the Department level:

1.2.1 The Departmental Assembly, responsible for:

- a) Proposing to the Senate (via the Postgraduate Committee) the establishment, modification, or extension of the programme.
- b) Appointing the Director and members of the Coordinating Committee.
- c) Forming admissions evaluation committees and approving enrolments.
- d) Assigning teaching duties.
- e) Forming thesis examination committees and appointing supervisors.
- f) Confirming successful completion and awarding the degree.
- g) Approving the programme’s annual report.
- h) Any other statutory responsibilities.

1.2.2 The Coordinating Committee (CC), consisting of the Director and four faculty members with related expertise, responsible for:

- a) Monitoring and coordinating programme operation.
- b) Preparing the programme budget.
- c) Proposing teaching assignments.
- d) Advising the Departmental Assembly on operational matters.

1.2.3 The Director, appointed for a two-year term, renewable, who:

- a) Convenes and chairs the CC.
- b) Proposes issues to the Assembly.
- c) Ensures implementation of CC and Assembly decisions.
- d) Coordinates teaching and administrative work.

1.3 The Department Secretariat provides all administrative support, including admissions processing, financial records, secretarial support to the CC, grade entry, etc.

ARTICLE 2. AIM AND SCOPE

2.1 The programme offers an interdisciplinary education in Religious Studies and Intercultural Research, focusing on:

- a) History, theology, and institutions of religions;
- b) Religious culture in relation to intercultural education;
- c) Interdisciplinary approaches combining religious studies with social sciences;
- d) Leadership, law, and economics in church administration.

2.2 Objectives:

The programme aims to provide high-level postgraduate education and specialization across theological and religious studies fields. It seeks to develop research and analytical skills, connect religious traditions with contemporary socio-political dynamics, intercultural dialogue, research methods, and applied knowledge. It also expands graduates' career prospects through deep specialization and interdisciplinary skills across various sectors.

2.2.1 In public administration and international organizations: as specialist experts, analysts or advisors in government agencies, public enterprises,

international organizations, NGOs and intergovernmental policy-and-social-issues research centers.

2.2.2 In religious bodies: filling key roles that require specialized knowledge of religious, cultural and social issues in religious organizations, ecclesiastical institutions and religious legal entities.

2.2.3 In mass media and communications: as journalists, international-relations and political-developments analysts, columnists and producers of scientific or cultural programmes specializing in religious and intercultural topics.

2.2.4 In religious cultural-heritage management: working on the management and promotion of religious monuments, archives, museums and cultural routes, through public bodies or private initiatives, to preserve and showcase religious cultural heritage.

2.2.5 In education and research: as teachers, university researchers, trainers in lifelong-learning centres and educational institutions—especially in intercultural-education settings.

2.2.6 In international relations and diplomacy: in embassies, international organizations, foreign-policy think tanks and diplomatic missions.

2.2.7 In political strategy and analysis: as political analysts, political-communication advisers or strategy consultants in policy-research organisations.

2.2.8 In tourism and travel: as cultural managers, guides specialising in religious and cultural tourism, and in organisations that develop and promote cultural routes.

2.2.9 In justice and social welfare: as specialists in religious freedom, human rights, social cohesion and intercultural mediation.

2.3 Learning Outcomes:

2.3.1 The programme aims to familiarize students with research methodologies for studying religious phenomena and intercultural relations. Students are introduced to contemporary theoretical approaches and the field's methodological tools.

2.3.2 The programme provides the necessary theoretical and methodological foundation for those wishing to pursue doctoral studies.

2.3.3 Graduates acquire specialized knowledge and analytical tools for interpreting and addressing contemporary religious and cultural issues, while developing skills that support their academic and professional advancement.

2.3.4 The programme equips students with the competencies needed for leadership, operational and advisory roles in organisations, institutions and bodies active in the fields of religion, cultural management and intercultural communication, meeting the demands of the global labour market and the digital knowledge society.

ARTICLE 3. POSTGRADUATE DEGREES

3.1 To obtain the Diploma of Postgraduate Studies (DPS), each postgraduate student must attend and successfully be examined in twelve (12) of the courses offered by the programme and complete a postgraduate diploma thesis, thereby accumulating ninety (90) ECTS.

3.2 The programme awards a Diploma of Postgraduate Studies (DPS) in “Religious Studies and Intercultural Research” with the following specializations:

1. History, Theology and Institutions of Religions

This specialization focuses on the systematic study of the historical development, theological thought, and institutional structures of various religious traditions.

2. Religious Culture and Intercultural Education

This specialization studies the cultural expressions of religions and their use in intercultural education and communication.

3. Applied Theology and Social Sciences of Religion

This specialization explores the relationship between theology and social sciences in the study of contemporary religious phenomena.

4. Leadership, Economy, and Law of the Church

This specialization examines the administrative, economic, and legal aspects of church organization and operation.

3.3 The degrees are awarded by the Department of Social Theology and Religious Studies of the National and Kapodistrian University of Athens.

3.4 The Diploma of Postgraduate Studies is accompanied by a diploma supplement in Greek and English, in accordance with applicable regulations.

ARTICLE 4. ADMISSION CATEGORIES AND QUOTAS

4.1 Holders of a first-cycle degree from domestic Higher Education Institutions or equivalent foreign institutions recognized by the Interdisciplinary

Organization for the Recognition of Academic Titles and Information (DOATAP), in accordance with applicable law.

4.2 The maximum number of admitted students to the programme is one hundred (100) per academic year: 25 for Specialization A (History, Theology and Institutions), 25 for B (Religious Culture and Intercultural Education), 25 for C (Applied Theology and Social Sciences), and 25 for D (Leadership, Economy, and Law of the Church). This number is considered manageable to provide high-quality services based on student-to-instructor ratios, effective use of facilities, and available programme resources, as well as the labour market prospects of graduates.

4.3 In addition to the above, one (1) member per year from the categories EEP, EDIP, or ETEP is admitted if their work at the Institution aligns with the programme's subject.

4.4 IKY scholars and foreign scholars funded by the Greek state in the same or related field are admitted without entrance exams if they meet the programme's admission criteria.

4.5 The programme's interdisciplinary nature allows candidates from diverse academic backgrounds, provided they demonstrate interest in the study of religious phenomena and intercultural relations.

4.6 If applicants exceed the quota, selection is based on the criteria set in the programme regulations to ensure academic excellence and interdisciplinarity.

ARTICLE 5. ADMISSIONS PROCEDURE

5.1 Student selection is carried out in accordance with applicable legislation, the NKUA Postgraduate and Doctoral Studies Regulation, and this decision's provisions.

5.2 Each June and, if needed, each September, the Department Assembly issues and posts an admissions call on the Department's, Faculty's, and University's websites. Applications and required documents are submitted to the Department Secretariat by the announced deadline, which may be extended by Department Assembly decision.

5.3 A selection committee of at least three faculty members who teach in the programme is appointed by the Department Assembly.

5.4 Required documents:

- Application form
- Curriculum vitae
- Copy of ID (front and back)
- Degree certificate or proof of completion
- Undergraduate transcript of records
- English language proficiency certificate (level B2 or higher)
- Two recommendation letters
- Research proposal for the postgraduate research topic
- Scientific publications or conference presentations (if any)
- Proof of professional or research activity (if any)

- Greek language proficiency certificate for foreign candidates
- DOATAP recognition for foreign degrees (if required)

5.5 Foreign candidates without DOATAP recognition follow the statutory verification procedure.

5.6 Evaluation criteria and weights:

- Bachelor's degree grade: 25%
- Performance in relevant undergraduate courses: 15%
- Research proposal and scientific adequacy: 20%
- Foreign language proficiency: 10%
- Publications and research activity: 10%
- Recommendation letters: 5%
- Oral interview: 15%

5.7 The committee ranks candidates and submits the list to the Department Assembly for approval. Successful candidates must register within thirty (30) days of the decision.

5.8 In case of tie (rounded to the nearest integer on a 100-point scale), tied candidates are admitted up to 10% above the quota.

5.9 If admitted candidates do not register, alternates are admitted in ranking order.

ARTICLE 6. DURATION OF STUDY

6.1 The standard study duration is three (3) academic semesters: two for coursework and one for the thesis.

6.2 Each semester consists of thirteen (13) weeks of instruction and three (3) weeks of examinations. The thesis may be submitted during the third semester once coursework is completed.

6.3 A total of ninety (90) ECTS are required: thirty (30) per semester of coursework and thirty (30) for the thesis.

6.4 Part-time study is possible upon justified application and Department Assembly approval. Eligible candidates include:

- a) Students working at least twenty (20) hours per week;
- b) Students with disabilities or special educational needs;
- c) Students who are athletes affiliated with registered sports clubs under Law 4714/2020, under conditions:

- (i) Achieving 1st–8th place in national individual championships with at least twelve athletes and eight clubs, competing in top two divisions in team sports, or participating in youth or senior national teams in European, world, or other international competitions under the Hellenic Olympic Committee;

- (ii) Participation at least once during their studies in Olympic, Paralympic, or Deaflympic Games.

Such students may register as part-time upon application approved by the School Dean. Part-time duration cannot exceed twice the standard duration.

6.5 Extensions may be granted up to the number of standard semesters, making the maximum allowable duration six (6) academic semesters.

6.6 Students who have not exceeded the maximum duration may suspend studies for up to two consecutive semesters for serious reasons (e.g., military service, illness, maternity leave, study abroad), upon justified application. Suspension suspends student status and no participation in educational activities is allowed. Suspension periods do not count toward the maximum duration. At least two weeks before the end of suspension, students must re-register. Early termination of suspension is allowed under specified conditions, with an application filed at least two weeks before the second suspension semester.

6.7 Duration of suspension or extension is reviewed and approved case by case by the Coordinating Committee, which recommends to the Department Assembly.

ARTICLE 7. DISTANCE EDUCATION

7.1 Synchronous distance education: The programme uses a blended learning approach—30% in-person instruction and 70% synchronous online. The Coordinating Committee decides the format. Activities requiring physical presence, such as fieldwork or participation in cultural and religious events, are excluded. The NKUA Digital Governance Unit provides support, including data protection oversight.

7.2 Asynchronous distance education: Asynchronous distance learning may be used for up to twenty-five percent (25 %) of the programme's credit units.

NKUA maintains an electronic platform accessible to people with disabilities, through which asynchronous distance-learning services are provided. On this platform, teaching materials for each course are posted, including:

- Lecture notes
- Slide presentations
- Multimedia materials
- Bibliographic references
- Exercises and assignments
- Case studies
- Topics for discussion and reflection

All educational materials are supplied exclusively for students' learning and are protected under Law 2121/1993 on copyright, provided the relevant conditions are met. Special care is taken to ensure accessibility for students with disabilities by offering alternative formats (e.g. audio renderings of texts, video captions, etc.).

Asynchronous distance learning complements and supports synchronous teaching, offering flexibility in the learning process and opportunities for deeper study of the subject matter.

Student assessment for each course is conducted through the tools supported by NKUA's eClass platform (eclass.uoa.gr). Each student must have at least a desktop or laptop computer capable of running the required distance-learning applications (Webex, Zoom).

ARTICLE 8. EXAMINATIONS AND ASSESSMENT OF POSTGRADUATE STUDENTS

8.1 Each academic year is divided into two semesters (winter and spring), each consisting of thirteen (13) weeks of instruction and three (3) weeks of examinations. Courses from both semesters may be retaken during the September examination period.

8.2 Should a scheduled course be unable to take place; it shall be rescheduled. The makeup date and time will be posted on the programme website (<https://religious-studies.soctheol.uoa.gr/>).

8.3 Attendance at lectures, seminars, and laboratory exercises is mandatory. A student is deemed to have attended a course (and thus may sit its exams) only if they attend at least 75% of its contact hours. Failure to meet this requirement obliges the student to retake the course in the next semester it is offered.

8.4 Assessment methods include:

- Written or oral exams at the end of the semester
- Research papers
- Seminar presentations
- Participation in research projects
- Laboratory exercises
- Midterm progress tests

8.5 Assessment methods are determined by the course instructor. Grading is on a scale of 1–10, with a passing grade of 5. Exam results are announced within

four weeks of the exam. Repeated delays by an instructor are reported by the Programme Director to the Departmental Assembly.

8.6 In emergencies or force majeure, alternative assessment methods (e.g., electronic written/oral exams) may be employed, provided the integrity of the process is ensured.

8.7 Alternative assessment methods for students with disabilities or special educational needs may be applied following a decision by the Coordinating Committee and the recommendation of the Department's Accessibility Committee, in line with the Accessibility Unit's guidelines.

8.8 Students who fail a course may retake it in the September examination period. If they fail again, they must retake the course in the next semester it is offered.

8.9 If a student fails the same course more than three times, the procedure mandated by applicable law applies.

8.10 Grade corrections are permitted only in cases of obvious clerical or arithmetic error, upon written request by the instructor and decision of the Departmental Assembly.

8.11 Students who fail a course or exceed the absence limit must retake the course. Failure in two or more courses in September, or failure to appear without valid documented reason, results in expulsion from the programme by Departmental Assembly decision.

8.12 At the end of each semester, postgraduate students evaluate each course and instructor according to procedures established by the institution under the Quality Assurance Unit (MODIP).

8.13 Written exam scripts are kept by the course instructor for two (2) years; thereafter they are destroyed by Assembly procedure unless pending legal, disciplinary, or administrative action.

8.14 To calculate the degree grade, each course's weight—its number of ECTS credits—is taken into account. The ECTS credits of a course serve as its weighting factor. The degree grade is computed by multiplying each course grade by its course's ECTS credits, summing these products, and dividing by the total ECTS credits required for the degree. Mathematically:

$$\frac{\sum_{k=1}^N (\text{Grade}_k \times \text{ECTS}_k)}{\sum_{k=1}^N \text{ECTS}_k}$$

where:

- N = number of courses required for the degree
- Grade_k = grade of course k
- ECTS_k = ECTS credits of course k
- $\sum \text{ECTS}_k$ = total ECTS credits required for the degree

8.15 Diploma classifications are:

- Excellent: 8.50–10.00
- Very Good: 6.50–8.49
- Good: 5.00–6.49

8.16 Diplomas are awarded in a public ceremony attended by the Rector (or deputy), Dean, Department Chair, Programme Director, and eligible students.

ARTICLE 9. MASTER'S THESIS

9.1 The master's thesis is assigned after successful completion of all coursework and is prepared during the third semester, demonstrating the student's ability to address a topic in religious and intercultural studies.

9.2 The thesis must be individual, original, research-oriented, contribute to scientific knowledge, and demonstrate depth of literature review, critical thought, and synthetic analysis, following official programme guidelines.

9.3 The student submits a proposal to the Coordinating Committee with the proposed title, supervisor, and abstract. The Committee appoints the supervisor and forms the three-member examination committee. The thesis may be written in Greek and/or English by agreement.

9.4 The thesis title may be modified upon justified student request and supervisor approval; modifications require Departmental Assembly approval.

9.5 The final thesis must be submitted to the examination committee at least twenty (20) days before the defense date; defenses are public.

9.6 Supervisors and committee members may be:

- Members of Teaching and Research Staff (DEP), Special Educational Staff (EEP), Laboratory Teaching Staff (EDIP), or Special Technical Laboratory Staff (ETEP) involved in the programme.
- Emeritus Professors or retired DEP members of NKUA or other HEIs.
- Collaborating professors or adjunct instructors.
- Visiting professors or researchers.

- Researchers and specialists from recognized research centers.

9.7 Approved theses are uploaded to NKUA's "Pergamos" Digital Repository.

9.8 If a thesis contains original publishable results, upon request of the supervisor and student, only the abstract may be posted for a specified period.

ARTICLE 10. RIGHTS AND OBLIGATIONS OF POSTGRADUATE STUDENTS

10.1 Postgraduate students enjoy all rights and benefits of undergraduates, except free textbooks, until the end of any granted extension.

10.2 Accessibility for students with disabilities or special needs is provided via the Accessibility Unit (<https://access.uoa.gr/>).

10.3 The Career Office offers guidance on careers and job market connections, focusing on interfaith and intercultural communication sectors (<https://www.career.uoa.gr/ypiresies/>).

10.4 Students are encouraged to participate in departmental research activities, conferences, seminars, and international projects promoting interfaith and intercultural dialogue.

10.5 The Departmental Assembly may expel students for:

- Exceeding the absence limit
- Failing courses and not completing the programme
- Exceeding maximum study duration
- Violating academic ethics

- Non-payment of tuition

- Voluntary withdrawal

10.6 Expelled students receive a certificate of completed and passed courses.

10.7 Students may join EU mobility programmes or bilateral exchange agreements for coursework or thesis research.

10.8 The programme supports student participation in research promoting interfaith dialogue and intercultural understanding.

10.9 Students must adhere to the NKUA Code of Ethics and maintain academic integrity.

10.10 End-of-semester course and instructor evaluations by students contribute to programme improvement.

10.11 Students may request a diploma supplement in Greek and English.

10.12 Tuition fees: €1,000 per semester (total €3,000); extension semesters €250 each.

ARTICLE 11. TUITION FEE EXEMPTION

11.1 Up to 30% of students may be exempted from tuition based on financial or social criteria and first-cycle excellence; exemptions apply to one programme only.

11.2 Exemption applications are submitted after admission; financial status does not affect selection.

11.3 Those holding other scholarships or non-EU citizens are ineligible.

11.4 The Departmental Assembly reviews criteria and issues reasoned decisions on exemptions.

11.5 If law sets an age limit, the date of birth is considered as 31 December of the birth year for fair administration.

11.6 EEP, EDIP, and ETEP members admitted over quota per Article 4.3 are exempt from tuition.

11.7 Families up to second degree have a 50% tuition reduction for the second and subsequent members.

11.8 Exemption applicants must submit all required documentation per legislation.

11.9 Decisions are communicated promptly; rejections may be appealed within ten (10) days.

11.10 Exempted students retain all programme rights and obligations.

ARTICLE 12. SCHOLARSHIPS AND AWARDS

For the completion of their studies, students may receive scholarships and awards.

12.1 These scholarships are divided into:

a) Excellence scholarships (up to two), which are awarded to the programme's top students based on their performance in first-semester courses. These scholarships exempt recipients from tuition fees for the last semester of taught courses.

Conditions:

Nomination for excellence scholarships may be submitted by postgraduate students who have completed half of the standard study duration. Candidates must not hold a salaried position in the public or private sector nor receive a scholarship from any other body for the same period.

Criteria:

- Academic performance in courses (with an average grade ≥ 8)
- Successful completion of all courses according to the curriculum
- Individual and family income

In the event of a tie and identical income, a draw is held. If a student declines the scholarship, it is offered to the next ranked candidate.

Procedure:

After the call, students submit to the Department Secretariat an application accompanied by the following documents:

- 1) Detailed transcript of grades
- 2) A signed declaration via the gov.gr platform stating: “I do not hold a salaried position in the public or private sector nor receive a scholarship from any other body for the same period.”
- 3) Recent tax clearance certificate (individual and family)

The Programme Coordinating Committee reviews the applications and submits its recommendation to the Departmental Assembly, which makes the final decision.

b) Work-study scholarships. The Departmental Assembly may grant up to three work-study scholarships for auxiliary teaching duties in undergraduate programmes to postgraduate students, depending on intake and financial capacity, upon recommendation of the Coordinating Committee.

The amount may cover part or all tuition fees and is calculated based on actual hours worked. The hourly rate is decided annually and communicated to students.

Funding may be charged to project budgets funded by private, international, or own resources under Article 230 of Law 4957/2022, as well as co-funded NSRF projects.

Conditions, criteria, and procedure follow those of paragraph 12.1(a) for excellence scholarships.

Auxiliary teaching duties include assisting faculty with teaching, supervising undergraduates, conducting tutorials, laboratory exercises, proctoring exams, and grading assignments.

12.2 Excellence Awards:

The programme may award excellence awards to the top three students of each cohort upon completion of the first and second semesters, following Committee recommendation and Departmental Assembly decision. Awards have no financial value and are signed by the Programme Director and Department Chair.

Conditions:

- Average grade of ≥ 8 in first and second-semester courses

- Successful completion of February (first semester) and June (second semester) exams during standard study period

Procedure:

After June grades, the Committee ranks students by average and recommends the top three to the Departmental Assembly for awards.

Average calculation formula for scholarships and awards:

$$\bar{M} = \frac{\sum_{k=1}^N \text{Grade}_k \times \text{ECTS}_k}{\sum_{k=1}^N \text{ECTS}_k}$$

Grade_k: grade for course *k*

ECTS_k: credits for course *k*

ARTICLE 13. INFRASTRUCTURE AND FUNDING

13.1 For the programme's operation, the Department's facilities at NKUA shall be allocated, including:

- a. Lecture halls of the Faculty of Theology with audiovisual equipment.
- b. Faculty library with books and journals on religious studies and intercultural research.
- c. Department laboratories.
- d. Department IT infrastructure and computer equipment.

13.2 The Department Secretariat provides all administrative and secretarial support for the programme.

13.3 Programme funding may come from: tuition fees; donations, sponsorships, and financial grants; endowments; research project funds; own institution resources; state budget or public investment; any other legal source.

13.4 Tuition fees are paid by the student or a third party on the student's behalf as provided in the programme's establishment decision.

13.5 Funds are managed by the Special Account for Research Funds (ELKE) of NKUA.

13.6 Fund allocation:

a) 30% of tuition revenue retained by ELKE, including its administrative retention. For non-tuition revenues, the corresponding ELKE rate applies.

b) Remaining revenue covers programme operating expenses.

13.7 Allocation aims for programme sustainability and effective support for teaching and research.

ARTICLE 14. TEACHING ASSIGNMENTS / INSTRUCTORS

14.1 Teaching duties are assigned by Departmental Assembly decision to:

a) Faculty members, EEP, EDIP, and ETEP of the Department or other HEIs, for additional workload if tuition is charged.

b) Emeritus professors or retired faculty.

c) Visiting professors.

d) Adjunct instructors.

e) Visiting researchers.

f) Researchers and experts from research organizations under Law 4310/2014 or other institutes.

g) Renowned scientists with specialized knowledge in the programme's field.

14.2 All instructor remuneration is from programme funds; state or public investment payments are not permitted. Rates are set by the Departmental Assembly. Faculty may receive additional pay if they fulfill minimum duties, same for EEP, EDIP, and ETEP.

14.3 Doctoral candidates may be assigned auxiliary teaching duties under supervision.

14.4 The assignment of teaching duties for the Graduate Programme (ΠΜΣ) is made by decision of the Departmental Assembly, upon recommendation of the Coordinating Committee of the Graduate Programme. The Assembly's decisions on the distribution of teaching duties must include, at a minimum, the following information:

a) the full name of the instructor;

b) their status (e.g. member of the Regular Faculty, Special Laboratory Teaching Staff, Special Technical Laboratory Staff, etc.);

c) the type of teaching duty assigned to each instructor (course, seminar or laboratory);

d) the number of teaching hours per course, seminar or laboratory.

14.5 The distribution of teaching duties takes place before the start of the academic year for both the fall and spring semesters. If it is not possible to allocate duties for both semesters at the same time, the decision shall be taken before the beginning of each respective semester.

14.6 Instructors who are on educational leave or suspension of duties may still provide teaching services to the Graduate Programme, if they deem their schedule allows it and, in light of the prevailing conditions, it is essentially and practically feasible—an issue to be decided by the competent authority on a case-by-case basis.

ARTICLE 15. PROGRAMME OF STUDIES

15.1 The Graduate Programme begins in the winter semester of each academic year. Each study semester (fall or spring) consists of thirteen teaching weeks and three examination weeks.

15.2 To earn the Master's Degree, a total of ninety (90) ECTS credits is required. Specifically, each semester carries thirty (30) ECTS. All courses are compulsory and are taught weekly. Students must follow the course sequence set out in the curriculum. Lectures are four hours long; courses are organized by semester in the order shown in the programme.

15.3 The language of instruction is Greek and, in exceptional cases (e.g. visiting foreign faculty), English. The master's thesis may be written in Greek or English, subject to the Coordinating Committee's decision.

15.4 During their studies, postgraduate students must attend and pass courses, engage in research activities and scientific writing, and prepare a master's thesis.

15.5 The master's thesis is undertaken in the third semester and is credited with thirty (30) ECTS.

15.6 Courses are delivered either in person or by distance learning, in accordance with applicable legislation.

15.7 The indicative course schedule by specialization follows.

Specialization A: History, Theology and Institutions of Religions

Title	ECTS	Hours
Research Methodology and Scientific Writing	5	39
Biblical Theology and Intercultural Life of the Mediterranean	5	39
Patristic Theology and Christian Anthropology	5	39
Digital Methods of Analysis and Critical Edition of Biblical Manuscripts	5	39
The Church of Greece as a Factor of Nation Formation and Cultural Identity	5	39
Ancient Greek Religion and Philosophy	5	39
Total	30	

B' Semester

Title	ECTS	Hours
Canon Law, History and Theology of Ecumenical Councils	5	39
History, Institutions and Theology of Islam	5	39

Comparative Law of Judaism, Christianity, and Islam (Sources and Marriage Law)	5	39
History and Theology of Eastern Religions	5	39
Christian Theological Literature and the Arab-Islamic World	5	39
Dogmatic Structure of Religious Traditions	5	39
Total	30	

C' Semester

Title	ECTS	
Master's Thesis	30	
Total	90	

Specialization B: Religious Culture and Intercultural Education

Title	ECTS	Hours
Research Methodology and Scientific Writing	5	39
Communication Theology	5	39
Bible and Literary Studies	5	39
Comparative Religious Thematography - Bible and Art	5	39
Eastern Religions in the West	5	39
Cultural Psychology of Religion	5	39
Total	30	

B' Semester

Title	ECTS	Hours
Biblical and Early Christian Aesthetic Expression in the Mediterranean Region	5	39
Intercultural Education and Inclusive Education	5	39
Religious Visual Arts	5	39
Topics in Philosophy of Religion	5	39
Religious Rhetoric and Cultural Diversity	5	39
Critical Reading of Hagiographic and Hymnographic Texts	5	39

Total	30	
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C' Semester

Title	ECTS	
Master's Thesis	30	
Total	90	

Specialization C: Applied Theology and Social Sciences of Religion

Title	ECTS	Hours
Research Methodology and Scientific Writing	5	39
Religious Laws and Human Rights	5	39
School Religious Education in the Public Sphere in the 21st Century	5	39
Geopolitics of Religion: Theoretical Approaches and Practical Applications	5	39
Dogmatic Tradition and Political Theory	5	39
Religion and Political Philosophy	5	39
Total	30	

B' Semester

Title	ECTS	Hours
Theology and Literature	5	39
History of Religious Thematic Art	5	39
Dialogue between Theology and Psychology	5	39
Religions and Ecology	5	39
Religion, Identity, Politics and Postmodernity	5	39
Neurotheology and Cognitive Psychology of Religion	5	39

Total	30	
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C' Semester

Title	ECTS	
Master's Thesis	30	
Total	90	

Specialization D: Leadership, Economy, and Law of the Church

Title	ECTS	Hours
Research Methodology and Scientific Writing	5	39
Ecclesiastical Epistolography and Etiquette	5	39
Organization and Administration of Ecclesiastical Legal Entities	5	39
Church and Social Solidarity Networks	5	39
Ecclesiastical Leadership and Human Resource Management	5	39
Canonical Law and Principles of Economic Administration and Utilization of Church Property	5	39
Total	30	

B' Semester

Title	ECTS	Hours
Theological Communication and Media	5	39
Institutions and Structures of the Church of Greece	5	39
Religious Diplomacy and Soft Power: Trends and Strategies	5	39

Organization of Missionary Action and Dialogue with the Modern World	5	39
Religious Tourism and Psychosocial Symbolism	5	39
Ecclesiastical Prosopography and Leadership Practice Models	5	39
Total	30	

C' Semester

Title	ECTS	
Master's Thesis	30	
Total	90	

Course Descriptions

Research Methodology and Scientific Writing

This course covers the theory and practice of scientific research and writing, introducing the principles of research methodology based on academic standards and ethics. It addresses source evaluation, modern methods for collecting research and bibliographic material, data recording, applying appropriate processing techniques, and analyzing the methodology and stages of qualitative and quantitative research. It includes organized research design and selection of suitable research method, aiming to establish the conditions for reliable and well-substantiated scientific writing.

Biblical Theology and Intercultural Life of the Mediterranean

This course examines biblical theology and intercultural interactions in the Mediterranean region. Its goal is to understand the theological concepts and social dynamics that shape the area's cultural landscape. Content includes an introduction to biblical theology, focusing on its key concepts and historical development, and a study of cultural and religious exchanges in the Mediterranean, especially between Athens, Jerusalem, Alexandria, and Rome. It explores social and cultural dimensions such as social structures and cultural practices, and the influence of religion on daily life and social relationships. It also analyzes contemporary challenges like interfaith dialogue and prospects for peaceful coexistence and cooperation.

Patristic Theology and Christian Anthropology

This course offers a systematic and structured approach to the field of Patristic Theology and Christian Anthropology. It defines the concept of 'Father' based on church tradition and focuses on the main milestones of Patristic Theology from the second century to the present. Emphasis is placed on the anthropology

of the Greek Fathers and the classic triptychs 'God–World–Human' and 'Mind–Logos–Spirit.' Special units study dialectical pairs from patristic sources, such as 'Church and Society' and 'History and Eschatology.' Through research on patristic writings, it investigates how Christian anthropology has responded to other, ancient and modern anthropological narratives.

Digital Methods of Analysis and Critical Edition of Biblical Manuscripts

This course focuses on the experimental and laboratory application of modern technological methods for researching biblical manuscripts, as well as training in their use. It centers on understanding the various aspects of handwritten biblical tradition from a religious studies perspective, familiarizing students with diverse digital analysis and imaging technologies, and applying digital methodologies to examine different manuscript production techniques. Themes covered include:

- a) Introduction to Digital Technologies
- b) Study of Digital Humanities methods
- c) Application of digital technologies to various types of biblical scrolls, manuscript codices, and palimpsests
- d) Techniques for creating digital critical editions of biblical manuscripts.

The Church of Greece as a Factor of Nation Formation and Cultural Identity

This course focuses on the study of the decisive role played by the Church of Greece in shaping modern Greek national consciousness and forming collective cultural identity. Through interdisciplinary approaches, it examines the theological, historical, and institutional factors that contributed to the close connection between Orthodox tradition and national narratives, as well as the impact of this association on contemporary Greek society. Students investigate

how the structures, theology, and social activity of the Church of Greece influenced the formation of ethno-religious identity from the Ottoman period to the modern era. Critical historical turning points, such as the 1821 Revolution, the establishment of the independent Greek state, and subsequent institutional developments, are studied to highlight the reciprocal relationship between church life and nation formation. Emphasis is also placed on analyzing the Church's cultural imprint in areas such as education, the arts, and social structures, allowing students to gain an in-depth understanding of the multifaceted interactions between religion, history, and culture.

Ancient Greek Religion and Philosophy

This course offers a systematic study of the historical development of ancient Greek religious tradition and its connection to the evolution of philosophical thought in the ancient world, where questions about the divine became the subject of philosophical reflection. It examines:

- a) The theoretical expressions of ancient Greek religion (popular and spiritual)
- b) Its ritual and ceremonial practices
- c) The diffusion of religion across social events and institutions, including political life, and the intercultural and diachronic character of ancient Greek philosophical activity
- d) The concepts of the soul, generation, and decay in ancient Greek religion and philosophy.

Canonical Law, History and Theology of Ecumenical Councils

The course defines “Canonical Law” and “Ecumenical Council,” and systematically distinguishes between councils: ecumenical and local (provincial, endemic, major, plenary, Pan-Orthodox). It examines the sources of

Ecumenical Councils (Scripture; canons of Ecumenical and Local Councils; writings of the Fathers; their acts and editions). Units focus on the historical context of Ecumenical Councils, conciliarity and its dimensions in church governance. It presents thematically the canonical decisions and contributions of Ecumenical Councils (establishing or confirming sacred canons), their theological (doctrinal) input (formulating interpretive doctrinal “definitions” to clarify truths of faith), and the eschatological orientation of their administrative and theological work.

History, Institutions and Theology of Islam

The course offers a broad, multifaceted study of Islam’s origins, practices and culture. It traces the spread of Islam from the Arabian Peninsula worldwide and surveys Muslim communities historically. It analyses foundational religious, political, social, economic and cultural institutions that shaped Islamic civilization, emphasising their evolution, functions and impact on Muslim life. It examines theological concepts and principles of Islam—the Five Pillars, the Qur’an and the Sunnah—with focus on their historical development; the four main schools of Islamic jurisprudence and their influence on legal interpretation; and expressions of Islamic legal-theological thought in Sunni, Shia and Sufi traditions.

Comparative Law of Judaism, Christianity and Islam

The course provides a structured overview of the sources of canonical law in Judaism, Christianity and Islam. It focuses on comparative legal drafting and interpretive methods applied to their sacred-legal texts. Special emphasis is given to personal status law, marriage and family law in all three traditions. The course investigates differences and similarities in their legal frameworks and judicial reasoning. It explores a shared methodological approach to primary law, aiming to support dialogue among religious communities and the nations they

represent. It encourages application of this common method in social and individual counselling, areas such as migration policy, family and social peace, public presence of faith communities, and intercultural education, as well as in foreign policy, international relations and diplomacy for peacebuilding.

History and Theology of Eastern Religions

The course offers systematic, structured knowledge of the origins, historical development and theology of Eastern religions. It covers the beginnings, history and beliefs of Hinduism, Buddhism, Jainism, Sikhism, Taoism, Confucianism and Shinto.

Christian Theological Literature and the Arab-Islamic World

This course provides substantial information and insights into Arabic Christian literature and theology. It examines sources related to perceptions and dialogues between Christianity and Islam through comparative analysis of theological issues and Christian views of Islam. The course links the historical and geographical development of the Middle East to the role of Christian communities within the Arab-Islamic context. It studies, based on Christian theological sources, the history and institutions of Arabs in the pre-Islamic era, the enduring presence of Christian communities in the Middle East (Copts, Syriac Orthodox, Assyrians, Melkites), and Christian elements incorporated into Muslim tradition.

Dogmatic and Symbolic Monuments of Religious Traditions

This course focuses on the systematic study of the theological content of dogmatic and symbolic monuments of major religious traditions. It also investigates the historical circumstances that led to their composition and offers a broader literary perspective on the texts that serve as dogmatic and symbolic landmarks of the Christian religious tradition, as well as the foundational

dogmatic passages of Judaism, Islam, and ancient theological sources of Eastern religions.

Communication Theology

This course offers an in-depth exploration of the relationship between Orthodox dogmatic teaching and modern scientific and cultural fields such as Philosophy, Psychology, Mass Media, Culture, and Film. It investigates how Orthodox Theology can engage with the contemporary world, presenting a new vision of Being as a Community of Love. The course covers: the intersection of Orthodox Dogmatic teaching with Philosophy and Psychology; the impact of Mass Media and Culture on theological thought; Orthodox Theology as a community of love and the overcoming of alienation; the transformation of secular communication into a spiritual community; and the spiritual renewal of creation through the mystery of Christ. Upon completion, students will be able to analyze theological issues in light of modern sciences and culture, apply communication strategies in various social spheres, and develop critical thought on contemporary challenges.

Bible and Literary Studies

This course provides structured knowledge and comprehensive study of the relationship between biblical texts and literature. It builds on the premise that, in the Christian world, the artistic expression of religious sentiment draws primary inspiration from the Bible, whose diverse forms and rich expression have influenced literature both in style and theme. The course examines the poetic qualities of biblical books such as the Song of Songs, Ecclesiastes, Psalms, and Revelation, and explores the impact of the Bible on foreign and Modern Greek literature of the 19th and 20th centuries through examples from authors like Rilke, Camus, Eliot, Yeats, Cavafy, Solomos, Sikelianos, Papadonissis, Seferis, Elytis, and Empirikos.

Comparative Religious Thematography – Bible and Art

This course examines Christian religious art—early Christian, Byzantine, and secular Western—through the lens of biblical themes. It presents all iconographic elements of compositions, relates them within the visual narrative, analyzes the artist's intended concept, and identifies hidden meanings and symbols. Each work is studied within its full historical context, enabling deeper understanding. The course also considers interpretations of depicted events by Church Fathers, which clarify the image's inner dimensions.

Additionally, the course shows how visual arts can narrate, document, and instruct. In Iconography—the study of identifying and interpreting forms and images from classical antiquity in painting and sculpture—students explore Christian representations from the Bible and liturgical life of the Church from the early centuries to today, covering Eastern and Western, ecclesiastical and secular art. The course emphasizes that visual information is central to modern life, and that images convey knowledge and reflection on their subjects.

Eastern Religions in the West

This course offers a systematic overview of the emergence and integration of Eastern religions in Western societies from the late 19th century to today. It examines movements and schools originating in Hinduism, Buddhism, and Taoism—such as Vedanta, Zen, Tibetan Buddhism, and various forms of Yoga—and their influence on contemporary cultural hybridism.

Cultural Psychology of Religion

This course explores collective religious and spiritual factors that influence or are influenced by surrounding cultures. It examines the intersection of culture and religion, investigating how individuals and communities interpret, internalize, and express faith within their cultural contexts. The course aims to

clarify the formation of religious types, symbols, and rituals and their cultural significance.

Biblical and Early Christian Aesthetic Expression in the Mediterranean Region

This course focuses on the religious-aesthetic analysis of spaces and expressions of biblical-Christian faith in the Greco-Roman world of the Mediterranean. It covers topics such as: a) Public and private worship in Judaism; b) Public and private worship in the Greco-Roman world; c) Jewish synagogue and temple; d) Ancient Greek and Roman temples; e) Early Christian house churches; f) The transition from ancient Greek and Roman temples to Christian church buildings; and g) Early Christian church structures.

Intercultural Education and Inclusive Education

This course examines theoretical and practical approaches to intercultural and inclusive education, with the goal of promoting equality and social justice in schools. It focuses on managing cultural and religious diversity, fostering empathy and critical thinking, and developing pedagogical practices that support participation and inclusion of all students, regardless of cultural, social, or religious background. Topics include: a) Theories of intercultural and multicultural education; b) Policies and practices for including vulnerable groups (e.g., refugees, individuals with disabilities, religious minorities); c) Strategies for school-family-community collaboration to create supportive learning environments; d) Approaches to differentiated instruction and assessment.

Religious Visual Arts

This course focuses on religious visual arts, including painting, sculpture, miniature work, Byzantine iconography, and the decoration of churches and

other sacred spaces. It also covers the creation of handcrafted worship objects such as crosses, icons, and statues, and works inspired by religious themes, traditions, and symbols. Students study visual arts as expressions of faith and channels of spiritual communication, reflecting the cultural and historical conditions of each era. The course uses the example of Byzantine iconography, which follows specific models for depicting sacred figures and scenes, and explores Islamic art forms where geometric designs and calligraphy convey religious ideas. The historical development of these art forms and their links to religion and theology are examined, as well as their value as cultural heritage. The aim is to understand the relationship between art and faith and to highlight art as a carrier of moral and spiritual values.

Topics in Philosophy of Religion

This course examines questions such as the existence of God and challenges posed by ancient and modern atheists and skeptics. It provides a broad view of criticism of religion and defense of faith. Various philosophical and theological approaches to faith are studied, including Natural Theology and Fideism. The course offers a historical overview of the Protestant Reformation and the evolution of Western Christianity. It also covers the nature of monotheism and polytheism and assesses the impact of the writings of Immanuel Kant, Ludwig Wittgenstein, and the logical positivists of the Vienna Circle on religious belief.

Religious Rhetoric and Cultural Diversity

This course explores the role of religious rhetoric in shaping cultural identities, political systems, and social views. Using a comparative and interdisciplinary framework, it studies the rhetoric of global religious traditions, both historical and modern forms. The course investigates how religious discourse influences public debate, drives social movements, and contributes to cohesion or division in multicultural societies. Emphasis is placed on rhetorical strategies,

theological narratives, and semiotic tools used by religious leaders and thinkers. Sources from philosophy, history, sociology, religious studies, and political science are employed for a well-rounded exploration of religious rhetoric at local and global levels.

Critical Reading of Hagiographic and Hymnographic Texts

This course focuses on the theological understanding of holiness as presented in hagiographic texts of Orthodox Christian literature from the early centuries of the Church to the present day. It examines ascetic and spiritually edifying narratives of early saints, critical editions by hagiographers and synaxarists, the Synaxarion of Constantinople, the Menologion of Symeon the Translator, and imperial menologia. By analyzing diverse representations of saints, students critically engage with the dialogue between holiness and the historical, social, and spiritual context of each period. The course also studies significant Greek hymnographic texts that convey ecclesiastical tradition and doctrine, with special focus on hymnographers such as Romanos the Melodist, Andrew of Crete, John of Damascus, and Cosmas the Melodist, and their contributions to Orthodox church poetry.

Religious Laws and Human Rights

This course provides knowledge and methods for linking the origins and interpretation of religions with the development and application of human rights law. It examines the role of religious principles in shaping concepts and protection mechanisms for human rights. Key international instruments are studied, including the Universal Declaration of Human Rights, UN human rights treaties, the European Convention on Human Rights, the EU Charter of Fundamental Rights, the American Declaration of the Rights and Duties of Man, the African Charter on Human and Peoples' Rights, and the Arab Charter on Human Rights.

School Religious Education in the Public Sphere in the 21st Century

This course examines the role of religious education in the public sphere within a globalized and multicultural context. It analyzes religious education as a means of fostering dialogue, tolerance, and social cohesion, and addresses challenges from the coexistence of different religious and secular perspectives in public discourse and schools. Main topics include: a) theoretical models of religious education with comparative international practices; b) religion, politics, and public space highlighting religious neutrality; c) managing religious diversity in education systems; d) the role of religious education in promoting peace and social justice; and balancing freedom of expression with respect for diversity. Through text analysis, case studies, and hands-on exercises, students develop strategies to use religious education as a pedagogical and social tool for intercultural understanding and inclusion.

Geopolitics of Religion: Theoretical Approaches and Practical Applications

This course investigates how religious factors shape international relations, global strategy, and intercultural interactions. From an interdisciplinary perspective, it introduces key theoretical frameworks in the geopolitics of religion, examining historical development, theological ideas, and ideological views that empower religious communities in regional and international affairs. Case studies from various regions highlight the influence of religion on political decisions, cultural conflicts, and human rights negotiations. The course also explores practical applications of geopolitical analysis in situations of tension or dialogue between religious groups and state or supranational entities. Students are encouraged to apply critical thinking and interdisciplinary methods to understand how religious institutions and traditions affect power distribution and strategy at local and global levels.

Dogmatic Tradition and Political Theory

This course examines the enduring relationship between religious dogma and political theory, showing how theological thought has shaped political institutions, legal systems, and models of state power. It focuses on the historical development of religious concepts of authority and their contribution to political theories, from theocracy to modern secularization.

The approach is interdisciplinary, combining philosophy, theology, history, and political science. It draws on classic and modern texts to analyze political legitimation, the Church–State relationship, and the political dimension of faith. Topics include conflicts between religion and secularization, the birth of the secular state, and the modern reemergence of religion in the public sphere, with case studies such as Byzantium, the Papal States, the French Revolution, and the politics of populism in contemporary Europe and the Middle East.

Religion and Political Philosophy

This course explores the contribution of the Judeo-Christian tradition to European and Western civilization, alongside classical Greek education, Roman law, and the Enlightenment. It investigates the nature of the rule of law in relation to its compatibility with monotheism and Christianity. Special attention is given to the critical relationship between Orthodoxy, Tradition, and Modernity.

Theology and Literature

This course offers a thorough exploration of the dialogue between theology and literature through examples of international and Greek authors in poetry, prose, and drama. It studies how major themes—such as repentance, sin, forgiveness, and the Resurrection—and biblical figures like Mary Magdalene, Jesus, Judas, Cain, Adam and Eve, and Job have inspired writers from Dante and Dostoevsky

to Claudel, Saramago, Kazantzakis, Papadiamantis, Zoi Karelli, and Kiki Dimoula. It also examines how authors approach the divine in their work, how poetry aligns with metaphysical inquiry, and how poets embed theological reflection in their texts.

History of Religious Thematography and Museum Education

This course provides insights into religious visual art as a means of externalizing faith in the transcendent—whether in God the Creator or in the moral norms of each tradition—and as a way to release inner emotions. It studies how humans have used art to express metaphysical questions through emotion and imagination when reason alone reached an impasse. The course examines the close bond between art and religion and their mutual enrichment over time, viewing art as a bridge for communicating religious messages, moral imperatives, and the historical journey of each faith, contributing to religious self-awareness.

Additionally, it focuses on the cognitive approach of museum education within cultural pedagogy, highlighting its importance for theological disciplines in applying social methods of religious studies through art.

Dialogue between Theology and Psychology

This course addresses the foundational research principles, methods, and goals of the interdisciplinary dialogue between theology and psychology. It examines their distinctions, overlaps, and potential for collaboration, and considers models for integrating theological and psychological insights based on human understanding. Emphasis is placed on applying psychological knowledge in pastoral practice within the Church.

The course defines methodological and epistemological boundaries between these fields and other human sciences, and uses their combined knowledge to enhance counseling and guidance offered to the faithful.

Religions and Ecology

This course examines the beliefs and teachings of the world's major religions on environmental issues, focusing on Christianity, Islam, Hinduism, and Buddhism. It explores how religions can foster positive changes in human attitudes and behaviors. The study of religion and ecology is a new field, and contemporary environmental challenges require collaborative efforts among religions and with other scientific disciplines.

The course emphasizes the psychology of religion, including eco-psychology and environmental psychology of religion, as spiritual life stances addressing serious environmental crises. Special attention is given to Orthodox Christian theology and spirituality, the link between psychology, spirituality, and environmental awareness, and the spiritual dimensions of ecological issues.

Religion, Identity, Politics, and Postmodernity

This course examines the enduring role of religion in shaping and reinforcing cultural and national identity. It studies religious and cultural traditions as factors of social peace, cohesion, and universal dialogue aimed at resolving societal challenges.

Key topics include postmodernity and the spread of religious, cultural, and national stereotypes that fuel conflict; the homogenizing effect of globalization on diversity; the political use of religion, the rise of fundamentalism, and the emergence of postmodern secularism; and the threats these pose to democracy and its institutions in Europe and beyond.

Neurotheology and Cognitive Psychology of Religion

This course investigates the relationship between religion and the cognitive (neuro)sciences—including cognitive psychology, philosophy of mind, neuroscience, cognitive neuropsychology, and neurotheology. It aims to deepen understanding of the cognitive and neurophysiological processes of the human mind when it engages with the transcendent.

Church Epistolography and Protocol

This course examines the history, significance, and rules of church epistolography, and the protocol governing written and oral communications within the ecclesiastical hierarchy. It focuses on letters as instruments of theological instruction, administrative organization, and diplomatic exchange between church and political authorities.

Using an interdisciplinary approach, it draws from history, philology, theology, and diplomacy to analyze the form, style, and conventions of ecclesiastical letters from the Early Church to the present. Teaching methods include primary text analysis, historical and comparative studies, and workshops on writing formal church correspondence.

Organization and Administration of Ecclesiastical Legal Entities

This course provides systematic knowledge of the theoretical foundations of the structure, organization, and administration of ecclesiastical legal entities based on the Sacred Canons of the Orthodox Church and the applicable legislation and case law. Emphasis is placed on the practical application of the regulatory framework governing the institutions of the Church of Greece as well as existing ecclesiastical regimes in Greek territory. Simultaneously, it demonstrates the theological, ecclesiological, and pastoral dimensions of these institutions, bodies, and structures.

Within this context, the Constitutional Charter of the Church of Greece, the Regulations of the Holy Synod of the Church of Greece, state provisions, and case law related to the canons, procedures, and governance bodies of the Church of Greece and other ecclesiastical legal entities of public and private law (Holy Metropolises, Parishes, Holy Monasteries, Hesychasteria, Pilgrimages, etc.) of the Church of Greece, the Church of Crete, and the administration and organization of Mount Athos are examined.

Church and Social Solidarity Networks

This course offers knowledge and research stimuli regarding the role of religion and, specifically, the Church in enriching and consolidating the concept of social networks, social infrastructures, and the modern social economy. The contemporary economic crisis is examined as a crisis of values and the shift from overconsumption to underconsumption and alternative forms of social organization. It studies the transition from the social contract to ongoing social compromises within the framework of normalizing temporariness and risks.

The social character of Christianity and the formation of the Christian religious community as a timeless social, popular, and philanthropic force—from the early Christian and Byzantine periods to today—is analyzed. The course also addresses concerns about the accuracy of social benefit assessments, given that a large part of the social work produced within the Church is offered invisibly.

Ecclesiastical Leadership and Human Resource Management

This course examines the hierarchy of the multiple domains of the ecclesiastical leader's ministry, drawing on the teachings of the Church Fathers and Orthodox theological values. Special attention is given to the structural components that develop appropriate pastoral skills and human resource management abilities.

The methodology for exercising leadership and managing human resources is studied, with applications in both parishes and other ecclesiastical structures.

The course investigates the significance of Orthodox pastoral leadership, focusing on the principles of love, service, and humility. It provides knowledge of the Church Fathers' teachings, the theological and ethical dimensions of administration, and human resource management skills within the ecclesiastical context.

It aims for theoretical training in ecclesiastical administration and the development of skills and competencies for human resource management and responsible organization of parishes and other ecclesiastical structures to effectively carry out the Church's pastoral mission.

Canon Law and Principles of Economic Administration and Utilization of Ecclesiastical Property

This course offers a detailed model for the economic administration of ecclesiastical organizations and the utilization of their property. It categorizes ecclesiastical property based on its canonical-legal status and treatment. After an introduction to fundamental concepts and principles of economic management, innovation, revenue practices, operational and strategic planning, risk assessment and management, error analysis, and problem and crisis resolution—alongside the legal framework governing ecclesiastical legal entities—it systematically presents principles and practices for administering and utilizing ecclesiastical property, organizational chart templates, and modern developmental tools for the Church's economic structure.

The course substantiates the alignment of these practices with ecclesiastical ethos, civil law, and economic science principles through research on legislative sources, case law, and implemented examples.

Theological Communication and Media

This course examines the relationship between theology and modern mass media (television, radio, print, and the internet). It explores how theology can be effectively communicated through these mediums, equipping students with the knowledge and skills for critical analysis of media's role in disseminating religious thought and experience. The course addresses the challenges and opportunities media present for theological communication and develops strategies for theology's effective presence in media.

Topics include the historical evolution of theology-media relations, theoretical approaches to communication applied to theology, analysis of different media forms and their impact on religious communication, ethical issues in media-based theological communication, and practical applications—such as content creation and social media presence management.

Upon completion, students will understand the theology-media relationship, evaluate media's role in spreading religious ideas, apply communication theories in theological contexts, create effective theological media content, and manage theology's presence on social networks.

Ecclesiastical Prosopography and Leadership Models

This course utilizes the literary genre of ecclesiastical prosopography to highlight a) the moral characteristics of Christian leadership—such as humility, wisdom, discernment, integrity, justice, honesty, and self-sacrifice—and b) the methods and principles of leadership exercise—such as initiative, experiential guidance, supervision, induction, lived experience, cooperation, empathy, and legitimate transcendence.

It examines the historical evolution of prosopography from early hagiographical biographies to contemporary synaxaria within the broader context of ecclesiastical literature, emphasizing its theological and social implications.

The course explores the link between historical leadership models and modern challenges, both within ecclesiastical settings and the public sphere. Through textual analysis, it clarifies ecclesiastical leaders' roles as agents of spiritual guidance and social cohesion. It also analyzes leadership models emerging from prosopography—such as pastoral, charismatic, and example-based leadership—thus enhancing the course's interdisciplinary approach. Therefore, ecclesiastical prosopography serves not only as a tool for historical research but also for forming timeless leadership models.

Institutions and Structures of the Church of Greece

This course delves into the institutional and organizational aspects of the Church of Greece. Through an interdisciplinary approach incorporating legal, economic, and administrative theories, it investigates the structure, functional processes, and governance rules of the Orthodox institution.

Students study the historical evolution of ecclesiastical institutions, their interaction with the state and society, and how internal structures influence administration, resource management, and ecclesiastical law application. Case studies reveal the complexity of Church relationships with contemporary social, political, and economic parameters, enhancing understanding of the Church as a significant national and cultural factor.

The course develops critical thinking and analytical skills, enabling students to assess challenges and changes in ecclesiastical organization's internal and external contexts and to propose solutions and strategies for addressing contemporary issues in ecclesiastical administration.

Religious Diplomacy and Soft Power: Trends and Strategies

This course focuses on the role of religious organizations and leadership in shaping diplomatic practices and exercising soft power in the modern international environment. Through theoretical and empirical approaches, students examine how religious actors and institutions develop multifaceted diplomatic initiatives—from interstate relations management and peace mediation to human rights protection and promotion of educational and cultural exchanges.

Contemporary examples of religious diplomacy and the challenges arising when different religious or cultural communities engage with state or international institutions are studied. The course encourages interdisciplinary tools from theology, political science, and international relations to understand soft power dynamics in religious contexts.

It broadens students' perspectives on religious leadership, strategic communication, and ecclesiastical institution management at national and international levels, equipping them with the knowledge and skills to develop critical analyses and creative approaches concerning the dynamics of religious diplomacy.

Organization of Missionary Action and Dialogue with the Modern World

This course provides systematic knowledge about organizing missionary action at both global and local levels and establishes the principles and methodology for dialogue with the modern world. It covers the theology of mission, the theory of dialogue, and the study of the modern world within the international diversity of multiple modernities, which form the foundation for practical methods of action and dialogue. The course aims to train participants with solid knowledge and to develop initiative and leadership skills. Both mission and

dialogue emphasize respect for otherness, developing listening skills, and fostering self-awareness and intentional engagement of the individual.

Through theoretical texts from the Patristic and contemporary theological traditions, and the Orthodox and ecumenical (inter-Christian and interreligious) experiences of mission and dialogue, as well as through historical study and case examples from current contexts, the course offers theoretical knowledge, methodological competence, and expertise essential for missionary action and dialogue in today's world within a theology of borders.

Religious Tourism and Psychosocial Symbolism

This course focuses on religious tourism related to Jesus Christ, the Apostle Paul, and John of the Book of Revelation. Its aim is to understand the psychosocial dimensions of religious travel and pilgrimages. The content includes an introduction to religious tourism, emphasizing definitions, key concepts, and historical development, as well as an analysis of pilgrims' psychological needs and motivations and the social impacts of such journeys.

The course introduces the term “psychosocial symbolism” by examining the psychosocial aspects of interacting with places and objects that have gained the status of sacred symbols within collective consciousness. It studies methods for interpreting symbols, rituals, and sacred spaces as items with special meaning for visitors, so that the experiential nature of visits becomes an awakening experience through representational-symbolic learning.

A separate section of the course focuses on the management and development of religious tourism, outlining appropriate strategies for promotion and marketing, and connecting the phenomenon of religious tourism to the goals of sustainable development and positive environmental impact.

ARTICLE 16. AWARDING OF THE POSTGRADUATE DIPLOMA

16.1 The student completes their studies to obtain the Postgraduate Diploma by fulfilling the minimum number of courses and credit units required, as well as by successfully completing the postgraduate diploma thesis in the field of Religious Studies and Intercultural Research. The Department Assembly certifies the completion of studies in order to award the Postgraduate Diploma.

16.2 Upon completion of the above process, the postgraduate student is issued a certificate of completion of studies. Their student status is then terminated, and they cease participation in the University's collective governance bodies.

16.3 The Postgraduate Diploma certifies successful completion of studies and indicates the final grade with two decimal-place accuracy. The grading scale is defined as follows:

- Excellent: 8.50–10.00
- Very Good: 6.50–8.49
- Good: 5.00–6.49

16.4 The format of the Postgraduate Diploma is common to all Departments and Schools of the National and Kapodistrian University of Athens and is determined according to the University's Postgraduate and Doctoral Studies Regulations.

16.5 As part of the Postgraduate Programme, the Diploma of Postgraduate Studies "Religious Studies and Intercultural Research" is awarded.

16.6 Each diploma is accompanied by a Diploma Supplement in Greek and English, which provides information on the programme content and learning outcomes, the knowledge and skills acquired, and the graduate's grades according to the European Credit Transfer and Accumulation System (ECTS).

16.7 Diplomas are conferred in a special graduation ceremony held at least twice per academic year, following the Institution's ceremonial protocols.

ARTICLE 17. GRADUATION CEREMONY

17.1 The graduation ceremony does not constitute a component of the successful completion of studies but is a necessary prerequisite for the issuance of the diploma document. The oath-taking is conducted within the Assembly of the Department of Social Theology and Religious Studies and in a hall of the Theological School, in the presence of the Programme Director, the Department Chair or Vice-Chair, and, when possible, a representative of the Rector.

17.2 Requests for holding postgraduate ceremonies in the Main Ceremonial Hall of the Central Building are examined on a case-by-case basis by the Rector, based on available capacity and the number of graduates declared by the Programme Secretariat to the Directorate of Education and Research.

17.3 Postgraduate students who have fulfilled all academic requirements of the Programme may, in exceptional cases (such as study, residence, or work abroad, or serious health reasons), apply in writing to the Programme Secretariat for exemption from the oath-taking requirement. Such exemptions are approved by the Department Chair and the Vice-Rector of Academic Affairs, International Relations, and Outreach.

17.4 Graduates may be issued a certificate of successful completion of postgraduate studies prior to the graduation ceremony, provided they have fulfilled all academic and financial obligations.

ARTICLE 18. EVALUATION

18.1 External Evaluation by the National Authority for Higher Education (HQA): The Postgraduate Programme “Religious Studies and Intercultural Research” is evaluated within the periodic review/certification of the Department of Social Theology and Religious Studies organized by the HQA. This evaluation covers the overall performance of the Programme, the degree of fulfilment of its founding objectives, its sustainability, graduate placement in the labor market, contribution to research, internal evaluation by postgraduate students, the advisability of extending its operation, and other elements related to the quality of its output and its alignment with the national higher education strategy. If the Programme is deemed unsuitable for continuation, it will operate only until the graduation of already enrolled students, in accordance with its founding decision and postgraduate regulations.

18.2 Internal Evaluation: The internal evaluation of the Programme is conducted annually by the University’s Quality Assurance Unit (MODIP). All stakeholders participate, including students, teaching staff, administrative and technical support staff, and members of the Coordinating Committee. The process follows applicable legislation, the Institution’s Internal Quality Assurance System, and HQA guidelines and standards.

The evaluation examines:

- a) The Programme content relative to current developments in Religious Studies and Intercultural Research, ensuring its contemporary relevance.
- b) The workload of courses and student progression and completion rates.
- c) Student satisfaction with the Programme, support services, and learning environment.
- d) Course evaluations each semester via questionnaires completed by postgraduate students.

The Coordinating Committee uses the results to:

- Ensure Programme sustainability
- Maintain high academic standards
- Strengthen interdisciplinary approaches
- Improve educational services
- Enhance the linkage between teaching and research

ARTICLE 19. DURATION OF PROGRAMME OPERATION

The Postgraduate Programme will operate until the 2034–2035 academic year, provided it meets internal and external evaluation criteria as stipulated by applicable legislation.

ARTICLE 20. FINAL PROVISIONS

For any matters not specified in current legislation, the University's Postgraduate and Doctoral Studies Regulations, or this decision, the Programme's governing bodies are competent to decide.

This decision shall be published in the Government Gazette.

The Rector

Gerasimos Siasos