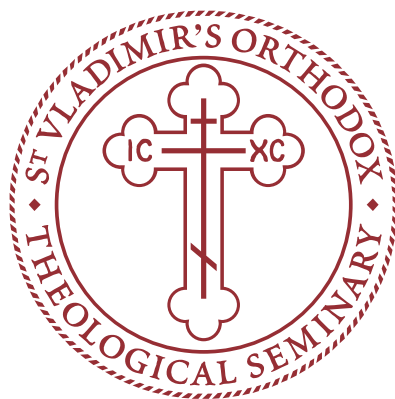


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*St Vladimir's Orthodox  
Theological Seminary*



CATALOG  
2010-2011

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*St Vladimir's Orthodox  
Theological Seminary*

*2010-2011*

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# *The Mission, Vision, And Values Of St Vladimir's Orthodox Theological Seminary*

## MISSION STATEMENT

St Vladimir's Orthodox Theological Seminary serves Christ, his Church, and the world through Orthodox Christian theological education, research, and scholarship, and the promotion of inter-Orthodox cooperation.

In this way, the Seminary prepares students for ministry as bishops, priests, deacons, lay leaders, and scholars so that they may build up Orthodox communities, foster Church growth through mission and evangelism, teach the Orthodox faith, and care for those in need.

## VISION STATEMENT

With God's help and with the guidance of the Holy Spirit, the Seminary aspires to be the premier center of Orthodox Christian scholarship and pastoral education and to operate as an exemplary Orthodox Christian institution.

## VALUES STATEMENT

In every aspect of its life and work, the Seminary is guided by the following principles:

- To believe in the gospel of Jesus Christ, and to adhere to his commandments, as expressed in the life and teachings of the Orthodox Christian Church;
- To acknowledge our responsibility to communicate Orthodox Christianity to the world and to invite all to partake of the fullness of the faith;
- To take a holistic approach to theological education and spiritual formation—integrating study, work, worship, and personal discipline;
- To manifest Orthodox Christian love, service, worship, and learning in the life of the seminary community;
- To teach the critical appropriation of the Orthodox tradition in order to proclaim the unchanging gospel today;
- To be committed to Orthodox unity in North America and inter-Orthodox cooperation at all levels of Church life;
- To be open, transparent, and responsible stewards of the resources entrusted to us;
- To undertake our work together through a process of intentional consultation, shared governance, and consensus-building;
- To encourage every member of the seminary community to be a full and active participant in the Seminary's mission;
- To expect all members of the seminary community to hold the highest standards of professional ethics and personal integrity;
- To aspire to excellence through continuous and ongoing improvement;
- To be committed to fairness, respect, and hospitality for all members of the seminary community.

As sinful human beings, we acknowledge that we will inevitably fall short of these high ideals. As Christians, we will constantly seek forgiveness for our mistakes and do our best to correct them.

*Adopted by the Board of Trustees, January 2008*

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# ACADEMIC CALENDAR 2010-11

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## *Fall Semester 2010*

*Mon, Aug 23 – Sat, Aug 28*

Orientation

*Mon, Aug 30*

Fall semester classes begin

*Fri, Sep 3*

Monday class schedule

*Fri, Sep 3*

Last day for course changes

*Mon, Sep 6*

Labor Day (No classes)

*Wed, Sep 8*

Nativity of the Theotokos (No classes)

*Tue, Sep 14*

Exaltation of the Holy Cross (No classes)

*Sat, Oct 2*

Education Day

*Mon, Oct 4*

Reading day (No classes)

*Sun, Nov 21*

Entry of the Theotokos into the Temple

*Wed, Nov 24 – Sun, Nov 28*

Thanksgiving recess (Recess begins at 12 noon)

*Thu, Dec 9*

Last day for submitting degree theses

*Thu, Dec 9*

Last day of classes, fall semester

*Mon, Dec 13 – Thu, Dec 16*

Final examinations, fall semester

*Fri, Dec 17*

Christmas recess begins

## *Spring Semester 2011*

*Mon, Jan 17*

Spring semester classes begin

*Mon, Jan 24*

March for Life (No classes)

*Fri, Jan 28*

Last day for course changes

*Sun, Jan 30*

Patronal feast

*Wed, Feb 2*

Meeting of Our Lord in the Temple (No classes)

*Fri, Feb 18*

M.Div. oral exam

*Fri, Mar 4*

Monday class schedule

*Mon, Mar 7 – Tue, Mar 8*

Lenten retreat (No classes)

*Fri, Mar 25*

Annunciation of the Theotokos

*Thu, Apr 7*

Canon of St Andrew (No classes)

*Fri, Apr 8*

Thursday class schedule

*Mon, Apr 25 – Fri, Apr 29*

Bright Week recess (No classes)

*Tue, May 3*

Last day for submitting degree theses

*Tue, May 10*

Last day of classes, spring semester

*Thu, May 12 – Tue, May 17*

Final examinations, spring semester

*Sat, May 21*

Commencement

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# ACADEMIC CALENDAR 2011-12

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## *Fall Semester 2011*

*Mon, Aug 22 – Sat, Aug 27*

Orientation

*Mon, Aug 29*

Fall semester classes begin

*Mon, Sep 5*

Labor Day (Classes are in session)

*Thu, Sep 8*

Nativity of the Theotokos (No classes)

*Fri, Sep 9*

Thursday class schedule

*Fri, Sep 9*

Last day for course changes

*Wed, Sep 14*

Exaltation of the Holy Cross (No classes)

*Sat, Oct 1*

Education Day

*Mon, Oct 3*

Reading day (No classes)

*Tue, Nov 22*

Monday class schedule

*Mon, Oct 30 – Fri, Nov 4*

All-American Council (No classes)

*Mon, Nov 21*

Entry of the Theotokos into the Temple  
(No classes)

*Wed, Nov 23 – Sun, Nov 27*

Thanksgiving recess (Recess begins at 12 noon)

*Thu, Dec 8*

Last day for submitting degree theses

*Thu, Dec 8*

Last day of classes, fall semester

*Mon, Dec 12 – Thu, Dec 15*

Final examinations, fall semester

*Fri, Dec 16*

Christmas recess begins

## *Spring Semester 2012*

*Mon, Jan 9*

Spring semester classes begin

*Fri, Jan 20*

Last day for course changes

*Mon, Jan 23*

March for Life (No classes)

*Tue, Jan 24*

Monday class schedule

*Mon, Jan 30*

Patronal feast (No classes)

*Wed, Feb 1*

Thursday class schedule

*Thu, Feb 2*

Meeting of Our Lord in the Temple (No classes)

*Fri, Feb 17*

M.Div. oral exam

*Mon, Feb 27 – Tue, Feb 28*

Lenten retreat (No classes)

*Sun, Mar 25*

Annunciation of the Theotokos

*Thu, Mar 29*

Canon of St Andrew (No classes)

*Mon, Apr 16 – Fri, Apr 20*

Bright Week recess (No classes)

*Tue, May 1*

Last day for submitting degree theses

*Tue, May 8*

Last day of classes, spring semester

*Thu, May 10 – Tue, May 15*

Final examinations, spring semester

*Sat, May 19*

Commencement



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# THE SEMINARY

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## *Mission and Purpose*

Located in suburban Westchester County, close to nature but only thirty minutes from the rich cultural and educational resources of New York City, St Vladimir's Orthodox Theological Seminary is a graduate professional school whose programs are registered by the New York State Education Department and accredited nationally by the Association of Theological Schools in the United States and Canada. The seminary serves Christ and His Church through education and scholarship, by preparing future priests and church leaders, continuing the task of theological reflection and scholarship, providing expertise and resources for the Church and the world.

Occupying a fourteen-acre campus, crowned by the beautiful chapel, St Vladimir's Seminary is

committed to educating and forming priests and leaders of the Church in a residential and communal setting. The “two paths” that Sts Basil and Gregory knew in Athens—one to the church, the other to the library and classroom—are followed by all who live on campus, faculty as well as students. The Library, classrooms, dormitories, thirty-two on-campus apartments for married students, and homes for faculty and staff, make possible a shared ecclesial and scholarly life, providing a strong sense of community and common purpose.

From its establishment in 1938, St Vladimir's Seminary has been committed to maintaining the highest possible levels of theological scholarship and pastoral formation, to advancing a pan-Orthodox vision for the Church in this country, and to addressing the contemporary world. In recognition of its growth, guided by leaders



*The historic Germack Building, constructed from locally quarried stone in the early 1900s, is named after seminary friend and supporter, Hooda Germack (+2003).*





*The John G. Rangos Family Foundation Building, which houses the seminary library, administrative offices, and the Metropolitan Philip Auditorium, was built through the generosity of benefactor John G. Rangos, Sr. and completed in 2001.*

from all jurisdictions, the seminary was granted the status of an “Academy” by the Holy Synod in 1948, an Absolute Charter by the Regents of the University of the State of New York in 1953, the right to award the degree of Bachelor of Divinity (later the Master of Divinity) in 1970 and other degrees subsequently, and full accreditation by the Association of Theological Schools in 1973.

Following the tradition of the Orthodox Church, St Vladimir’s Seminary holds that while all those who are called to serve the Church in Holy Orders need theological education and spiritual formation, all believers are called to “growth in life and faith and spiritual understanding.” As such, we not only offer the degree of Master of Divinity, but also the degrees of Master of Arts and Master of Theology, each having its own objectives, methods, and techniques, and each also being united with the others in a common theological perspective. In this way, through preparing men and women for a variety of vocations, we serve to nourish the living foundation of the life and activity of the entire community of believers.

The seminary is not only center for theological

education, but also for theological research and reflection. Through the effective use of its various resources—buildings, library, faculty, publications—the seminary has been able to broaden its outreach, bringing the message of Orthodox theology to thousands who otherwise might be untouched by formal theological education. Through the major international conferences it sponsors, addressing both historical and contemporary issues, ecclesial and theological, and through the various non-degree programs that it runs, the seminary serves the Church and society through a number of different avenues.

While having a clear sense of unity and community, St Vladimir’s is also characterized by its diversity, with persons of many different backgrounds and cultures. This can be seen not only in the faculty and Board of Trustees, which includes bishops of the Orthodox Church in America, the Antiochian Orthodox Christian Archdiocese, the Greek Archdiocese of America, and the Serbian Orthodox Church, but also in the student body, past and present. With this long-standing pan-Orthodox vision and commitment, the seminary has served, and continues to do so, as a nexus for inter-Orthodox cooperation and a forum for in-



*Three Hierarchs Chapel, the center of worship and community life, crowns the campus.*

creased mutual understanding of each tradition. The seminary is convinced that maintenance of this rich diversity is vital for the fulfillment of its mission and the life of the Orthodox Church in this country. St Vladimir's thus reflects both the variety and the potential of the world in which the Orthodox Church lives today. Though the seminary is not large, the scope of its witness and mission is global.

In all these ways, the seminary has profoundly touched the life of the Church, nationally and internationally. Finally, and most dramatically, it has done so through its alumni—now numbering more than eighteen hundred, including over thirty bishops (and one patriarch), seven hundred clergy, and two hundred women—who have worked in a variety of capacities, furthering the mission of Christ's Church throughout the world.

## *A Brief History*

The need for a center of theological and pastoral training has been felt since the days when the

first seeds of Orthodoxy were sown on American soil by eight Russian monks who, in the fall of 1794, arrived in Alaska. They quickly moved to establish a school on Kodiak Island. A few decades later a seminary was founded in Sitka by St Innocent (Veniaminov), then bishop in Alaska, later Metropolitan of Moscow, who in 1977 was officially listed among the saints of the Church as "Apostle to America." These pioneering attempts were short-lived, however. Throughout the 19th century, while the number Orthodox in America steadily grew, the Orthodox Church remained fundamentally an immigrant community served by bishops and priests sent from abroad, primarily from Russia. It was only in 1905 that Archbishop Tikhon, later Patriarch of Moscow (+1925), recognized the need for Native American clergy and decided to establish a permanent seminary. Opened in 1905 in Minneapolis, it was transferred in 1913 to Tenafly, New Jersey, and during the eighteen years of its existence produced two generations of priests who, at a difficult moment in the life of the Church, assured the continuity of Orthodoxy in America and its progressive integration into American life.





*An icon of Ss Basil the Great, John Chrysostom, and Gregory the Theologian adorns Three Hierarchs Chapel.*

The Russian Revolution of 1917 inaugurated a deep crisis for Orthodoxy in America. Deprived of material support from Russia, isolated from the Mother Church, suffering from internal divisions, the Church here could no longer financially support the seminary, and it had to close its doors in 1923. Only fifteen years later, after a long period of recovery and reorganization, could the question of theological education be raised again. In October 1937, at the Sixth All-American Church Sobor meeting in New York, Dr Basil M. Bensen, one of the first instructors at the Minneapolis school, proposed reopening the seminary. He forcefully insisted that Orthodox priests in this country needed to receive a liberal arts college education—the normal preparation for clergy of other religious groups—as the foundation for their theological training. Dr Bensen’s plan was approved, and the projected seminary was given the name of St Vladimir, the prince who in 988 introduced Orthodox Christianity to the Kievan Rus’. On October 3, 1938, Metropolitan Theophilus (+1950), primate of the Russian Orthodox Greek Catholic Church, conducted the opening service at Holy Trinity Church in Brooklyn, New York, and the next day

classes began in the parish house of the Church of Christ the Savior, on East 121st Street in Manhattan.

The first decade of the new seminary’s existence was a struggle for the faculty and administration. With no permanent quarters, no funds, helped only by a small group of friends, they struggled to keep the seminary alive and true to its purpose. “They were often faced,” wrote one of them later, “with the temptation to lower the standards, to compromise with what seemed to be a difficult situation; yet of all the reasons of these first years, the most inspiring is certainly that of faithfulness to a vision, to the idea of the seminary as it was defined at its beginning.” A working agreement was established with Columbia College, and in 1939 a temporary home for the school was found on the campus of General Theological Seminary.

The aftermath of World War II brought unexpected possibilities for the seminary’s further growth and development. The arrival from Europe of several renowned scholars—including George P. Fedotov, formerly a professor at St Sergius Institute in Paris (+1951); Nicholas S. Arseniev, from the Orthodox Theological Faculty in Warsaw (+1977); Eugene V. Spektorsky, formerly of the University of Kiev (+1950); and Nicholas O. Lossky, formerly of the University of St Pe-



*Fr Alexander Rentel, Assistant Professor of Canon Law, opens seminarians’ minds to Byzantine history.*

tersburg (+1965)—made possible further development of St Vladimir's as a graduate school of theology. Soon the school moved to new quarters rented from Union Theological Seminary—an unforgettable collection of apartments on West 121st Street—and on June 18, 1948, St Vladimir's was granted a Provisional Charter by the Board of Regents of the University of the State of New York, thus officially establishing it as “an institution of higher learning.”

The beginning of this new era coincided with the arrival from St Sergius Institute in Paris of the Very Rev. Dr Georges Florovsky, who soon was appointed dean (1949-55). Under his leadership the curriculum was developed, the faculty grew, and the school was given a definite pan-Orthodox orientation. “A contemporary Orthodox theologian,” Fr Florovsky said at the formal inauguration of the seminary in its new status, “cannot retire into a narrow cell of some local tradition, because Orthodoxy ... is not a local tradition but basically an ecumenical one.” The seminary's future development was assured by the arrival of other younger theologians from St Sergius: Fr Alexander Schmemmann (1951, +1983), Professor Serge S. Verhovskoy (1952, +1986), and later Fr John Meyendorff (1959, +1992). Acknowledging its progress, the Board of Regents of the State of New York granted St Vladimir's an Absolute Charter in April 1953.

The next decades of the seminary's history were shaped above all by the Very Rev. Alexander Schmemmann, dean from 1962 until his death in December 1983. His vision and energetic leadership brought advances in many areas: increase in support for the seminary on the part of church authorities and Orthodox faithful throughout the country, stabilization of administrative structures, development of the faculty, programs of instruction and the student body, and acquisition of a permanent “home” for the seminary. In 1961, a five-year search for a suitable campus was crowned by the acquisition of a beautiful property in Westchester County, and within a few years, after a successful financial drive, new

buildings were erected and housing for faculty and staff was acquired. In June 1966, the seminary was accepted to Associate Membership in the American Association of Theological Schools, becoming fully accredited in 1973. Final recognition of the seminary's maturity was given in March 1967, when the Board of Regents of the University of the State of New York granted the seminary the power to award the degree of Bachelor of Divinity (later Master of Divinity), followed in 1970 by the degree of Master of Theology, in 1985 by the degree of Master of Arts, and in 1988 by the degree of Doctor of Ministry. In May 1977, a new dormitory and staff residence, necessitated by the seminary's continued growth, was dedicated by His Beatitude ELIAS IV, Patriarch of Antioch; and in 1983, a few months before Fr Schmemmann's death, a beautiful new chapel, together with a new administrative facility containing bookstore, classroom and office space, was dedicated by His Beatitude Metropolitan THEODOSIUS, Primate of the Orthodox Church in America.

Under the leadership of the Very Rev. Dr John Meyendorff, appointed dean in 1984, the seminary expanded and strengthened its programs of study. Additional on-campus apartment space for the growing number of married students was developed, and property was acquired to allow for further expansion; dramatic changes in East-



*Bells, cast in Russia, summon our community to services.*

ern Europe brought increased numbers of international students to the campus; and a vigorous development program was initiated.

With Fr Meyendorff's retirement as dean in June 1992, followed by his untimely death one month later, and the selection of the Very Rev. Dr Thomas Hopko as the seminary's first American-born dean in September 1992, St Vladimir's entered into a new chapter in its history. Programs for institutional advancement and development launched under Fr Meyendorff were vigorously pursued. New faculty members were recruited. Financial support was strengthened and broadened. A major building program -- including additional married student housing, faculty homes, a new library and renovation of older structures -- was completed. The state-of-the-art John J. Rangos building, which houses the library, a new auditorium, and the seminary's administrative offices, was dedicated in May 2002.

In July 2002, John H. Erickson, longtime Associate Dean for Academic Affairs and Professor of Church History and Canon Law, succeeded Fr Hopko, becoming the first layman and the first convert to serve as Dean. Ordained to the priesthood during his tenure, Fr John launched a new strategic plan, SVS 2010, which aimed enhancing the formation of seminarians for service to the Church, improving the scope and effectiveness of the seminary's outreach, and developing the human and financial resources needed for sustaining the seminary's work. A major portion of the strategic plan included an intensive four-year study and development of "the Good Pastor" project, an ongoing effort to best equip seminarians with the knowledge and skills they need to lead and serve the Church in the modern world. The project was a precursor to the new curriculum, implemented in 2007, and to the formalized Wives Program (now known as St Juliana Society). Also during his tenure, eighteen new units of married student housing were constructed, transforming the campus into a more unified community and allowing for more on-campus opportunities for fellowship and fun

among the student body.

Following the deanship of Fr John Erickson, and recognizing the increasing scope of operations at the seminary, the Board of Trustees decided to inaugurate a leadership structure of shared governance, with the Very Rev. Dr John Behr appointed as Dean, the Very Rev. Chad Hatfield as Chancellor, and Trustee Ann Glynn-Mackoul as the Executive Chair of the Board of Trustees. In July 2007, the three began to lead the seminary using an administrative model of consultative decision-making and shared governance, with oversight of distinct areas: Fr John presides over ecclesial life and educational programs; Fr Chad presides over the organizational operation of the school; and Mrs Glynn-Mackoul acts as liaison between the seminary administration and the Board of Trustees. St Vladimir's continues to adapt its curriculum and programs to the economic, demographic, and spiritual realities of the contemporary world. St Vladimir's Seminary's new curriculum—a revised Master of Divinity, the seminary's core degree—was developed by the faculty at the turn of the twenty-first century. The new curriculum significantly enhances the pastoral and liturgical formation of each student, modifies the daily, weekly, and yearly schedules, and advances the notion that competent performance, rather than minimal accomplishment of course objectives, best determines success in the practical disciplines. While these modifications and new approaches may indeed be significant, the founding principles—the vision of St Vladimir's Seminary—have not changed and will continue to guide the training and the formation of seminarians.

## *Seminary Life*

St Vladimir's Orthodox Theological Seminary is officially described as a "graduate professional school" and an "institution of higher learning," yet it is neither narrowly vocational nor only academic. As its name suggests, it is above all an Orthodox theological seminary. All aspects of its life are molded by an understanding of theology



that seeks to engage the whole person, shunning that compartmentalization and fragmentation which so often characterize higher education. One graduate described his program at St Vladimir's as "impossible, but realistic"—"impossible" because the heavy demands of course work, chapel services, choir trips, field work, parish visits, and work assignments; "realistic" because active involvement in church life and service is no less demanding, and because being stretched is a necessary part of spiritual and intellectual growth. At St Vladimir's the knowledge, skills, and reflexes needed for "real" life are developed in every aspect of seminary life, in the refectory and hallways as well as in the classroom.

Visitors to St Vladimir's are often struck by the sense of common purpose, commitment and endeavor shared by students, faculty, and staff alike. This is no accident. Theology in the Orthodox tradition is not simply a task of the mind or an individual matter. It is the life of the mind and heart, body and soul, of persons united in a community of faith. St Vladimir's seeks to live in this tradition, to keep it alive in daily life. Visitors are also impressed by the richness of the seminary's liturgical life. Daily worship in the chapel, the observance of the Church's fasts and the celebration of her feasts are not mere orna-



*Ordained students serve regularly and often in chapel during the liturgical cycles.*

ments added to an otherwise complete program. The very reality of the seminary as a community is grounded upon a common vision expressed in the sacramental life of the Church and experienced in corporate prayer. Without this, seminary life would indeed be impossible.



*Student friendships forged at St Vladimir's last a lifetime.*



*The beautiful reading room in the seminary library affords students a serene place to study.*

## *The Father Georges Florovsky Library*

Serving the needs of the Faculty and the students, and the worldwide scholarly community as well, is one of the major assets of the seminary as an institution of higher learning—the Fr Georges Florovsky Library. The library currently holds over 140,000 volumes and receives over 350 periodicals. The library is considered one of the richest resources available on this continent for research on Eastern Christianity. The collection is especially strong in the areas of Orthodox church history, theology, philosophy and culture, but significant literature in other areas is also systematically acquired. The holdings have been enriched by the donation of several private collections: Nicholas Arseniev, Georges Florovsky, John Kolchin, Metropolitan Makary, John Meyendorff, Jaroslav Pelikan, Anthony Repella, Nicholas Ozerov, Alexander Schmemmann, and others.

The library is fully computerized with a full-feature open-source integrated library system,

serving not only the seminary community but also those interested in the Orthodox Church throughout the world. The seminary is a founding member of the New York Area Theological Libraries Association (NYATLA), giving faculty and students ready access to the collections of other major theological libraries in the metropolitan New York area.

## *Partner Institutions*

By virtue of its location in the greater New York metropolitan area, St Vladimir's is able to draw upon a number of renowned Orthodox scholars at other institutions to teach at the seminary and has had the opportunity to partner with other institutions, providing significant opportunities for students to enrich, deepen, and broaden their education.

### FORDHAM UNIVERSITY

St Vladimir's is in close proximity to Fordham, the Jesuit University of New York. Fr John Meyendorff, former Dean of St Vladimir's (1984-92), held the position of Professor of Byzantine History at Fordham (from 1967). During his time



*Seminary trustees, like His Eminence Metropolitan Hilarion (Alfeyev), chairman of the Moscow Patriarchate Department for External Church Relations, regularly visit our campus.*

there, an arrangement was developed by virtue of which students at St Vladimir's Seminary are able to take classes in the department of Theology at Fordham. This cooperation continues today, with St Vladimir's current Dean, Fr John Behr, holding the position of Distinguished Lecturer in Patristics in the department of Theology at Fordham, and students from both institutions cross-registering for classes.

#### ST NERSESS ARMENIAN SEMINARY

St Nersess Armenian Seminary was established in 1961 under the auspices of the Dioceses of the Armenian Church in America, initially in Evanston, Illinois, moving to New York in 1967, initially residing on the campus of St Vladimir's, and in 1977 acquiring a beautiful Tudor building in nearby New Rochelle. The following decades saw the growth of St Nersess Seminary, with the addition of several faculty members, specializing in the history, theology, liturgy, and language of the Armenian Church and the Oriental Churches more generally. Since their move to New York,

students at St Nersess Seminary have taken their M.Div. degree at St Vladimir's Seminary. With the revision of St Vladimir's M.Div. curriculum beginning in 2007, a further step towards greater collaboration was taken, whereby the courses offered by the faculty of St Nersess count for credit at St Vladimir's. In this way, students of St Vladimir's can benefit greatly from the remarkable range of courses offered by the distinguished faculty of St Nersess, from Armenian and Syriac language instruction to historical, liturgical, and theological courses.

### *St Vladimir's Seminary Alumni Association*

The seminary's Alumni Association is composed of all graduates and former students of the seminary. Its purpose is to promote spiritual unity and fellowship among its members, to support the development of higher theological education in the Western hemisphere, and to render moral and financial support to the seminary.



*Our seminarians participate annually in an off-site seminar at St Herman Seminary in Kodiak, Alaska.*



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# ADMISSIONS & FINANCIAL AID

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## *Admissions*

The seminary will consider applications for admission to its programs from all qualified Orthodox students who wish to prepare themselves for priestly ministry in the Orthodox Church, missionary work, teaching or other forms of church service. Qualified non-Orthodox students may also be admitted and receive academic degrees and credit for their work.

In its admissions policy, as in the administration of its educational programs, scholarship and loan programs, student activities and all other programs, St Vladimir's Seminary does not discriminate on the basis of race, age, color, gender, handicap, or national or ethnic origin. This policy complies with the requirements of the Internal Revenue Service Procedure 321-1, Title VI of the 1964 Civil Rights Act and Title IX of the 1972 Educational Amendments as amended and enforced by the Department of Education.

### APPLICATION REQUIREMENTS AND DEADLINES

Application materials may be found online in the Application Packet, and may be furnished in hard copy by the seminary upon request. In addition to the completed application form, the following materials must be submitted:

**All Degree Applicants.** In addition to the completed and signed application form, applicants must submit a \$60 application fee, a recent photograph (full face, 2 ½" x 2 ½"), a copy of the applicant's Baptism/Chrismation certificate, and a personal essay (as outlined on page 5 of the application form). Three recommendations (one of which is from the applicant's pastor) and of-

ficial transcripts (from each graduate or undergraduate institution you attended) must be sent directly to the seminary by the respective individuals and institutions. Blank recommendation forms may be found in the Application Packet.

**M.Div. Applicants.** Applicants to the Master of Divinity (M.Div.) program must also submit an additional essay, as outlined on page 5 of the application form, and receive the written blessing of their bishop. The Hierarchy's Blessing form may be found appended to the application form, and must be sent directly to the seminary by the applicant's hierarchy.

In accordance with the regulations of the Association of Theological Schools (ATS), the seminary is on occasion able to admit to the M.Div. program students who do not possess a baccalaureate degree or its equivalent. Typically only one or two such offers of admission may be made each year. Prospective students who wish to apply to the M.Div. program without a baccalaureate degree or its equivalent must satisfy the following additional application requirements:

- exceptionally strong endorsement by an ecclesiastical authority
- an additional essay in which the applicant explains how his/her life experience has provided the necessary preparation for theological study at the graduate level
- an additional interview with the Associate Dean for Academic Affairs
- a proficiency examination administered at the time of the applicant's personal interviews
- satisfactory results on the GRE General Test



*Our seminarians reach out to the world, partnering with local and national service groups; here, they participate in a Brooklyn Bridge Walk, to benefit the poor.*

(taken within the last five years; St. Vladimir's institutional code is 2804)

For more information, please contact the Director of Admissions.

**M.A. Applicants.** Applicants to the Master of Arts (M.A.) program are encouraged to secure the written blessing of their hierarch. The Hierarch's Blessing form may be found appended to the application form, and must be sent directly to the seminary by the applicant's hierarch. Applicants are also encouraged to secure at least one recommendation from a former professor or other person who can attest to their ability to pursue academic work in theology.

**Th.M. Applicants.** Applicants to the Master of Theology (Th.M.) program must submit a thesis proposal, as outlined on page 5 of the application form. While a hierarch's blessing is not required of Th.M. applicants, it is recommended. The Hierarch's Blessing form may be found appended to the application form, and must be sent directly to the seminary by the applicant's hierarch. Th.M. students must also pass competency exams in one ancient language and one

modern, scholarly language in addition to English, prior to beginning their course of studies at St Vladimir's Seminary. Information about these exams will be forwarded to successful applicants upon admission.

**Non-Degree Applicants.** Applicants who wish to enroll in particular courses without pursuing a degree at St Vladimir's Seminary may apply as a non-degree student. Non-degree applicants currently enrolled in a degree program at another institution need only complete sections 1-4 of the application form, sign the application, and have an appropriate official from the home institution submit a letter stating that the applicant is in good standing and qualified to take the course(s) in question. All other non-degree applicants, including students who wish to audit courses at St Vladimir's, must contact the Office of Admissions for application requirements.

Upon notification of acceptance, the following must be supplied:

- the completed health examination form
- proof of protection against measles, mumps,



and rubella. (Persons born prior to January 1, 1957 are exempt from this requirement.)

The personal and academic information supplied by applicants forms an essential part of the admissions process. Failure to make written disclosure of information solicited on the application form or misrepresentation of the information supplied constitutes a prima facie basis for denial of admission. Where omission or misrepresentations come to light after admission and are reasonably believed to cast doubt upon the student's suitability for seminary study, he or she is subject to dismissal.

St Vladimir's operates a rolling admissions procedure beginning February 1 and ending June 1. Complete applications received during this period will be acted upon in the month following their receipt. However, to be considered for financial aid, all application materials must be received before April 1.

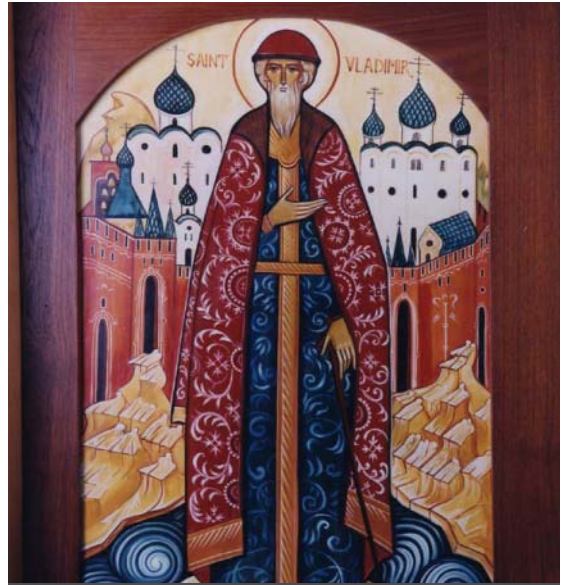
#### PERSONAL INTERVIEWS & CAMPUS VISITS

Personal interviews are required of all applicants. Off-site interviews, usually with seminary alumni, or via telephone, are possible for those living at great distances from the seminary. Applicants must make arrangements for their personal interviews with the Director of Admissions.

Personal interviews may be combined with a campus visit. During these visits applicants have an opportunity to attend classes, participate in chapel services, and meet faculty members. Overnight campus visits can be arranged with on-campus housing provided. There are no fees for housing or meals during these visits. Campus visits may be arranged by contacting the Director of Alumni Relations and Recruitment.

#### INTERNATIONAL STUDENTS

In addition to meeting the general requirements of the application and all degree-specific re-



*An image of the Holy Great Prince Vladimir graces the iconostasis of Three Hierarchs Chapel.*

quirements, international applicants must also complete the Certification of Financial Support for INS Form I-20, available online each year in late December.

International students whose native language is not English must demonstrate proficiency in the English language by taking the Test of English as a Foreign Language (TOEFL – [www.ets.org/toefl](http://www.ets.org/toefl)). The fee for any such test must be borne by the applicant. The minimum score required of applicants to the seminary is 100 (internet-based). The TOEFL code for St Vladimir's Seminary is 2804. IELTS test scores are also acceptable; please contact the Office of Admissions for further information. The TOEFL requirement may be waived for applicants who have already completed a degree in an English-language institution in a native English-speaking country (e.g. England, US).

After the student has undertaken a seminary program, he or she may be required to withdraw from it or to undertake remedial study if, in the judgment of the Faculty Council, he or she is found to be inadequately prepared in the English language.

In the case of international applicants seeking financial aid from the seminary, the completed application and all supporting documents must be received no later than April 1. The seminary will issue a Certificate of Eligibility (I-20) form only after all the above materials have been received and found to be in order, and the Committee on Admissions and Financial Aid has voted to accept the applicant.

#### MID-YEAR ADMISSION

Many courses at the M.Div. and M.A. level at the seminary form part of a two-semester sequence that begins in the fall semester. In addition, only in the fall semester is there an orientation period for new students. For these reasons, Th.M. candidates are the only degree students normally permitted to begin studies in the spring semester.

#### PROBATIONARY ADMISSION

A student may be admitted to the seminary on academic probation in the following circumstances: if he or she has been admitted due to non-academic strengths in spite of a weak academic background as reflected in grades at other institutions; if he or she has completed the equivalent of a bachelor's degree in post-secondary studies but has not received the degree from an accredited college or university (or, in the case of Th.M. applicants, the equivalent of the M.Div. degree from an accredited seminary). The faculty monitors such students' progress closely and if necessary prescribes remedial instruction. If the faculty, in its review of students at the end of the student's first semester of studies, finds that his or her academic performance has been satisfactory, the probationary status is normally removed. On the other hand, if the student's academic performance has not been satisfactory, then the student may be dismissed from the seminary.

#### READMISSION AFTER WITHDRAWAL OR DISMISSAL

A student who has voluntarily withdrawn from

the seminary while in good standing may be readmitted without reapplication within a period of one year, provided the request for readmission is received and approved by the Associate Dean for Academic Affairs no later than one month before the beginning of the semester for which readmission is requested. A student who has voluntarily withdrawn from the seminary while on probation must also offer satisfactory evidence of progress toward resolution of the difficulty, academic or otherwise, which led to the probation. Normally such students are readmitted only on probation. A student who has withdrawn for medical or psychological reasons must also offer satisfactory evidence that the condition that led to the withdrawal no longer hinders normal progress toward the degree. After one year, readmission is considered only after the submission of an updated admissions application and, in most cases, a personal interview.

Readmission after dismissal cannot be considered until two semesters have elapsed. When requesting readmission, the student must offer satisfactory evidence that the difficulty, academic or otherwise, which led to the dismissal has been overcome and that normal progress toward completion of the degree can be resumed. A personal interview also may be required. Normally such students are readmitted only on probation.

## *Financial Aid*

St Vladimir's Seminary awards and distributes its financial resources with a view toward Christian charity and stewardship. Most seminary students receive some form of financial assistance, and students should be mindful that such aid is a privilege to be enjoyed thanks to many benefactors who have graciously given funds to the seminary.

All students are considered financially independent. Therefore, parental information is not required to determine need. The seminary does, however, require financial information from



*Our seminary offers on-campus apartments to married students and their families.*

spouses of married students and full disclosure of grant and scholarship assistance from outside sources, such as, but not limited to, parish, diocesan, and archdiocesan education funds.

#### ELIGIBILITY FOR FINANCIAL AID

To be eligible for financial aid from St Vladimir's Seminary, a student must live on campus, be enrolled at the seminary on a full-time basis as a degree candidate and be making satisfactory progress toward completion of the degree. To be considered full-time, students must be enrolled for at least twelve credits per semester. To be eligible for federal loans, students must be enrolled for at least six credits per semester.

Students enrolled on a full-time basis, as defined above, are eligible to receive aid from the seminary only for the number of semesters necessary for normal completion of a degree program. Therefore, an M.Div. candidate is eligible to receive financial aid for no more than six semesters; an M.A. candidate for no more than four semesters; and a Th.M. candidate for no more than two semesters.

Satisfactory progress toward completion of a degree program is measured not only by a student's successful completion of courses but also by satisfactory participation in the seminary's extra-curricular activities of chapel worship and community service. What constitutes satisfactory progress in these areas is defined below for each award category.

#### APPLICATION REQUIREMENTS AND DEADLINES

All prospective students who seek financial aid from or administered by the seminary must complete the seminary's Financial Aid Application, found in the Application Packet.

In addition, **domestic students** are required to complete the Free Application for Federal Student Aid (FAFSA). The seminary's Title IV school code for the FAFSA is G02833. Failure to use this code will cause a delay in the processing of your award. A signed copy of the student's previous year's income tax return and W-2 form(s) may be required for students selected for verification during the FAFSA process. FAFSA applications



*Members of the Men's Choir visit parishes far and near, as ambassadors of St Vladimir's Seminary; they are pictured here with Chancellor Archpriest Chad Hatfield (far right).*

are made online at [www.fafsa.ed.gov](http://www.fafsa.ed.gov). **International students** must complete the Certification of Financial Support for INS Form I-20.

The deadline for all financial aid applications is April 1.

Returning students must reapply for financial aid each academic year. The required forms are the FAFSA (for domestic students) and the seminary's Financial Aid Application. The financial aid deadline is April 1. Award notifications begin May 15.

All applications received after April 1, or incomplete applications received prior to the deadline but completed after April 1, will be considered for financial aid only if funds remain available.

#### TYPES OF FINANCIAL AID

The seminary administers three types of financial aid: need-based tuition grants, need-based scholarships, and federal loans. All three types of financial aid require both an annual financial aid application and the FAFSA. Students who dem-

onstrate need on the basis of a complete application are automatically considered for a need-based tuition grant or a need-based scholarship.

Although financial aid applications are submitted on an annual basis, awards are distributed one semester at a time to eligible students, as defined above. The amount given per semester will normally be one half the total award for the year.

#### NEED-BASED TUITION GRANTS

Need-based tuition grants (of up to 50% of tuition) are available to all full-time students, as defined above, with need determined on the basis of the FAFSA (for domestic students) and the seminary's Financial Aid Application. Students who receive scholarship assistance from an outside source, as defined above, may still be eligible for a need-based tuition grant of a lesser amount, if the outside assistance is less than the cost of tuition. The amount of aid from the seminary will be up to 50% of the tuition balance remaining after applying the outside assistance.

To retain a need-based tuition grant, an eligible

student must maintain at least a 2.0 semester GPA and a 2.5 cumulative GPA, participate regularly in seminary chapel services, and perform community service assignments satisfactorily.

#### NEED-BASED SCHOLARSHIPS.

Need-based scholarships are available to qualified students enrolled at St Vladimir's Seminary on a full-time basis, as defined above. Need is determined on the basis of the FAFSA and the seminary's Financial Aid Application. Students who receive scholarship assistance from an outside source, as defined above, may still be eligible for a need-based scholarship of a lesser amount, if the outside assistance is less than the scholarship award. The amount of aid from the seminary will be 100% of the award balance remaining after applying the outside assistance.

St Vladimir's currently administers three need-based scholarship:

- **Malankara Orthodox Scholarship** (entering and returning students) – 6 awards (up to 75% of tuition in grant and work-study). Awarded to men and women of the Malankara Orthodox Syrian Church who demonstrate need, strong academic performance, and promise of significant service to the Church. Priority is given to men who are enrolled in the M.Div. program and preparing for ordination.

- **Serbian Scholarship** (entering and returning students) – 3 Awards (up to 100% of tuition, books, and room/board of a single student). Awarded to Serbian, or Serbian-American, men and women who demonstrate need, strong academic performance, and promise of significant service to the Church. Priority is given to men who are enrolled in the M.Div. program and preparing for ordination.

- **St Anthony the Great Scholarship** (entering and returning students) – 3 Awards (up to 100% of tuition in grant and work-study). Awarded to Eastern Orthodox men and women of the mo-

nastic rank Rassaphore who demonstrate need, strong academic performance, and promise of significant service to the Church. Priority is given to men who are enrolled in the M.Div. program and preparing for ordination.

To retain a need-based scholarship, an eligible student must maintain at least a 3.0 cumulative GPA, participate regularly in seminary chapel services, and perform community service assignments commendably.

#### FEDERAL LOAN PROGRAM.

The seminary participates in the William D. Ford Federal Direct Loan Program. This program allows students to borrow funds to help meet their educational costs at the postsecondary level and is available to US citizens and permanent-resident aliens. Applicants must be in good academic standing and enrolled at least half time, and they may not be in default on any previous loans.

The Direct Loan Program offers the following types of loans:

- **Subsidized:** for students with demonstrated financial need, as determined by federal regulations. No interest is charged while a student is in school at least half-time, during the grace period, and during deferment periods.

- **Unsubsidized:** not based on financial need; interest is charged during all periods, even during the time a student is in school and during grace and deferment periods.

- **PLUS:** unsubsidized loans for graduate/professional students. PLUS loans help pay for education expenses up to the cost of attendance minus all other financial assistance. Interest is charged during all periods.

To begin the loan process, a student must complete a Free Application for Federal Student Aid (FAFSA). The seminary's Title IV school code for the FAFSA is G02833. Failure to use this



code will cause a delay in the processing of your award. A signed copy of the student's previous year's income tax return and W-2 form(s) may be required for students selected for verification during the FAFSA process. FAFSA applications are made online at [www.fafsa.ed.gov](http://www.fafsa.ed.gov).

## PROBATION AND LOSS OF AWARD

Any student who does not meet the minimum conditions for retaining a seminary grant or scholarship, as defined above, will be placed on probation for the following semester. If the student demonstrates appropriate improvement during the following semester, then probation is lifted and the student continues to be eligible for seminary financial assistance.

If, however, the student fails to show sufficient improvement, then the student becomes ineligible for further financial assistance from the seminary, although he or she may, depending on the circumstances, be permitted to continue as a degree candidate. If a student who has previously been on probation should fail a second time to meet the minimum conditions, then the student becomes ineligible to receive further financial assistance from the seminary.

If a student's GPA falls below 2.0 in any semester, then he or she automatically forfeits financial assistance from the seminary; no probationary period will be allowed.

## REFUNDS

Each semester's financial aid is applied toward the student's seminary account at the time of registration. Seminary awards are given with the understanding that the student will be in attendance for the full semester. If a student withdraws from the seminary during the semester under circumstances permitting a refund of fees, only amounts paid by the student will be included in the calculation of the refund.

Refund of tuition, room and board. If a student

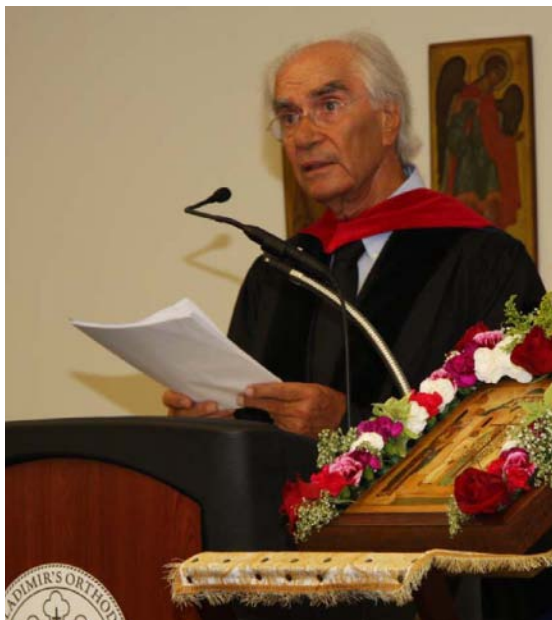
withdraws from a course or the program, then eligible fees will be refunded on the basis of an official withdrawal date (see "Withdrawal date" below) and in accordance with the following schedule:

- Withdrawal prior to the beginning of the semester – 100% refund of tuition, room and board
- Withdrawal during the drop-add period of the semester – 75% refund of tuition and a pro-rated refund of room and board, based on time remaining in the semester
- Withdrawal after the drop-add period and through week four of the semester – 50% refund of tuition and a pro-rated refund of room and board, based on time remaining in the semester
- Withdrawal after week four of the semester – no refund of tuition, but a pro-rated refund of room and board, based on time remaining in the semester

*Note: Application and registration fees, and non-refundable deposits will not be refunded.*

Withdrawal date. A student's official withdrawal date is determined as follows:

- A student is considered officially withdrawn if the Associate Dean for Academic Affairs is notified by the student in writing or by phone of intent to withdraw. If a student sends written notification of intent to withdraw, the withdrawal date is the date the letter is received via postal, electronic, or fax mail.
- If a student ceases attendance without providing official notification, the withdrawal date will be the midpoint of the term. In the case when an official notification was not provided by the student because of circumstances beyond the student's control, i.e., illness, accident, grievous personal loss or other circumstances, the date related to the onset of that circumstance will be used as the withdrawal date. This date will be



*Eminent scholar Dr Christos Yannaras, one of many renowned speakers to visit the seminary campus, was awarded an honorary doctoral degree from St Vladimir's in 2010.*

determined by the Associate Dean for Academic Affairs.

Return of Title IV funds. In accordance with the Return of Title IV Funds regulation (R2T4), when a federal financial aid recipient withdraws from all classes prior to completing 60% of a term (i.e., nine weeks), it is the seminary's responsibility to determine the withdrawal date and amount of loan assistance that the student earned. If a student received less assistance than what was earned, he or she may be able to receive those funds. On the other hand, if the student received more assistance than earned, the unearned funds must be returned by the school and/or aid recipient to the appropriate aid program. The Student Affairs Administrator recalculates eligibility for Title IV funds using the following Federal Return of Title IV funds formula:

- Percentage of term completed equals the number of days completed up to the withdrawal date divided by the total days in the term. (Any break of five days or more is not counted as part of the

days in the term.) This percentage is also the percentage of earned aid.

Funds are returned to the appropriate federal program based on the percentage of unearned aid using the following formula:

- Aid to be returned equals (100% minus the percentage of earned aid) multiplied by the total amount of aid that could have been disbursed during the term.

If a student earned less aid than was disbursed, the institution would be required to return a portion of the funds and the student would be required to return a portion of the funds. Keep in mind that when Title IV funds are returned, the student borrower may owe a debit balance to the institution.

The seminary must return the amount of Title IV funds for which it is responsible no later than 45 days after the date of the student's withdrawal. Refunds are allocated in the following order:

- Unsubsidized Direct Stafford Loans (other than PLUS loans)
- Subsidized Direct Stafford Loans
- Federal Graduate (PLUS) Loans

#### FINANCIAL EXIGENCY

St Vladimir's Seminary awards all funds available for grants and scholarships once a year during the spring application process. Therefore, after the financial aid deadline the seminary is unable to consider new or modified requests for financial assistance.

If, however, a student should experience significant, unforeseen financial difficulty after the expiration of the financial aid deadline, he or she is encouraged to speak to the Associate Chancellor for Finance prior to registration in order to arrange a formal payment plan.

## Tuition and Expenses

Charges for tuition, fees, and room and board are due and payable at the time of registration for each semester. Full-time students may make special requests to the Associate Chancellor for Finance for permission to pay these fees in installments, the first of which is due at registration. All accounts must be paid in full for the previous term before the student is permitted to register for a new semester. If payment or other satisfactory arrangements have not been made by the end of the second week of the semester, the student will not be permitted to attend classes until these are made. No academic credit will be given in any semester for which fees have not been paid in full. All seminary, library, and bookstore accounts must be paid in full, or satisfactory arrangements for payment must be made, before any degree or transcript will be issued.

Fees are set annually by the Board of Trustees and are subject to change at the Board's discretion. Fees and estimates of all other living expenses are posted online each year in late November. Hard copies of the annual fee schedule and estimated expenses may be requested from the Office of Admissions.

### TUITION AND FEES: ACADEMIC YEAR 2010–11

TUITION	
Full-time (12–18 credits)	\$5256 (per semester)
Credits in excess of 18	\$438 (per credit)
Part-time	\$438 (per credit)
Auditor	\$219 (per credit)
Thesis continuation	\$500 (per semester)
REQUIRED FEES	
Application	\$60

Registration	\$125 (per semester)
Late registration	\$50
Student Mutual Aid	\$50 (per semester)
Transcript	\$10
Diploma replacement	\$30

*Note: As of July 1, 2011, no fee will be charged for transcripts sent by normal mail for students in good financial standing with the seminary.*

ROOM, BOARD, & APARTMENT RENT	
Room	\$1260 (per semester)
Board	\$1854 (per semester)
Apartment rent	\$683-\$917 (per month, depending on facility)

*Note: Dormitory residents are responsible for a refundable damage deposit of \$200; apartment residents are responsible for a refundable damage deposit of \$1000 and an advance rent payment of \$250.*



*Seminarians fulfill community “obediences,” such as proshpora baking, assigned to them.*



## ESTIMATED YEARLY EXPENSES: ACADEMIC YEAR 2011–12

EDUCATIONAL EXPENSES				
	<i>Single student in dormitory</i>	<i>Married student in dormitory suite</i>	<i>Married student w/o children in apartment</i>	<i>Married student with children in apartment</i>
Tuition	\$10,512	\$10,512	\$10,512	\$10,512
Registration	\$250	\$250	\$250	\$250
Student Mutual Aid	\$100	\$100	\$100	\$100
Board	\$3708	\$5562	-	-
Room/Rent (9 months)	\$2520	\$2363	\$6143–7938	\$8,222–8741
Total	\$17,090	\$18,787	\$17,005–18,800	\$19,084–19,603

*Note: Married students living in seminary apartments are responsible for paying rent from the time they move into the apartment until the time they move out. Therefore, when preparing a budget, students should make provision for rental and food expenses during the summer months.*



*A traditional basketball exchange between St Vladimir's Seminary and its sister school, St Tikhon's Seminary, sparks anticipation among seminarians annually.*

**ESTIMATED ADDITIONAL EXPENSES**

	<i>Single student in dormitory</i>	<i>Married student in dormitory suite</i>	<i>Married student w/o children in apartment</i>	<i>Married student with children in apartment</i>
Books & Supplies	\$500	\$500	\$500	\$500
Food (9 months)	-	-	\$5250	\$5500
Health Insurance	\$1500	\$3400	\$3400	\$3600
Transportation (excluding car payments)	\$1800	\$2850	\$2850	\$4430
Utilities/Phone	-	-	\$1550	\$1860
Child Care	-	-	-	\$3000
<b>Total</b>	<b>\$3800</b>	<b>\$6750</b>	<b>\$13,550</b>	<b>\$18,890</b>

*Note: Health insurance estimates are based on high-option student insurance coverage for students under age 35, with quarterly payment of the premium.*

**TOTAL ESTIMATED EXPENSES**

	<i>Single student in dormitory</i>	<i>Married student in dormitory suite</i>	<i>Married student w/o children in apartment</i>	<i>Married student with children in apartment</i>
Estimated total	\$20,828	\$25,537	\$30,555–\$32,350	\$37,974–\$38,493



*Many members of the seminary campus community join other Orthodox Christians from around the country in the March for Life rally held yearly in Washington, D.C.*

## Seminary Scholarship Funds

St Vladimir's Seminary believes that no one should be prevented from studying at the seminary for financial reasons. To be able to provide necessary financial assistance, the seminary depends on the generosity of friends and benefactors who contribute annual scholarship grants or who have established permanent scholarship endowments. In applying for assistance, students therefore should remember their own moral responsibility toward the seminary and its benefactors.

### ANNUAL NAMED SCHOLARSHIP GRANTS

1. The Antiochian Orthodox Christian Archdiocese offers some scholarships to eligible candidates of its jurisdiction. Further information and applications can be obtained from His Eminence, The Most Reverend Metropolitan Philip (Saliba), Antiochian Orthodox Christian Archdiocese, 358 Mountain Road, Englewood, NJ 07631.

2. The Serbian Orthodox Church offers some scholarships to eligible candidates of its jurisdiction. Further information and applications can be obtained from His Eminence, Metropolitan Christopher, St Sava Serbian Orthodox Monastery, PO Box 519, Libertyville, IL 60048.

3. The Romanian Orthodox Episcopate offers scholarships to eligible candidates of its jurisdiction. Further information and applications can be obtained from the Romanian Orthodox Episcopate, 2522 Grey Tower Road, RFD #7, Jackson, MI 49201.

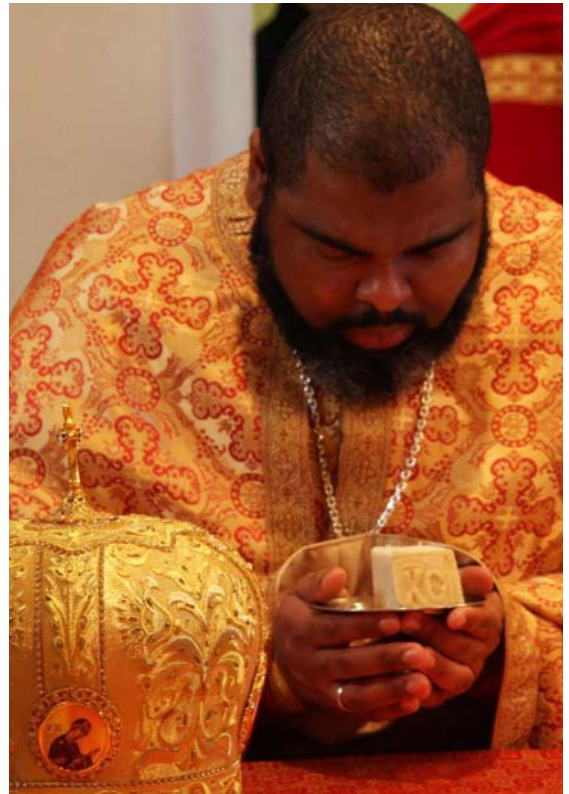
4. The Diocese of New England of the Orthodox Church in America offers limited scholarships to full-time students from that diocese who have completed at least one semester at the seminary and are in good academic standing. Applications must be presented each semester to the diocesan

Scholarship Committee, Diocese of New England, 6 Clark Road, Cumberland, Rhode Island 02864.

5. The Fellowship of Orthodox Christians of America (FOCA) (formerly the Federated Russian Orthodox Clubs of America) offers scholarships to students who are members of that organization. Applications should be made through the William Fekula Scholarship Committee of FOCA.

6. The Diocese of Canada of the Orthodox Church in America offers limited scholarships to its students after the first year of full-time study. Applications should be requested during the spring semester from the Diocesan Chancery.

7. St Vladimir's Scholarship Fund. A fund established by the seminary to give financial aid to students according to the financial possibilities



*Newly ordained student priests are taught to serve reverently.*

of this fund. Limited scholarships available.

8. Assumption Altar Society of St Vladimir's Church, Trenton, NJ Scholarship Fund, established by the Assumption Altar Society for financial aid to needy students.

9. The Very Reverend Ippolit and Marie Kallaur Memorial Scholarship Fund, established in 1970 by the children and their families. Limited scholarships available.

10. SS Martha and Mary Scholarship Fund, established in 1964 by SS Martha and Mary Altar Society of the Orthodox Christian Church of Christ the Saviour, Paramus, NJ, to give financial aid to needy students.

11. St John the Baptist Orthodox Church Scholarship Fund, established in 1981 by the St John the Baptist Orthodox Church in Rochester, NY, to give financial aid to needy students.

12. St Dimitrie Ladies' Auxiliary Scholarship Fund, established in 1983 by the Ladies' Auxiliary of St Dimitrie Church, Bridgeport, CT, to give aid to needy students.

13. The Russian Orthodox Theological Fund, Inc offers limited scholarships to full-time students in good standing. Applications for ROTF scholarships are submitted upon recommendation by the seminary's Scholarship Committee. Eligible students must first apply for seminary-administered financial aid before being considered for an ROTF scholarship. Interested students should see the Associate Dean for Student Affairs for further information.

14. The Rudolf P. Kunett Memorial Assistance Grant was established in 1980 in honor of the seminary's late benefactor to provide financial aid to married students.

15. The Holy Transfiguration Orthodox Church Scholarship Fund, established in 2000 by Holy Transfiguration Orthodox Church, Livonia, MI.

Limited scholarships available.

16. The Fr Stakhy Borichevsky Student Loan Fund, established in memory of the late Fr Stakhy Borichevsky for the purpose of providing emergency loans to students for expenses related to their educational needs. Not for payment of tuition. Limited loans available.

#### NAMED SCHOLARSHIP ENDOWMENTS

1. The Peter Jr and Michael Ruzila Memorial Scholarship Fund. Established in 1965 in memory of the late Peter Ruzila, Jr, by his parents, and augmented in 1999 with gifts from family and friends in memory of Michael Ruzila.

2. The Fr John N. Telep Memorial Scholarship Fund, established in 1973 by the Telep Family, and augmented in 1987 by a bequest from the late Leo Telep.

3. The Ann Lichatz Filer Memorial Scholarship Fund, established in 1976 by Mr Charles Filer in memory of his wife.

4. The Constantine C. Popoff Memorial Scholarship Fund, established in gratitude to the late Mr Popoff for his many contributions to the seminary's activities.

5. The Mrs Helen Havron Memorial Scholarship Fund, established in 1977 by Mr Melvin Havron in memory of his late mother, Helen Havron.

6. Protopresbyter Joseph J. Pishtey Memorial Scholarship Fund, established in 1983 in memory of Fr Pishtey, the first Chancellor of the Orthodox Church in America, by his family. Scholarship awards are non-restricted and awarded annually to qualified theological students.

7. The Mary Lazor Memorial Scholarship Fund, established in 1980 in memory of Mary Lazor, departed mother of Metropolitan Theodosius.

8. The Very Reverend Georges Florovsky Me-





*Hierarchs from the North America and beyond often visit the seminary; here His Beatitude Metropolitan Krystof of the Czech Lands and Slovakia shares his thoughts with Chancellor Archpriest Chad Hatfield.*

morial Scholarship Fund, established in 1981 by a bequest from the estate of Fr Florovsky, distinguished scholar and theologian and former Dean of the seminary, to aid needy students.

9. The Nicholas M. Sokol Memorial Scholarship Fund, established in 1981 by Lydia Sokol Pelitsch in memory of her late brother, Nicholas Sokol.

10. The Fr John and Matushka Mary Tertichny Memorial Scholarship Fund, established in 1983 by Mrs Olga Fedak in memory of her parents.

11. The Archpriest Gabriel and Matushka Helen Ashie Scholarship Fund, established in 1984 by St Luke's Orthodox Church Council in honor of the observance of the twenty-fifth anniversary of ordination to the holy priesthood of Fr Gabriel Ashie.

12. The Very Reverend Constantine V. Popoff and Family and Professor Nicholas Glubokovsky Scholarship Fund, established in 1984 by a bequest from the estate of the late Constantine C. Popoff in memory of his father, missionary

priest in America, and of the professor who inspired his father's activities.

13. Agatha and Martin J. Sokol Memorial Scholarship Fund, established in 1985 by Mrs Lydia Pelitsch in memory of her parents.

14. Mitro and Anna Tich Memorial Scholarship Fund, established in 1984 by their children, Martin, James and Joseph Tich.

15. The John and Hooda Germack Endowed Scholarship Fund, established in 1985 by Mrs Hooda Germack, dear friend and benefactor of the seminary, in memory of her late husband.

16. The Lydia Sokol Pelitsch Scholarship Fund, established in 1985 by Lydia Sokol Pelitsch to give financial aid to needy students.

17. The Very Reverend Alexander A. Varlashkin Memorial Scholarship Fund, established in 1980 by the Pastor, Church Council and Parishioners of St Nicholas Church, McKees Rocks, PA, in memory of their former pastor, Very Rev. Alexander A. Varlashkin.

18. The Fr Vladimir Sakovich Memorial Scholarship Fund, established in his memory to help needy students studying for the Orthodox priesthood.
19. The Fr John and Philip Yacos Memorial Scholarship Fund, established in 1986 by Matushka Helen Yacos in memory of her beloved husband and son.
20. The Mary Skvir Memorial Scholarship Fund, established in 1986 by the Skvir family in memory of their sister, a devoted member of the Orthodox Church.
21. The Archbishop Kyrill (Yonchev) Theological Scholarship Fund, established in 1986 by the Most Reverend Kyrill (Yonchev), Archbishop of Pittsburgh and Western Pennsylvania and the Bulgarian Diocese of Toledo, Orthodox Church in America, to support theological education and especially to aid those students preparing for the priesthood in the Orthodox Church in America.
22. The Lillian Kiddon Theological Scholarship Fund, established in 1987 by Lillian Kiddon in memory of her sister, Antonia Simon, a devoted member of the Orthodox Church.
23. The Tatiana Jacob Memorial Scholarship, established in 1986 in memory of Tatiana Jacob by her granddaughter, Tanya Jillions.
24. The Kohudic/Dranichak Scholarship Fund, established in 1987 by Peter and Nancy Kohudic in memory of the Kohudic, Dranichak, Monulich and Kosty families to aid one or more needy students of the Orthodox Church in America, the Carpatho-Russian Diocese as well as any foreign student.
25. The Alexandra Bazil Memorial Scholarship Fund, established in 1987 by family and friends of Alexandra Bazil, an enthusiastic supporter of the seminary.
26. The Anna Lovchuk Memorial Scholarship Fund, established in 1987 by Dorothy Lovchuk in memory of her late mother, Anna Lovchuk, a faithful member of the Orthodox Church.
27. The Boris V. Timchenko Scholarship Fund, established in 1987 by a bequest from the late Boris V. Timchenko for scholarships for students in training at the seminary.
28. The Dr George Constantine Scholl Memorial Scholarship Fund, established in 1987 by family, friends and co-parishioners of St Luke's Church, Garden Grove, CA, in beloved memory of a faithful Orthodox who believed in theological education for a pan-Orthodox Church.
29. Mitro and Susie Jurchisin Memorial Scholarship Fund, established in their memory in 1987 by their children, William J. Jurchisin, Mary Ann Tich, Lorraine McCurry and Marguerite J. Koccon.
30. The J. Frimenko Scholarship Fund, established in 1987 by the Frimenko family as an award to talented candidates for the Holy Orders.
31. Right Rev. Mitred Archpriest Photius Donahue Memorial Scholarship Fund, established in his memory by family, friends and the parish and parishioners he served at St Andrew Orthodox Catholic Church, East Lansing, MI.
32. The Christine Olga Hotrovich Memorial Scholarship Fund, established in 1991 by Fr Protodeacon Joseph Hotrovich and Matushka Olga and sister Anne Marie in memory of their beloved daughter and sister, Christine Olga Hotrovich.
33. The Jean Owsenek Clark Scholarship Fund, established in 1990 by those who loved her. Limited scholarship available to students in the liturgical music program.
34. The Anne and Barbara Dubivsky Scholarship Fund, established in 1990 by Anne and Barbara Dubivsky, dear friends of the seminary,

to aid students from Eastern Europe who are enrolled in one of the seminary's degree programs.

35. The Olga Coben Theological Scholarship Fund, established in 1989 by Lillian Kiddon in memory of her sister, Olga.

36. The Michael P. and Stella Sopchak Theological Scholarship Fund, established in 1991 by their family and friends. Limited scholarships are available from this fund with priority to students from Alaska, Africa, and Eastern Europe.

37. The Rev. Fr Andrew Nassir Memorial Endowment Fund, established in 1991 to render financial assistance to worthy students enrolled in St Vladimir's who have declared their intention to become ordained in the Orthodox Christian faith.

38. The Sotirovich/Franklin Scholarship Fund, established in 1990 by William Vasilio Sotirovich, Moira Louise Sotirovich, Liliana and Tatiana Lakich-Sotirovich and Danica D. Sotirovich in memory of Lt Col Milan V. Sotirovich, Ljubica Sotirovich, Miodrag M. Sotirovich and Lillian Mary Franklin and in honor of Joseph Henry Franklin. This scholarship is established to aid Orthodox and other students of theology who will work to promote the role of the Orthodox church in advancing international friendship, for ecumenical relations—especially with the Anglican Communion, and for students who may serve as chaplains in the United States Armed Forces.

39. The Bishop Nikolai Velimirovich Serbian Scholarship Fund, established in 1990 as a tribute to the late Bishop Nikolai, a close friend of the seminary, to assist needy Serbian students in their theological studies at St Vladimir's Seminary.

40. The Drs Charles and Joanne Denko Theological Scholarship Fund, established in 1991 to give scholarship assistance to needy women students.

41. The Very Rev. Michael and Matushka Anna Dziama Scholarship Fund, a memorial scholarship fund established in 1992 by the family and friends of Fr Michael and Matushka Anna Dziama.

42. The Zoran Milkovich Scholarship, established in 1985 by St Vladimir's Theological Foundation in honor of its first president, an alumnus of the seminary, and who served for many years on the Board of Trustees of the seminary.

43. The Very Reverend Nicholas Solak, Jr Memorial Scholarship, established in 1992 by the family of Fr Nicholas and parishioners of the Nativity of the Virgin Mary, Osceola Mills, PA, in memory of their pastor, the Very Rev. Nicholas Solak, Jr.

44. The Michael P. Behuniak Scholarship Fund, established in 1992 by the family of the late Michael Behuniak, a long-time friend and supporter



*Dean Archpriest John Behr shares the joy of Pascha with the campus community.*



*Members of the seminary community often reach out to the New York metro area, visiting various facilities—like Emmaus House in the Bronx, under the direction of alumnus Fr Martin Kraus (far right).*

of St Vladimir's Seminary. Scholarships awarded to needy students studying for the priesthood in the Orthodox Church in America.

45. The George and Mary Lescisin Memorial Scholarship Fund, established in 1992 in memory of George and Mary Lescisin to assist needy theological students studying at St Vladimir's Seminary.

46. The Petar L. and Olga Gerich Family Scholarship Fund, established in 1993 by Mr and Mrs Brian Gerich, to assist needy Serbian students and others in their theological studies at St Vladimir's Seminary.

47. The Ann Holod Zinsel Theological Scholarship Fund, established in 1995 by Mrs Zinsel, former administrative secretary at the Seminary, to assist needy students in their studies at St Vladimir's Seminary.

48. The Michael and Susanna Furda Scholarship Fund, established in 1994 by Daniel Furda, in memory of his parents, to assist needy students studying for the Orthodox priesthood.

49. The David Buss Memorial Scholarship Fund, established in 1994 by bequest to assist a needy student studying at St Vladimir's Seminary.

50. The Mitchell and Violet Zunich Scholarship Fund, established in 1995 by Mr and Mrs Mitchell Zunich, to assist needy Serbian students and others in their theological studies at St Vladimir's Seminary.

51. The Stephen P. and Anna Kopestonsky Memorial Scholarship Fund, established in 1995 by the Rev. T. Stephen and Sandra Kopestonsky to provide financial assistance to needy students studying at St Vladimir's Seminary.

52. The Fr Dragolyub Sokich Memorial Scholarship Fund, established in 1995 by the family and friends of Fr Dragolyub Sokich, an alumnus of the Seminary, to assist needy students.

53. The Klimkosky Family Scholarship, established in 1995 by Mr Andrew Klimkosky, to assist students studying at St Vladimir's Seminary. At least two scholarships annually are awarded from this fund.





*St. Vladimir's engages the greater community and the world; in 2011, we hosted a major concert of sacred music, "St. Matthew Passion", in Manhattan, for more than 1,000 people.*

54. The Brian and Marilyn Gerich Scholarship Fund, established in 1997 by Mr and Mrs Brian Gerich to assist needy Serbian students and others in their theological studies at St Vladimir's.

55. The Protopresbyter Fr George Nicoloff Memorial Scholarship Fund, established in his memory by Popadia Nicoloff and her family in 1997 to assist men and women in the Orthodox Church in America who are studying at St Vladimir's Seminary.

56. The Machaskee Family Endowment for Liturgical Music, established in 1998 by Mr Alex Machaskee and friends to assist students studying liturgical music and programs to advance the study and practice of liturgical music within the Orthodox Church.

57. The Frank Joity Memorial Scholarship Fund, established in 1998 by friends and family in memory of Frank Joity, a lifelong member of St Lazarus Serbian Orthodox Church in Detroit, to assist students of Serbian descent or members of the Serbian Orthodox Church.

58. The Fr Steven Kozler Scholarship Fund, es-

tablished in 1999 by Matushka Linda Kozler and friends in loving memory of her husband, Fr Steven, a graduate of St Vladimir's Seminary.<sup>59</sup> The Reverend Igor B. Bensen Memorial Scholarship Fund, established in 2000 by a charitable gift from the late Fr Igor B. Bensen, son of Basil Bensen, one of the founders of St Vladimir's Seminary.

60. The John Kravcisin Krodsen Memorial Scholarship Fund, established in 2000 by a charitable gift from the John K. Krodsen Living Trust in memory of John's parents, John and Mary Kravcisin, and his sister, Helen Parks.

61. The Trinity Retreat Center at Escot Farm Scholarship Fund, established in 1999 by Dr Scott and Mrs Esther Holmes to support students in need studying at St Vladimir's Seminary.

62. The Cook Family Memorial Scholarship, established in 2000 in memory of Peter and Susan (Tema) Cook of Minneapolis, and their children, Peter, Paul, Anne, Mary, and Helen.

63. The Professor Veselin Kesich Scholarship

Fund, established in 2001 with a generous gift from Mr and Mrs Brian Gerich in appreciation for Professor Kesich's many years of teaching at St Vladimir's Seminary.

64. The Protodeacon Basil Hubiak Memorial Scholarship Fund, established in 2002 by Matushka Eva and family and friends to assist students who are either studying liturgical music or are enrolled in the Masters of Divinity program at St Vladimir's Seminary, with priority given to married students.

65. The Joseph Tich Family Scholarship Fund, established at his death in 2002 with the proceeds of a life insurance policy purchased by Joe and donated to the seminary. The Joseph Tich Family

Scholarship Fund assists men and women who are studying at St Vladimir's Seminary.

66. The Stephen and Gail L. Shlanta Memorial Scholarship, established in 2003 by Stephen and Gail Shlanta in beloved memory of family members who helped establish an Orthodox Church in Weirton, West Virginia. The family members include Peter and Mary Shlanta and their children Anna, Gregory ("Harry"), Eva, Mary, and Stephen Peter.

67. The St Symeon the New Theologian Scholarship Fund, established in 2004 to support students at St Vladimir's Seminary, with priority given to those preparing for work in missions and evangelism.



*Three Hierarchs Chapel provides the entire campus community with a beautiful house of worship.*



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# STUDENT LIFE

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## *Residence*

All degree candidates and special students, whether they live on or off the seminary campus, are considered as being “in residence.” This means that not only their academic work but also their participation in church life, ecclesiastical status, voluntary or paid activities and assignments as well as any change in condition (marriage, ordination, employment, enrollment in other institutions) are subject to seminary supervision.

Single students must live in seminary facilities unless, for medical reasons, they are unable to live in the dormitory and/or eat in the refectory. Dormitory rooms are assigned by the Associate

Dean for Student Affairs. Students having special needs or preferences should contact him. Rooms are furnished with basic essentials: desk, chair, dresser and bed. Students must supply linen, lamps, and any other furnishings that they desire. No pets are permitted in the seminary’s dormitories.

Married students live in seminary apartments and are subject to seminary regulations concerning chapel and choir participation, community service, and all other requirements applicable to regular students. The seminary owns and operates thirty-two apartments on its campus for use by married students and their families. These vary in size from studio to three-bedroom; all include a kitchen or kitchenette with refrigerator, stove, and dishwasher. Seminary apartments



*Students enjoy the cafe area in the Rangos Building in between classes.*

are available to married students enrolled on a full-time basis in one of the seminary's programs of study. Applications for married student apartments must be submitted to the Associate Dean for Student Affairs, noting such matters as program of study and size of family, by May 1 of the preceding academic year. Residents in seminary apartments may retain the apartments only for the length of time appropriate for their program of study; during this time they must remain enrolled on a full-time basis and remain active and responsible in all aspects of seminary life (see above under "Discipline"). Apartment rents (which are significantly lower than the prevailing local market rates) are determined by the seminary administration. Since the seminary's married student apartments are considered as dormitory space, rent for the semester is payable at the time of registration; any plans for deferred payment must be approved in advance by the Associate Chancellor for Finance. Apartment residents are also responsible for utilities, with bills payable monthly.

While every effort will be made to accommo-

date handicapped students, no special facilities or services are available for them at the present time. A study of how to improve access for the handicapped to seminary facilities is currently being undertaken.

## *Discipline*

In the seminary's understanding of theology and of its own task—the training of well-educated, responsible and dedicated priests, teachers, and other church leaders—academic effort cannot be separated from spiritual effort and from active sharing in the life of the seminary community. Each student is also a seminarian and, as such, is subject to the ecclesiastical regulations, moral standards, and patterns of behavior traditionally expected by the Orthodox Church from those who prepare themselves for church service. Thus the word "discipline" here means the totality of academic requirements, moral norms, and regulations to which every student subscribes by the very fact of his or her application to the seminary and in obedience to



*The seminary provides opportunities throughout the year to hear world-famous guest lecturers; here a student poses a question to a visiting speaker.*

which the student is expected to live throughout the time of his or her association with it. Any breach in discipline, moral lapse, crime, flagrant breach of academic honesty (such as plagiarism or cheating), insubordination to authority, or action contrary to the best interests of the seminary may lead, upon action by the Faculty Council, to disciplinary probation (probation for reasons of conduct) or, if serious enough, to immediate dismissal.

## Chapel

Regular corporate worship in the chapel is the center of seminary life, and participation in the daily, weekly and annual cycles of services is the first spiritual obligation of every seminarian. Students take an active part in reading and serving according to assignments made by the seminary Ecclesiarch or his designate. To help ensure competent and confident participation in chapel and choir activities, appropriate liturgical orientation is provided for all entering students. A series of orientation sessions is arranged during the fall semester by the Associate Dean for Student Affairs in cooperation with the Director of Chapel Music and others directly responsible for the seminary's liturgical life.

Students are also expected to participate as assigned in the activities of the seminary choirs. In addition to singing the responses at all regularly scheduled services at the seminary, the choirs occasionally accept invitations to sing outside the seminary, especially in Orthodox parishes, thus providing contact between the seminary and the parishes in which students one day may serve. In addition, students in the M.Div. program are assigned to preach in the chapel on a rotating basis, during their middler and senior years.

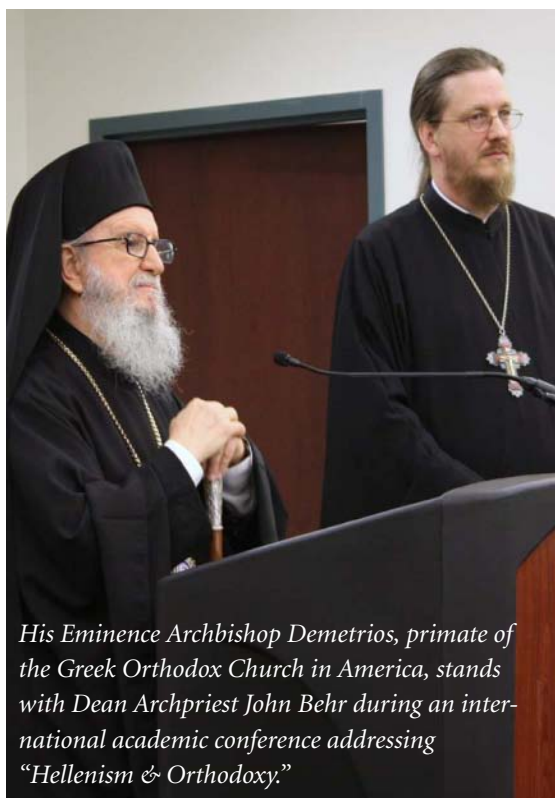
Every resident student is also expected to be under the spiritual guidance of one of the seminary clergy. Any exception to this rule is subject to the approval of the Associate Dean for Student Affairs.

Each male student is required to provide himself with a cassock to be worn in the chapel and on other occasions as assigned.

In view of the importance of all aspects of worship within the seminary itself and in Orthodox life as a whole, each student's participation is regularly reviewed by the Faculty Council. Regular chapel attendance, competent fulfillment of reading and serving assignments, choir participation as assigned, and basic knowledge of Orthodox liturgical practice are all considered. Deficiencies in any of these areas may lead to disciplinary action.

## Community Service

In the spirit of Christian obedience and as a service to the community, each student in residence is expected to give a portion of his time to work assignments at the seminary. These assignments are made at the beginning of each semester by



*His Eminence Archbishop Demetrios, primate of the Greek Orthodox Church in America, stands with Dean Archpriest John Behr during an international academic conference addressing "Hellenism & Orthodoxy."*





*On Pascha, the entire seminary community, young and old, gathers for the Feast of Feasts.*

the Associate Dean for Student Affairs. Negligence in fulfilling them to the satisfaction of the seminary administration may result in disciplinary probation.

## *Health Insurance*

The seminary does not have health care facilities on campus. In the interest of its entire student population, however, the seminary requires that each full-time or degree-seeking student and dependents be covered by health insurance. Students not otherwise covered by health insurance may choose from several suitable plans arranged by the seminary. Students who are otherwise covered by health insurance must demonstrate that they are enrolled in a plan providing comparable coverage. Premiums, which are borne by the student and paid directly to the insurance provider, depend upon a variety of factors, including the age of the student, the number of dependents, and the specific benefits provided. Applicants therefore are urged to give careful consideration to their health needs. Students will not be permitted to register for classes until they have provided proof of enrollment in an appropriate plan.

## *Other Regulations*

Additional rules and regulations governing student life at the seminary are found in the Student Handbook, which is distributed to all students by the Associate Dean for Student Affairs.

The seminary is committed to maintaining a safe and secure environment for study, work and play for all its students and their families as well as for faculty and staff. Specific information concerning campus security measures, safety, and emergency procedures is included in the Student Handbook as well as in materials provided for faculty and staff. Updates are provided as needed. This information is also reviewed by the Associate Dean for Student Affairs during general or dormitory meetings with students. In addition, in compliance with regulations of the Office of Postsecondary Education of the U.S. Department of Education, the Associate Dean for Student Affairs distributes to current students and employees an annual security report containing relevant statistics, policies with regard to campus security, and a description of programs that promote campus safety. This report is also available to prospective students and employees upon request to the Associate Dean for Student Affairs.

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# PROGRAMS OF STUDY

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St Vladimir's Seminary offers programs leading to the degrees of Master of Divinity (M.Div.), Master of Arts (M.A.), and Master of Theology (Th.M.).

## *Master Of Divinity Degree*

The Master of Divinity (HEGIS 2301) may be described in the most general terms as a graduate professional degree whose purpose is preparation for the ministries of the Church. At St Vladimir's the degree program is designed chiefly for qualified Orthodox students who wish to prepare themselves for ordination to priestly ministry in the Orthodox Church, though it also provides appropriate preparation for other forms of church service and for graduate study in theology and related disciplines.

The program is designed to be completed in three years by full-time students, who take an average of 15 credits in course work per semester. Only if warranted by exceptional circumstances, such as illness, disability, or employment, and with permission of the Faculty Council, may the program be spread over a longer period of time. The degree must be completed within six years of entrance into the program, after which time the student may be required to fulfill any new requirements that may then be in force.

### ADMISSION REQUIREMENTS

To enter the M.Div. program at St Vladimir's, a student must normally have the Bachelor of Arts (B.A.) degree or the Bachelor of Science (B.S.) degree from an accredited college or university. The seminary does not prescribe a specific program of pre-theological studies, but it does encourage potential students to gain a broad liberal

arts education while in college. Studies in the humanities and the natural and social sciences should prepare the student to speak and write correctly, to think clearly, and to understand not only the world of today but also the cultures of the past. Also useful are studies in languages, particularly in Greek. Applicants whose previous studies have been narrowly technical or vocational in nature may be required to do remedial work on a non-credit basis.

Potential students are also encouraged to acquire a basic knowledge of the language and chant tradition used in the ecclesiastical jurisdiction in which they wish to serve.

### TRANSFER CREDIT AND ADVANCED STANDING

Credit for work completed at other accredited graduate institutions—up to 18 credits applied against electives—may be accepted at full value on a transfer basis (a) if work done parallels courses in the St Vladimir's M.Div. program and is otherwise compatible with the objectives of that program; (b) if the courses in which the credits were earned were eligible for graduate credit in the institution at which they were taken; (c) if the work was completed within five years of matriculation at St Vladimir's; and (d) if the grade earned for the eligible courses was 3.0 (B) or higher.

Undergraduate work, graduate-level work completed at unaccredited institutions, or graduate-level work for which transfer credit has been accepted may qualify a student for advanced standing in subjects in which he or she shows proficiency; in these cases students will be enrolled in guided reading courses with the professor of that discipline to complement the studies

already undertaken.

Requests for acceptance of transfer credits or advanced standing should be directed to the Associate Dean for Academic Affairs, who in turn submits them to the Faculty Council for consideration and approval.

In order to provide proper and full formation for M.Div. students, and in accordance with program standards of the Association of Theological Schools, students are required to be in residence for three full academic years. Students who have been full-time residential students at another Orthodox seminary may complete the M.Div. program at St Vladimir's in two full academic years.

#### WRITING PROFICIENCY EXAMINATION

Students entering the M.Div. program at St Vladimir's are required to take a writing proficiency examination during their initial registration period. The purpose of the examination is to assess the student's ability, in an in-class situation, to narrow down a topic, formulate a thesis statement, select relevant details, organize material, and use effective language. On the basis of the examination, the Faculty Council may require a student to do remedial work on a non-credit basis.

#### COURSE REQUIREMENTS

A minimum of 90 credits in course work, with a cumulative grade point average of at least 2.3 (C+) is required for the M.Div. degree. This course work includes:

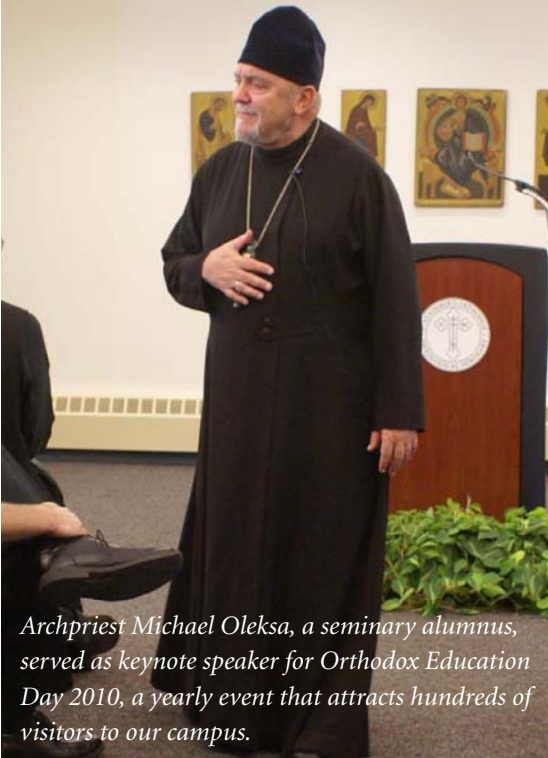
- 12 credits in 000-level "skills" courses in Liturgical Music (Liturgical Music 011–012, Liturgical Music 021–022) and Liturgics (Liturgics 011–012, Liturgics 021–022).
- 15 credits in 100-level "foundational" theology courses, which are required of all M.Div. and M.A. candidates. These courses are: Biblical

Greek 100, Church History 100 (351), Liturgical Theology 102 (351), New Testament 101 (351), and Old Testament 101 (351). These courses serve as introductions to the fields in question and provide an orientation to bibliography on it. They are designed to provide sufficient background for all higher-level courses.

- 39 credits in 200-level courses, which include higher-level courses in the academic areas mentioned above and courses relating to the practice of ministry: Applied Theology (Christian Education 203, Homiletics 203, Pastoral Theology 205, Pastoral Theology 206), Biblical Studies (New Testament 203 [352], New Testament 222), Historical Studies (Canon Law 203, Church History 202 [352], Church History 203, Patristics 204 [351]), Liturgy (Liturgical Theology 202 [352]), and Systematic Theology (Systematic Theology 201, Systematic Theology 202).
- 24 credits in 300-level elective courses.



*The May Commencement Ceremonies bid graduating seniors farewell, as they embark on their vocational paths.*



*Archpriest Michael Oleksa, a seminary alumnus, served as keynote speaker for Orthodox Education Day 2010, a yearly event that attracts hundreds of visitors to our campus.*

## JURISDICTIONAL REQUIREMENTS IN LANGUAGES AND MUSIC

Some of the ecclesiastical jurisdictions that the seminary serves may require their students to complete certain studies in languages and liturgical music not otherwise required for the M.Div. degree. In order to serve these jurisdictions more effectively, and in close cooperation with them, the seminary offers appropriate courses in these areas.

## NON-CREDIT SEMINARS

**Dean's seminar.** All students, in their first semester, take a weekly seminar with the Dean (SE 011), the goal of which is to introduce them to the life of the school, a life of deeper spiritual, liturgical and intellectual engagement with the Christian faith. The seminar also provides an occasion for students to bring together the different elements of their formation—chapel, classroom, and library—in open discussion with the Dean and each other, leading to a more fruitful integration and appropriation of seminary pro-

grams. Although the seminar is not for credit, it is required for graduation and appears on the student's transcript.

**Pastoral theology units.** Pastoral units are short, intensive courses designed to supplement the core curriculum in specialized areas of pastoral ministry. Pastoral units meet once each semester, all day on a Friday. Although no course credit is assigned to the pastoral units per se, all M.Div. students are required to participate faithfully in these sessions in order to complete the pastoral component of degree program requirements.

## FIELD EDUCATION REQUIREMENT

M.Div. candidates must complete three field education projects as part of the seminary's program in applied theology:

**Prison ministry.** For the first project, completed during the spring semester of the junior year, students are provided a structured and guided experience of prison ministry. This ministry, which takes place at a local correctional facility, introduces students to the special nature and challenges of prison ministry through bible study and one-on-one dialogue with criminal offenders, and seminars designed to help students develop the pastoral skills needed in prison ministry.

**Hospital ministry.** For the second project, completed during the middler year, the student is normally assigned to hospital ministry. An agreement describing the student's responsibilities is drawn up between the supervisor and the student and submitted to the Director of Field Education. At the end of the year, the supervisor submits an evaluation of the student's work to the Director, using the appropriate form.

**Parish ministry.** The third project, completed during the senior year, is in the area of parish ministry. The student is assigned to a parish in the greater New York area. This assignment gives the student invaluable exposure to and experi-



ence of the diversity existing in Orthodox parishes. In addition it provides an opportunity for the student to develop ministerial skills under the supervision of the pastor or another qualified professional. Under the supervision of the pastor of that parish, the student will undertake specific tasks as assigned by the pastor/supervisor. An agreement describing these tasks is drawn up between the pastor/supervisor and the student and submitted to the Director of Field Education. At the end of the year, the pastor/supervisor submits an evaluation of the student's work to the Director, using the appropriate form.

Although Field Education Projects are not for credit, they are required for graduation and appear on the student's transcript.

#### SENIOR ORAL EXAMINATION

In the spring semester of their final year, M.Div. students are examined orally by the members of the faculty and invited guests. The purpose of the examination will be to assess a student's readiness to serve in a pastoral context. The examination typically includes preaching, answering general ("coffee hour") questions on matters liturgical, theological, pastoral, and spiritual. The examination is approximately forty-five minutes in length. Successful completion of the examination is required for graduation; students who do not perform satisfactorily will be given opportunity to retake the exam.

#### THESIS OPTION

Candidates for the M.Div. degree with a cumulative grade point average of 3.3 (B+) or higher have the option of preparing and submitting a thesis project—of 40–60 pages—under the supervision of a member of the seminary faculty. This thesis would substitute for six credits of course work at the 300-level. Normally written in the form of an extended essay, the thesis must show the student's ability to understand and express issues related to Orthodox theology, history, and/or contemporary witness.

**Thesis proposal.** Students who wish to write a thesis must submit a thesis proposal of 4–5 pages in length, approved and signed by a faculty advisor, at the time of registration. In the proposal, students are expected to outline the problem to be investigated and give a sense of what they expect to find. The proposal must also include a working title and a bibliography, which is not intended to be exhaustive but must show that the student is familiar with the main works in the field, in particular those that will be of value to the project. Students who are unable to submit a thesis proposal at the time of registration, may not register for thesis until a proposal has been approved. The final deadline for thesis registration is the second Friday of the semester. No further changes will be permitted after the deadline for changes in registration.

**Thesis submission.** A style sheet containing detailed directions for the preparation of the thesis is available online or from the Office of Academic Affairs. After the advisor has accepted the final version of the thesis, two hard copies of the thesis—one of which must be on acid-free paper—and a PDF of the final version are to be presented to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. An abstract (resume) of no more than one page must accompany the thesis. The thesis is then evaluated by two readers: the first is the student's faculty thesis advisor, and the second is appointed by the Associate Dean for Academic Affairs from among the other faculty of the seminary or, depending on the subject, from outside the seminary. The readers submit a letter grade with written comments, which become an official part of the student's record. In the calculation of the student's cumulative grade point average, the senior thesis is treated as the equivalent of six credits of course work, with the grade assigned by each reader counting half.

#### ORDINATION

The degree of Master of Divinity does not make a student automatically eligible for ordination in





*Our students participate in lively dialogue with other Orthodox seminarians through the Inter-Orthodox Seminary Movement (OISM), which has met on our campus several times.*

the Orthodox Church. In questions of ordination, the various Orthodox ecclesiastical jurisdictions are governed first of all by the universal canons of the Church. In addition, each jurisdiction may set further requirements that must be met by its candidates for holy orders. While the seminary faculty may recommend a seminary graduate for ordination, the final decision rests exclusively with the hierarchy of the Church.

#### ST BASIL THE GREAT AWARD FOR ACADEMIC ACHIEVEMENT

The St Basil the Great Award for Academic Achievement was established in 2003 by an anonymous benefactor who wished to recognize and encourage students who have excelled in their studies at the seminary. It is awarded annually to the junior, the middler, and the senior in the M.Div. program who has ranked highest in academic achievement that year.

The award bears the name of St Basil the Great, one of the Three Holy Hierarchs for whom the seminary chapel is named. With St Gregory the Theologian and St John Chrysostom, St Basil is lauded as a “harp of the Spirit,” a “trumpet of

truth,” a “flowing river of wisdom,” a “teacher of the universe,” a “pillar of the Church.” Like St Gregory and St John (to use words from one of the hymns in honor of the Holy Hierarchs), St Basil “approached the meadows of books like a bee, gathering well the flowers of virtue.” He excelled in the study of philosophy and rhetoric, the two most prized areas of intellectual accomplishment of his day. He demonstrated how such intellectual pursuits can help to edify the Church and enlighten the universe. In so doing, he has given a noble example for all who have dedicated themselves to the study of Orthodox theology.

#### GRADUATION

Degrees are awarded annually at the close of the spring semester. After a final review and vote of recommendation by the Faculty Council, the candidates’ names are submitted to the Board of Trustees for their approval.

**Academic honors.** Upon recommendation of the Faculty Council and approval by the Board of Trustees, the following citations may be given at graduation:

- For a cumulative grade point average of at least 3.90, *summa cum laude*;
- For a cumulative grade point average of at least 3.80, *magna cum laude*;
- For a cumulative grade point average of at least 3.50, *cum laude*.

For the determination of honors, only courses taken at St Vladimir's are included in the calculation of the cumulative grade point average.

Further, upon recommendation of the candidate's thesis readers and approval of the Faculty Council, he or she may receive commendation for the thesis.

**Valedictorian and salutatorian.** The valedictorian and salutatorian are selected by the faculty on the basis of academic achievement, taking into consideration also participation in community service, chapel, and all aspects of seminary life. The valedictorian is selected from among graduating M.Div. students to speak on behalf of the graduating class. The salutatorian, an M.Div.

middler who is completing his or her second academic year at St Vladimir's as a full-time student, offers words of congratulation to the graduating class on behalf of those who will be remaining at the seminary.

**Requirement to satisfy financial obligations.**

No degree will be awarded or final transcript issued unless all financial obligations to the seminary, library, and bookstore have been satisfied. In the case of outstanding loans or other obligations not then due and payable, appropriate agreements must have been drawn up and all payments must be current.

## *Master Of Arts Degree*

The Master of Arts program in general theological studies (HEGIS 2301) is intended for those wishing to explore the major academic areas within the theological curriculum without the professional preparation demanded of M.Div. candidates. It can provide appropriate preparation for further graduate study in theology or simply a framework for lay theological study on



*His Beatitude Metropolitan Jonah (left), primate of the Orthodox Church in America and president of the seminary's Board of Trustees, congratulates fellow trustee Albert P. Foundos upon the reception of a Doctor of Humane Letters degree, honoris causa, as Chancellor Archpriest Chad Hatfield places the cowl upon him.*

a disciplined basis. It does not provide the educational qualifications needed for priestly ordination. Students considering ordination therefore are directed to the M.Div. program.

The program is designed to be completed in two years by full-time students, who take an average of 15 credits in course work per semester. Only if warranted by exceptional circumstances, such as illness, disability, or employment, and with permission of the Faculty Council, may the program be spread over a longer period of time. The degree must be completed within four years of entrance into the program, after which time the student may be required to fulfill any new requirements that may then be in force.

#### ADMISSION REQUIREMENTS

A student entering the M.A. program normally must have the Bachelor of Arts (B.A.) degree or the Bachelor of Science (B.S.) degree from an accredited college or university. The seminary does not prescribe a specific program of pre-theological studies, but it does encourage potential seminarians to gain a broad liberal arts education while in college. Studies in the humanities and the natural and social sciences should prepare the student to speak and write correctly, to think clearly, and to understand not only the world of today but also the cultures of the past. Also useful are studies in languages, particularly in Greek. Applicants whose previous studies have been narrowly technical or vocational in nature may be required to do remedial work on a non-credit basis.

#### TRANSFER CREDIT AND ADVANCED STANDING

Credit for work completed at other accredited graduate institutions—up to 12 credits applied against electives—may be accepted at full value on a transfer basis (a) if work done parallels courses in the St Vladimir's M.A. program and is otherwise compatible with the objectives of that program; (b) if the courses in which the credits

were earned were eligible for graduate credit in the institution at which they were taken; (c) if the work was completed within five years of matriculation at St Vladimir's; and (d) if the grade earned for the eligible courses was 3.0 (B) or higher.

Undergraduate work, graduate-level work completed at unaccredited institutions, or graduate-level work for which transfer credit has been accepted may qualify a student for advanced standing in subjects in which he or she shows proficiency; in these cases students will be enrolled in guided reading courses with the professor of that discipline to complement the studies already undertaken.

Requests for acceptance of transfer credits or advanced standing should be directed to the Associate Dean for Academic Affairs, who in turn submits them to the Faculty Council for consideration and approval.



*On the Feast of Epiphany, chapel priests take turns blessing the waters in the beautiful Boich Family Courtyard.*





*Librarian Eleana Silk and Chancellor Archpriest Chad Hatfield celebrate Theological Libraries Month; the seminary library holds over 142,000 volumes and 350 periodicals.*

In order to provide proper and full education of M.A. students, and in accordance with program standards of the Association of Theological Schools, students are required to be in residence for two full academic years.

## WRITING PROFICIENCY EXAMINATION

Students entering the M.A. program at St Vladimir's are required to take a writing proficiency examination during their initial registration period. The purpose of the examination is to assess the student's ability, in an in-class situation, to narrow down a topic, formulate a thesis statement, select relevant details, organize material, and use effective language. On the basis of the examination, the Faculty Council may require a student to do remedial work on a non-credit basis.

## COURSE REQUIREMENTS

A minimum of 60 credits in course work and thesis, with a cumulative grade point average of at least 2.3 (C+), is required for the M.A. degree. This includes:

- 6 credits in 000-level "skills" courses in Liturgi-

cal Music and Liturgics, which are required of all M.Div. and M.A. candidates: Liturgical Music 011–012 and Liturgics 011–012.

- 15 credits in 100-level "foundational" theology courses, which are required of all M.Div. and M.A. candidates. These courses are: Biblical Greek 100, Church History 100 (351), Liturgical Theology 102 (351), New Testament 101 (351), and Old Testament 101 (351). These courses serve as introductions to the fields in question and provide an orientation to bibliography on it. They are designed to provide sufficient background for all higher-level courses

- 18 credits in 200-level advanced theology courses, which are required of all M.Div. and M.A. candidates. These courses are: Church History 202 (352), Liturgical Theology 202 (352), New Testament 203 (352), Patristics 204 (352), Systematic Theology 201, and Systematic Theology 202.
- 15 credits in 300-level elective courses.
- 6 credits in thesis (TS 303–304).

## NON-CREDIT SEMINARS

**Dean's seminar.** All students, in their first semester, take a weekly seminar with the Dean (SE 011), the goal of which is to introduce them to the life of the school, a life of deeper spiritual, liturgical and intellectual engagement with the Christian faith. The seminar also provides an occasion for students to bring together the different elements of their formation—chapel, classroom, and library—in open discussion with the Dean and each other, leading to a more fruitful integration and appropriation of seminary programs. Although the seminar is not for credit, it is required for graduation and appears on the student's transcript.

**Thesis writing seminar.** M.A. candidates, in their second semester, take an intensive thesis-writing seminar (SE 052), the goal of which is

to introduce students to different forms of theological writing. Although the seminar is not for credit, it is a prerequisite for writing the thesis and appears on the student's transcript.

## THESIS REQUIREMENT

Each candidate for the M.A. degree is required to prepare and submit a thesis project—of 40–60 pages in length—under the supervision of a member of the seminary faculty. Normally written in the form of an extended essay, the thesis must show the student's ability to understand and express issues related to Orthodox theology, history, and/or contemporary witness.

**Thesis proposal.** In order to register for thesis, students must submit a thesis proposal of 4–5 pages in length, approved and signed by a faculty advisor, at the time of registration for fall semester of their final year. In the proposal, students are expected to outline the problem to be investigated and give a sense of what they expect to find. The proposal must also include a working title and a bibliography, which is not intended to be exhaustive but must show that the student is familiar with the main works in the field, in particular those that will be of value to the project. Students who are unable to submit a thesis proposal at the time of registration, may not register for thesis until a proposal has been approved. The final deadline for thesis registration is the second Friday of the semester. No further changes will be permitted after the deadline for changes in registration.

**Thesis submission.** A style sheet containing detailed directions for the preparation of the thesis is available online or from the Office of Academic Affairs. After the advisor has accepted the final version of the thesis, two hard copies of the thesis—one of which must be on acid-free paper—and a PDF of the final version are to be presented to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. An abstract (resume) of no more than one page must accompany the thesis. The thesis is then



*Professor Paul Meyendorff, The Father Alexander Schmemmann Professor of Liturgical Theology, addresses the audience at an academic convocation.*

evaluated by two readers: the first is the student's faculty thesis advisor, and the second is appointed by the Associate Dean for Academic Affairs from among the other faculty of the seminary or, depending on the subject, from outside the seminary. The readers submit a letter grade with written comments, which become an official part of the student's record. In the calculation of the student's cumulative grade point average, the senior thesis is treated as the equivalent of six credits of course work, with the grade assigned by each reader counting half.

## GRADUATION

Degrees are awarded annually at the close of the spring semester. After a final review and vote of recommendation by the Faculty Council, the candidates' names are submitted to the Board of Trustees for their approval.

**Academic honors.** Upon recommendation of the Faculty Council and approval by the Board of Trustees, the following citations may be given at graduation:

- For a cumulative grade point average of at least 3.90, *summa cum laude*;



- For a cumulative grade point average of at least 3.80, magna cum laude;
- For a cumulative grade point average of at least 3.50, cum laude.

For the determination of honors, only courses taken at St Vladimir's are included in the calculation of the cumulative grade point average.

Further, upon recommendation of the candidate's thesis readers and approval of the Faculty Council, he or she may receive commendation for the thesis.

**Requirement to satisfy financial obligations.**

No degree will be awarded or final transcript issued unless all financial obligations to the seminary, library, and bookstore have been satisfied. In the case of outstanding loans or other obligations not then due and payable, appropriate agreements must have been drawn up and all payments must be current.

## *Master Of Theology Degree*

The Master of Theology program (HEGIS 2301) seeks to encourage scholarly research and reflection in Orthodox theology. It is intended for qualified Orthodox students from America or abroad who wish to prepare for higher-level studies, teaching, and research, and for qualified non-Orthodox students who wish to specialize in Orthodox studies.

The normal length of the program is one year of full-time study, at the rate of 12 credits per semester, at least half of which must be in courses designed for students in the Master of Theology program, including preparation of the thesis. The program may, however, be spread over a longer period of time by students working on a part-time basis. The degree must be completed within two years of entrance into the program, after which time the student may be required to fulfill any new requirements that may then be in force.



*Several 2nd- and 3rd-year seminarians are ordained throughout the course of an academic year, in preparation for parish ministry.*



*Seminarians ordained as clergy are scheduled to serve in chapel for weekday and feastday services.*

### ADMISSION REQUIREMENTS

Admission to the program requires the Master of Divinity, or first graduate theological degree providing equivalent theological background, evidence of aptitude for advanced theological study, and a cumulative grade point average of at least 3.0 (B), or its equivalent. The applicant's academic preparation must include the study of one ancient language and one modern language, both of which should be relevant to the field of study, as determined by the student's program advisor.

Admission to the program also requires submission and acceptance of a thesis proposal.

### LANGUAGE REQUIREMENT

Language examinations normally are taken at the time of the student's first registration in the program. Normally they consist of brief selections relevant to the student's field of study, which he or she is required to translate with the aid of a dictionary. Students with deficiencies may be denied admission to courses that presuppose a working

knowledge of the language in question and may be required to undertake remedial studies.

### COURSE REQUIREMENTS

Courses taken in the Th.M. program are intended to broaden and deepen the candidate's knowledge of the major areas of theology. A minimum of 18 credits in advanced course work, with a cumulative grade point average of at least 3.0 (B), is required for the degree. These are distributed between appropriate lecture courses and seminars at the "400-level."

All 18 credits in advanced course work must be completed at St Vladimir's. Of these 18 credits, at least 12 must be completed in specially designated Th.M. seminars.

### THESIS REQUIREMENT

The thesis, written under the supervision of the student's program advisor, must be based upon personal research and constitute an original scholarly contribution. The thesis is expected



*The fresco in the altar area of Three Hierarchs Chapel issues an invitation to the Holy Eucharist.*

to be 60–100 pages in length. In other respects it should follow the guidelines given in the M.A. thesis style sheet, which is available online or from the Office of Academic Affairs.

After the advisor has accepted the final version of the thesis, two hard copies of the thesis—one of which must be on acid-free paper—and a PDF of the final version are to be presented to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. An abstract (resume) of no more than one page must accompany the thesis. The thesis is then evaluated by two readers: the first is the student's faculty thesis advisor, and the second is appointed by the Associate Dean for Academic Affairs from among the other faculty of the seminary or, depending on the subject, from outside the seminary. The thesis will then be discussed and defended at a special meeting of the faculty, to which competent scholars from other institutions may be invited. These scholars will take part in the final faculty vote to recommend the candidate for the degree.

For billing purposes, the Th.M. thesis (TS 401-402) is assessed at the rate of 3 credits per semester (6 credits total).

#### GRADUATION

Degrees are awarded annually at the close of the spring semester. After a final review and vote of recommendation by the Faculty Council, the candidates' names are submitted to the Board of Trustees for their approval.

**Academic honors.** Upon recommendation of the candidate's thesis readers and approval of the Faculty Council, he or she may receive commendation for the thesis.

**Requirement to satisfy financial obligations.** No degree will be awarded or final transcript issued unless all financial obligations to the seminary, library, and bookstore have been satisfied. In the case of outstanding loans or other obligations not then due and payable, appropriate agreements must have been drawn up and all payments must be current.



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# ACADEMIC POLICIES

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## *Registration*

During the registration period at the beginning of each semester, each student is registered for a specific number of courses. A late registration fee may be imposed after that period. Changes in courses or status (drop/add, credit/audit) are permitted only with the official recorded permission of the Associate Dean for Academic Affairs. After the second Friday of the semester, no changes whatever are permitted.

## *Auditing*

The term “audit” is reserved for formal arrangements in which a student agrees to attend a course regularly and to be responsible for such obligations as may be arranged with the instructor, but without academic credit. A student must formally register for an audit with the Registrar, following normal registration procedures, and a record of the audit will appear on the student’s academic transcript.

Courses with limited enrollment or those demanding full participation, such as seminars and language courses, are normally not open to auditors. Other courses may be open to auditors only on a space-available basis.

## *Class Attendance*

Students are expected to attend all class sessions of the courses in which they are enrolled. Absence or persistent tardiness may result in the lowering of course grades, as specified in course syllabuses.

## *Extension of Course Work*

All course work is to be completed within the semester, by the deadlines established by the course instructor. Within the semester an instructor may grant extensions, but only if he or she considers that the particular circumstances justify this. If no extension has been granted, the instructor may refuse to accept the work in question or lower the student’s grade for it, thus also affecting the student’s semester grade.

Extensions beyond the end of the semester are granted only for serious reasons, such as illness or death in the immediate family, and for a specified length of time. In such cases—and only in such cases—a failure incomplete (FI) may be given. Such incompletes must be made up no later than the second Friday of the following semester. After that date students will automatically be assigned final grades on the basis of work completed, as determined by the course instructor and reported to the Office of Academic Affairs on the “Request for Extension” form. Students who are unable to continue their enrollment in the following semester, however, may be granted an extension of up to one year to complete their course work, provided that all work is completed and the final grade reported to the Office of Academic Affairs prior to resuming their enrollment.

Any student requesting an extension on course work beyond the limits of the semester must complete and submit the “Request for Extension” form to the course instructor before the beginning of exam week. The course instructor will in turn submit the form for final approval to the Associate Dean for Academic Affairs by the end of exam week. All late work, when com-



*Dean Archpriest John Behr instructs participants in a summer seminar; the seminary regularly holds seminars, workshops, and conferences in June.*

pleted, must be submitted (by the deadline) to the Office of Academic Affairs, which will make arrangements for grading late papers and proctoring missed exams, rather than directly to the course instructor.

## Grading

The following notations are used in the evaluation of student course work:

- A—the highest grade given. It indicates outstanding work—including exceptional accuracy in matters of fact, completeness in detail, independence of method and thought, a sound grasp of the subject as a whole, and clarity of expression—and superior achievement of course objectives.
- B—indicates fully acceptable work and successful achievement of course objectives.
- C—indicates marginally acceptable work and limited achievement of course objectives.
- D—indicates minimally acceptable work and

minimal achievement of course objectives, which, while not altogether acceptable, still entitles the student to credit for the course.

- F—indicates unacceptable, failing work for which no credit can be given. A student must repeat a failed course if it is required for the degree program in which he or she is enrolled; if it is elective, another course approved by the Associate Dean for Academic Affairs may be substituted. The original grade of F is superseded in the student's grade point average by the grade earned in the repeated course, although the student's transcript will show both grades.

The following grade points are assigned for each semester hour of credit:

A+	4.0 POINTS	D+	1.3 POINTS
A	4.0 POINTS	D	1.0 POINTS
A-	3.7 POINTS	D-	0.7 POINTS
B+	3.3 POINTS	F	0.0 POINTS
B	3.0 POINTS		
B-	2.7 POINTS		
C+	2.3 POINTS		
C	2.0 POINTS		
C-	1.7 POINTS		



The grade **P** is recorded when a student successfully completes a course offered on a pass/fail basis. Such courses are credited toward graduation requirements but are not calculated in the cumulative grade point average.

The grade **WP** (withdrawn passing) is recorded when a student withdraws from a course after the deadline for registration changes because of illness or other reasons regarded as acceptable by the Faculty Council, if his or her work at the time of withdrawal is of passing quality.

The grade **WF** (withdrawn failing) is recorded when a student withdraws from a course after the deadline for registration changes for a reason regarded as unacceptable by the Faculty Council, or as a result of disciplinary action, or if his or her work at the time of withdrawal is not of passing quality.

The grade **FI** (failure incomplete) is recorded when a student has not submitted required papers or other assignments, or has not taken the final exam.

**AU** indicates formal auditing of a course.

## *Satisfactory Academic Progress*

To be eligible for continued enrollment, a student must maintain, among other criteria, satisfactory academic progress. Satisfactory progress here means (a) that the student's rate of progress will allow completion of his or her program of study within the normal length of time for that program unless special provisions for part-time study have been approved by the Faculty; and (b) that the student maintain a grade point average satisfactory for his or her program of study.

For example, the normal length for the Master of Divinity program (including course work and field education) when pursued on a full-time basis is three years (six semesters). A full-time M.Div. student must register for and success-

fully complete at least 12 credits in course work per semester; he or she may register for no more than 18 credits per semester without special permission from the Associate Dean for Academic Affairs. Accordingly, a full-time M.Div. student normally must successfully complete at least 24 credits in course work by the end of the first year of studies and at least 54 credits in course work by the end of the second year.

In addition, in order to be eligible for federal loan programs, a student must be enrolled for at least a half-time program of study. To be making satisfactory progress toward completion of the M.Div. degree on a half-time basis, for example, a student must register for and successfully complete at least six credits in course work per semester, completing the entire program within six years (twelve semesters). Analogous provisions apply for the other degree programs: M.A., at least six credits in course work or the equivalent per semester, completing the entire program within four years; Th.M., at least six credits per semester, completing the entire program within two years.

To receive the M.Div. or M.A. degree, a student must have a cumulative grade point average of at least 2.3 (C+); to receive the Th.M. degree, a student must have a cumulative grade point average of at least 3.0 (B). A student having a lower cumulative grade point average, or having a lower grade point average in a given semester, or receiving an F or WF in a given semester, ordinarily will be placed on academic probation for the following semester, though in exceptional circumstances simply a letter of warning from the Dean may be issued. If the student fails to show appropriate improvement during the following semester, by bringing both the cumulative and the semester grade point average to the requisite minimum, the student may be dismissed from the seminary for lack of satisfactory academic progress. Even if not dismissed, such a student normally becomes ineligible for financial assistance and work-study grants from the seminary. In addition, he or she becomes ineligible

for loans from federal and state loan programs. If, however, that student subsequently raises his or her grade point average to the requisite minimum for his or her program, the student again becomes eligible for financial assistance and loan programs.

## *Faculty Evaluation*

The seminary faculty takes very seriously its responsibility for evaluating not only the academic progress of its students but also their personal qualities and behavior both within and outside the seminary community. Accordingly, at the end of each semester, the Faculty Council reviews the grades of all students registered for the semester and hears reports or comments on them from the Associate Dean for Student Affairs, the Director of Field Education and others in positions of authority or supervision.

As indicated under "Satisfactory Academic Progress," students may be placed on probation or dismissed for failure to show satisfactory academic progress. As indicated under "Discipline," students may also be placed on probation or dismissed for disciplinary reasons.

The Associate Dean for Academic Affairs has the responsibility of implementing whatever measures the Faculty Council might recommend or mandate in order to improve the academic performance of a student placed on academic probation. These measures may include reduction of extracurricular activities and employment, special tutoring or remedial work, reduction of course work, or other provisions appropriate to the case at hand. The student remains under his supervision until the probation is lifted. The Associate Dean for Student Affairs has an analogous responsibility in the case of a student placed on disciplinary probation.

In the course of its review of students, the faculty may also authorize letters of commendation for students whose academic work during the semester has been outstanding. Normally these

are reserved for students who have received no grades lower than A-.

At the end of each academic year, following the faculty's review of students, the Dean, the Associate Dean for Student Affairs, and the Associate Dean for Academic Affairs complete a brief written evaluation of each student, noting such matters as imposition or lifting of probation, participation in community life, and general behavior and attitude. This evaluation, called the Dean's Report, then enters the student's record.

A student contesting a grade, evaluation or disciplinary decision is encouraged to speak first with the responsible instructor or official. If the issue cannot be resolved in this way, the student may address an appeal to the Dean of the seminary, who will then bring the matter before the Faculty Council for its final determination.

## *Change of Classification*

A student seeking a change of classification or transfer from one program to another (e.g., a special student seeking to enter a degree program or an M.Div. candidate in the seeking to transfer to the M.A. program) does not have to repeat the full application procedure described above. Instead, he or she presents a written request to the Associate Dean for Academic Affairs, who in turn submits it to the Faculty Council. It should be accompanied by a brief personal statement (100–200 words) indicating why the change or transfer is desired and what relationship this has to the student's vocational goals.

## *Leave of Absence or Withdrawal*

A regular student who for any reason finds it necessary to take a leave of absence or withdraw from the seminary should notify the Associate Dean for Academic Affairs and the Associate

Dean for Student Affairs. Requests for withdrawal made in the course of the semester after its second Friday must be approved by the Faculty Council. Without this approval, a grade of WF will be recorded for all courses for which the student is registered.

If a student is considering a leave of absence or withdrawal from the seminary, it is presumed that such a decision has been made prayerfully and in consultation with the student's father confessor, the Associate Dean for Academic Affairs, and the Associate Dean for Student Affairs.

- **Leave of absence** is a temporary suspension of studies for one or two semester, as approved by the Faculty Council. No leave of absence will be granted for more than one full academic year. Students whose leave of absence extends beyond one academic year but wish to return will be required to reapply for admission.

- **Withdrawal** is a permanent cessation of studies. All students who withdraw from the seminary but who wish later to return will be required to reapply for admission.

Once the decision to leave the seminary has been made (and before exiting the campus), the student is expected to arrange a meeting with the Associate Dean for Student Affairs, who will act as the point person to direct the student through the departure process. The Associate Dean for Student Affairs will provide the student with a checklist of seminary administrators with whom to meet. The student will return the completed checklist to the Associate Dean for Student Affairs, who will file the document with the Student Affairs Administrator.

The student will meet with the following administrators:

- Librarian—to ensure that all library books have been returned and all fines paid.
- Associate Chancellor for Finance—to ensure

that all financial matters have been settled.

- Associate Dean for Academic Affairs—to officially close the student's academic record in the case of a withdrawal, or to review the procedures for resuming studies in the case of a leave of absence.

- Maintenance—to ensure that before the student has left campus the dorm room or apartment has been inspected for damages.

- Lastly, the Associate Dean for Student Affairs—to ensure that all responsibilities for departure on the part of the student and the seminary have been completed, to receive the dorm or apartment key, to review how the student's departure is to be communicated to the seminary community, and to obtain the forwarding address.

If damages to the dorm room or apartment are observed, such damages will be deducted from the damage deposit collected at the beginning of the year. The student will be billed for any damages in excess of the damage deposit. The student is expected to leave the dormitory room or apartment clean and empty of personal belongings. The seminary will dispose of any personal belongings left behind and the student will incur the costs of the disposal.

In every circumstance, the Associate Dean for Student Affairs has discretion to expedite the process.

Students who withdraw from the seminary may qualify for a refund of certain fees on a prorated basis.

## *Transcripts*

Students and graduates may receive unofficial copies of their academic transcript or have official transcripts sent upon written request to the Office of Academic Affairs and prepayment of the transcript fee. Official transcripts, bearing the seminary seal and the Registrar's signature, are



*The seminary's mission is to spread the gospel of Christ to the world, just as the Great and Holy Prince Vladimir of Kiev, its patron, spread the gospel to an entire nation.*

not issued to individuals but are sent upon the student's request to other institutions or agencies as confidential information. All transcripts must include the entire academic record; no partial or incomplete statements of record will be issued as transcripts. Official transcripts will not be issued until the student has met all outstanding financial obligations to the seminary.

## *Confidentiality*

Recognizing the need for confidentiality of student records, the seminary complies with the provisions of the Family Educational Rights and Privacy Act. Accordingly, no one but authorized officers of the institution and the student may have access to a student's record, and no copy of a student's transcript, test scores, or other evaluation will be supplied to another person

or agency without the student's express written consent.

At the same time, the seminary recognizes that appropriate ecclesiastical authorities (diocesan bishop, central church administration) have a legitimate interest in their students' work and behavior. Regular and special students from most Orthodox jurisdictions therefore are invited at their initial registration to request in writing that copies of their grades and Dean's Report be sent at regular intervals to the appropriate ecclesiastical authority. The student, of course, is under no obligation from the seminary to make this request and may rescind it at any time.

A student, present or former, may inspect his or her record, except for those letters of reference that the student expressly waived the right to inspect, by application to the Registrar.

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# ANNOUNCEMENT OF COURSES

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## *Explanation of Course Numbers*

Courses numbered 010–099 are skills courses, non-credit seminars, or remedial courses. They are primarily intended to introduce students to seminary life and the Chapel, and to provide basic instruction in the languages, liturgical music, and liturgics of the ecclesiastical jurisdictions that the seminary serves.

Courses numbered 100–199 are entry-level courses normally required of all students in the M.Div. and M.A. programs. They are intended to provide necessary and sufficient background for most upper-level courses (200- and 300-) in the same area. Upper-level courses in other areas may also presuppose familiarity with the material covered in these courses. Therefore, M.Div. and M.A. candidates normally take these courses during their first year of study at the seminary. 100-level courses are given annually.

Courses numbered 200–299 are upper-level courses normally required of all students in the M.Div. program and/or the M.A. program. Most, though not all, of these courses have 100-level prerequisites. 200-level courses also are given annually.

Courses numbered 300–399 are elective courses open to students in the M.Div. and M.A. programs. Many of these courses have one or more 100-level prerequisites. Most of these courses are rotated on a two- or three-year cycle in order to increase the number of offerings available during a student's time at St Vladimir's. Normally a 300-level course will not be given for fewer than five students unless it is needed to fulfill program

or jurisdictional requirements.

Courses numbered 351 or 352 are guided reading and research courses—in selected disciplines only—open to students in the M.Div. and M.A. programs who receive exemption from a required course on the basis of previous study. Registration for reading courses takes place during the drop-add period at the beginning of the semester. Students requesting exemption must register for the required course and attend course lectures through the drop-add period (the second Friday of the semester), by which time instructor and student will have established a course plan and bibliography. The course plan, which must also be approved by the Associate Dean for Academic Affairs, will normally include continued attendance at lectures, depending on the student's background and course topic, and preparation of a research paper with class presentations.

Courses numbered 400–499 are intended for students in the seminary's Th.M. program. Qualified students in other seminary degree programs or students from other institutions may also be admitted. Normally auditors are not permitted in Th.M. seminars.

A double number—e.g., 101 (351) or 301 (401)—indicates that the course in question is given at two levels, with requirements appropriately adjusted to fit the competence and needs of students of different programs or levels of preparation. In most cases, students taking the course at the higher level are expected to do substantially more work, such as preparing a major research paper or independent project. Normally such students also meet more frequently with the course instructor, whether as a group or individually.



## Applied Theology

### CANON LAW 203

Credits: 3 credits

THE REV. DR ALEXANDER RENTEL

*The Orthodox Canonical Tradition.* This course covers the methodology and interpretation of the formation of the Orthodox canonical tradition. It will examine issues of Church structure—the bishop, the diocese, metropolitans, and patriarchs, structures for communion between the Churches and primacy—and contemporary issues in the sacramental life of the Church, such as baptism and chrismation, the reception of converts, marriage and divorce, and the ordained ministry. *Prerequisites:* Second year standing in the M.Div. or M.A. program.

### CANON LAW 332 (432)

Credits: 3 (3) credits

DR DAVID WAGSCHAL

*The Formation of the Canonical Tradition.* The development of the canonical tradition of the Orthodox Church from the early conciliar legislation of the third century through the Corpus Antiochenum, to the early Greek compilations of the time of Justinian, to the medieval Greek and Slavonic compilations, to the late-Byzantine compilations and the early Slavonic versions, to the modern printed editions. Emphasis will be paid to the ways that compilations have influenced interpretation of the canons. *Prerequisites:* CH 100.

### CHRISTIAN EDUCATION 203 (351)

Credits: 3 (3) credits

DR AL ROSSI

*Introduction to Orthodox Christian Education.* This course provides foundational applied principles for effective parish education, including a brief overview of selected learning and communication theories. The primary emphasis of the course is to introduce students to the actual

practice of teaching religious concepts to children, adolescents, and adults. The approach will be lecture, discussion, and primarily student teaching. To the extent possible, students will integrate class work with work in parish settings during the course. *Prerequisites:* Second year standing in the M.Div. program. Students who have completed undergraduate- or graduate-level work in Education may, with the permission of the course instructor and the Associate Dean for Academic Affairs, register for Christian Education 351.

### CLINICAL PASTORAL EDUCATION 200

Credits: 6 credits

STAFF

*Level I Clinical Pastoral Education.* Course registration for M.Div. students who enroll in and successfully complete a semester-long unit of ACPE-accredited Clinical Pastoral Education in fall, spring, or summer term. *In order to receive academic credit, which also fulfills the degree program requirement for hospital ministry, students must register for CPE 200 and successfully complete an ACPE-accredited unit of 400 hours. Students who complete a unit of CPE for academic credit will, upon successful completion of the CPE unit, be eligible for reimbursement of the hospital's CPE course fee (up to \$425).* *Prerequisites:* Second year standing in the M.Div. program and permission of the Associate Dean for Academic Affairs.

### HOMILETICS 203

Credits: 3 credits

STAFF

*Preaching in the Church.* The purpose of this course is to explore the ministry of preaching in Scripture and Tradition in order to prepare students to become preachers of the Gospel of Christ, particularly in the conditions of the Orthodox Church in North America. Theological understanding of the ministry of homiletics will lay the foundation, above all as preaching is situated within liturgy and worship. Basic prin-

ciples and fundamental skills will be taught, with ample opportunity for students to put these into practice. *Prerequisites: Second year standing in the M.Div. program.*

#### PASTORAL THEOLOGY 205

Credits: 3 credits

THE VERY REV. DR HARRY PAPPAS

*Introduction to Pastoral Theology.* The purpose of this course is to further growth in the understanding and practice of what it means to serve in the name of Jesus Christ, with special emphasis on ministry today in the Orthodox Church in North America. The primary focus will be on ordained ministry, but in such a way as to make explicit connections to non-ordained ministry. The first semester will emphasize the person of the priest/pastor, fundamentals of pastoral ministry, spiritual direction and the Sacrament of Confession, along with a closer look at specific issues of pastoral care, particularly gender and sexuality, marriage and family, sickness and suffering, and addiction. *Prerequisites: Second year standing in the M.Div. program.*

#### PASTORAL THEOLOGY 206

Credits: 3 credits

THE VERY REV. DR HARRY PAPPAS

*Issues in Pastoral Ministry.* Ethical issues relating to pastoral care, spiritual guidance, psychotherapy and counseling. Confession and spiritual direction. Sickness, death and grief. Sexuality, marriage and family. Bioethical issues. Addictions and recovery programs. Community development. *Prerequisites: Second year standing in the M.Div. program.*

#### PASTORAL THEOLOGY 371

Credits: 3 credits

THE VERY REV. DR CHAD HATFIELD

*Mission and Evangelism.* This introductory survey places special emphasis on the theology, history and praxis of mission in various contexts,

from 9th-century Moravia to 20th-century Africa and post-communist Eastern Europe. Contemporary issues in evangelization are explored in the light of the Church's missiological tradition.

#### PASTORAL THEOLOGY 373

Credits: 3 credits

STAFF

*Creating a Missions-Minded Parish.* The theology of mission that needs to be cultivated in every Orthodox parish. Special emphasis on how the local parish can participate in local, national, and global missions, offering practical ideas and methods. Focus on case studies of dynamic parishes and ministries throughout the country.

## *Biblical Studies*

#### NEW TESTAMENT 101 (351)

Credits: 3 (3) credits

DR JOHN BARNET

*The Pauline Epistles.* This course is an introduction to the Pauline epistles. The principal task of the course is to answer the question, How does St Paul understand the meaning of the gospel of Jesus Christ in the communities to which he writes? The course begins with a close reading of the Epistle to the Galatians, followed by a survey of the major themes of the other Pauline epistles. While the course is not primarily an historical study of the epistles, students will become acquainted with the pertinent scholarly discussion and learn to read the epistles and selected lectionary texts in their socio-historical, literary, and liturgical contexts. Careful attention to matters of genre, argument, and setting will in turn serve as the basis for informed readings of faith. *Students who have completed undergraduate- or graduate-level work in the Pauline Epistles may, with the permission of the course instructor and the Associate Dean for Academic Affairs, register for New Testament 351.*

## NEW TESTAMENT 203 (352)

Credits: 3 credits

DR JOHN BARNET

*The Gospels and Acts of the Apostles.* This course is an introduction to the canonical Gospels and the Book of Acts, with special attention to the Gospel of Mark as a model for reading the other Gospels. The principal task of the course is to answer the question, What is a Gospel book? The specific goals of the course are for students to understand the literary design of these books, to discern each book's distinctive witness to the teaching of Jesus Christ, to examine selected lectionary texts in their socio-historical, literary, and liturgical contexts, and to appreciate the use of critical as well as pre-critical methods of interpretation for establishing the meaning of the text. While the primary purpose of the course is for students to read these books carefully, it is also expected that their careful reading would in turn inform their faith. *Prerequisites: NT 101. Students who have completed undergraduate- or graduate-level work in the Gospels may, with the permission of the course instructor and the Associate Dean for Academic Affairs, register for New Testament 352.*

## NEW TESTAMENT 301 (401)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

*John.* This course is an introduction to Johannine theology. It will consider the structure of the Gospel and major themes, such as the person and work of Christ, the Johannine foundation of Trinitarian theology, the Spirit-Paraclete, truth and heresy in the Johannine community. *Prerequisites: NT 101.*

## NEW TESTAMENT 312 (412)

Credits: 2 or 3 (3) credits

DR JOHN BARNET

*Matthew.* This course is an introduction to Matthean theology. The major discourses of the Gospel will be examined in detail. Major themes to be considered include the unfaith of Israel, the

little faith of disciples, and the great faith of gentile supplicants. *Prerequisites: NT 101.*

## NEW TESTAMENT 315 (415)

Credits: 3 (3) credits

DR JOHN BARNET

*Romans.* An introduction to Pauline theology, considering in detail the exegesis of chapters 1-11. Major themes to be considered include Abraham and Christ, Law and Gospel, the one gospel for both Jews and Gentiles, and Jewish rejection of the gospel. *Prerequisites: NT 101.*

## NEW TESTAMENT 316 (416)

Credits: 3 (3) credits

DR JOHN BARNET

*I and II Corinthians.* This course looks at Paul's pastoral response to the problems in Corinth. Major themes to be considered include Church community in function of the Lordship of Christ and the relationship of Paul's apostleship to the gospel. *Prerequisites: NT 101*

## NEW TESTAMENT 322 (422)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

*Apocalyptic Literature in the New Testament.* This course examines apocalypticism and the apocalyptic movement in second-century B.C. through the first-century A.D. Literary and theological characteristics of the literature will be considered. Daniel, I and II Thessalonians, and Mark 13 will serve as the background for a careful reading of Revelation, with particular attention given to its structure, use of symbols, visions of God and Christ. *Prerequisites: OT 101.*

## NEW TESTAMENT 393 (493)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR  
AND DR JOHN BARNET

*Scripture and Its Exegesis.* This seminar treats Christian engagement with Scripture, investi-

gating how Scripture was understood and interpreted in the “pre-critical” period, including the intra-scriptural exegesis deployed within the Law, Psalms and Prophets, the apostolic use of Scripture, and the appropriation of that apostolic deposit in patristic exegesis and liturgical hymnography; in the “modern” period, with its concern for historicity reconstructed through a variety of historical-critical methodologies; and finally the possibility of a “post-modern” re-appropriation of the “pre-critical” position. Issues of “inspiration,” “canon” and “tradition” also will be examined. *Prerequisites: Second year standing in the M.Div. or M.A. program.*

OLD TESTAMENT 101 (351)

Credits: 3 (3) credits

STAFF

*Survey of Old Testament Literature.* A comprehensive survey of Old Testament literature, concentrating on the social and religious forces that shaped its production and consolidation as the scriptural corpus of nascent Judaism, this course explores the development of the Old Testament in its full historical context by investigating aspects of ancient Near Eastern culture and history that inform the texts. *Students who have completed undergraduate- or graduate-level work in Old Testament may, with the permission of the course instructor and the Associate Dean for Academic Affairs, register for Old Testament 351.*

OLD TESTAMENT 301 (401)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

*The Psalms and Wisdom Literature.* This course examines the Psalms and Wisdom Literature in the context of Ancient Israel and with a view to the New Testament. *Prerequisites: OT 101.*

OLD TESTAMENT 302 (402)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

*Genesis.* After general consideration of the sour-

ces and structure of Genesis, this course will involve detailed exegesis of either chapters 1-11 (creation accounts) or chapters 12-36 (patriarchal narratives). *Prerequisites: OT 101.*

OLD TESTAMENT 303 (403)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

*Exodus.* This course will consider the position and function of Exodus in the Pentateuch with a detailed exegesis of chapters 1-24. *Prerequisites: OT 101.*

OLD TESTAMENT 304 (404)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

*Hosea.* This course will examine the call of Hosea and his message, reflecting on the love of God for unfaithful Israel, and consider the role of the school of Hosea in the rise of biblical prophecy. *Prerequisites: OT 101*

OLD TESTAMENT 311 (411)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

*Isaiah.* Beginning with the call of Isaiah and his message, this course will examine in detail chapters 1-12 and 36-66. This course will further consider Isaiah’s message to a later people in changed circumstances. *Prerequisites: OT 101.*

OLD TESTAMENT 314 (414)

Credits: 3 (3) credits

MR TIMOTHY CLARK

*Ezekiel and the Priestly Literature.* This course will provide a detailed look at the historical background and subsequent interpretation of Ezekiel and the related texts of the Priestly canon. Topics to be considered will include: Ezekiel and his self-professed priestly commission; the influence of Ezekiel’s temple visions; the role of purity and cosmological order in Ezekiel and Priestly writings; the chronological relationship



between Ezekiel and the Priestly work; reception history of the two works; allegorical appropriation of temple and purity motifs; and contemporary sociological and literary approaches to Priestly imagery and the extraordinary violence of Ezekielian texts. *Prerequisites: OT 101*

## Historical Studies

### CHURCH HISTORY 100 (351)

Credits: 3 (3) credits

DR DAVID WAGSCHAL

*History and Theology of the Church to the 9th Century.* This course surveys the principal doctrinal, political, social, and cultural developments of the Christian church from the post-Apostolic period until the mid-ninth century. Central themes include: persecution and martyrdom; the expansion of Christianity; the establishment of a normative Christianity; the shape and development of the imperial church; the theological controversies that resulted in the calling of the Councils; the rise of monasticism; key developments in Christian literature and learning; east-west relations; and the encounter with Islam. Although the emphasis will be on the Eastern Church, coverage will also extend to the central developments in the western and so-called "oriental" churches. *Students who have completed undergraduate- or graduate-level work in history of the early Church may, with the permission of the course instructor and the Associate Dean for Academic Affairs, register for Church History 351.*

### CHURCH HISTORY 202 (352)

Credits: 3 (3) credits

DR DAVID WAGSCHAL

*History of the Church from the 10th through the 18th Century.* This course examines the second millennium of Christian history. Major themes will include: the aftermath of iconoclasm; the rise of the papacy and the east-west schism; new intellectual and cultural currents of the high middle ages; the decline of the Byzantine

state; the emergence of the Slavic and Romanian churches; the western Reformation and Counter-Reformation and their consequences; the life of the churches under Turkish rule; and the early-modern encounter of the Orthodox churches with western learning and culture. *Prerequisites: CH 100. Students who are enrolled in the Armenian Studies program register for Church History 352. Students who have completed undergraduate- or graduate-level work in the history of Christianity in the West may, with the permission of the course instructor and the Associate Dean for Academic Affairs, register for Church History 352.*

### CHURCH HISTORY 203

Credits: 3 credits

DR PAUL MEYENDORFF

*Orthodox Christian Identity Today.* This course seeks to explore what it means to be an Orthodox Christian today, in a secular and pluralistic society that in many respects appears to challenge the historic institutions and values of the Orthodox Church. Initial readings and lectures will trace the ways in which Orthodoxy has responded to challenges posed by the modern world from the 18th century onward, whether by way of reaction or by adoption and adaptation. Student presentations and discussion sessions will focus on specific contemporary issues, such as the role of the Church in public life, the challenge of ecumenism and inter-faith relations, problems in inter-Orthodox relations, the issue of "modernism," and the place of the Church in post-Communist Eastern European society. *Prerequisites: Second year standing in the M.Div. program.*

### CHURCH HISTORY 346 (446)

Credits: 3 (3) credits

DR PAUL MEYENDORFF

*Issues in Russian Church History.* A seminar on intellectual trends and institutional developments in the Russian Orthodox Church from the Middle Ages to the present. *Prerequisites: CH 100.*

## CHURCH HISTORY 372 (472)

Credits: 3 (3) credits

DR PETER BOUTENEFF

*Orthodoxy and Ecumenism.* This course examines Orthodox Church relations with other Christians, from historical, theological, and practical perspectives. It accounts for and evaluates bilateral and multilateral relationships through history, the modern ecumenical movement, and councils of churches. The problems and the possibilities of inter-Christian dialogue and activity are explored with frequent reference to contemporary Orthodox critiques of the ecumenical movement. *Prerequisites: CH 100.*

## CHURCH HISTORY 433

Credits: 3 credits

MR RICHARD SCHNEIDER

*Modern Historiography and the Dilemma of the Church Historian.* Contemporary historical study has been revolutionized by the challenges of cultural analysis, mentalité, and the “New Literary Turn”; in recent historiographical methodology, post-modern textual hermeneutics prevails and competing schools of thought compel equal validity. Must writers of Church History—especially Orthodox scholars—succumb to this hermeneutic relativism? If so, what happens to “History as Theology”? Indeed, what happens to “truth” as Critical Thought? The central challenge of this seminar concerns the question of the role—and in the early 21st century, the validity—of Church History as a way of “doing theology.” *Prerequisites for M.Div. and M.A. students: Second year standing, minimum cumulative GPA of 3.5, and permission of instructor.*

## PATRISTICS 204 (351)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

*Themes in Patristic Literature.* This course will look at selected themes treated by various Fa-

thers of the Church (such as Anthropology; Sin, Passion, and Death; Monasticism; Mysticism) and further study of particular Fathers and Early Christian thinkers (such as Augustine, Dionysius, St Maximus). *Prerequisites: CH 100. Students who are enrolled in the Armenian Studies program register for Patristics 351.*

## PATRISTICS 313 (413)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

*St Irenaeus.* A detailed study of various aspects of the theology of St Irenaeus (scriptural exegesis, triadology, Christology, creation, anthropology) in the context of the 2nd century. *Prerequisites: CH 100.*

## PATRISTICS 361 (461)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

*Early Monasticism.* This course surveys the rise of monasticism in 4th-century Egypt, on the basis of primary texts such as the Gerontikon, the Pachomian writings and the Life of Anthony. It also considers various themes such as the passions and the virtues, obedience to one’s Abba, and the notion of community. *Prerequisites: CH 100.*

## PATRISTICS 362 (462)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

*The Theology and Spirituality of the Cappadocian Fathers.* This course will examine the activity and theology of St Basil, St Gregory the Theologian and St Gregory of Nyssa. The major themes will include: our knowledge of God and participation in Him, Trinitarian theology, and Christology; the pneumatology, ascetical writings and ecclesiology of St Basil; the spirituality and anthropology of St Gregory of Nyssa; and the encounter with Hellenism in St Gregory Nazianzen. *Prerequisites: CH 100.*

PATRISTICS 366 (466)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

*Asceticism and Sexuality in Early Christianity.*

After considering some modern presentations of early Christian asceticism, its historical context and theological perspectives, the course will examine early patristic writers to see how they articulated Christian asceticism and the place of sexuality within it. *Prerequisites: CH 100.*

PATRISTICS 367 (467)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

*St Gregory Palamas and the Byzantine Hesychastic Tradition.* The course will consider such themes as the role of the spiritual father, the Jesus Prayer, the role of the body in prayer, the vision of light, and the essence-energies distinction as these were elaborated in the 9th-14th centuries, with reference also to the earlier Macarian and Evagrian traditions. *Prerequisites: CH 100.*

PATRISTICS 371 (471)

Credits: 3 (3) credits

DR PETER BOUTENEFF

*Dionysius the Pseudo-Areopagite.* A seminar on a theologian whose influence upon the theology and life of the Church is undeniably huge, particularly in the areas of liturgy, cosmology, and mystical theology. After surveying the sources of his thought and closely examining the body of his writings, the course will explore aspects of his influence over the centuries. *Prerequisites: CH 100.*

PATRISTICS 372 (472)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

*Origen.* A detailed study of "the whetstone of us all" (St Gregory the Theologian), looking at his background in Alexandria, the conflict with the Gnostics and the developing ecclesiastical

structures there; his theology, exegetical, systemic and spiritual; and his legacy, its positive appropriation and condemnation. *Prerequisites: CH 100.*

PATRISTICS 373 (473)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

*St Maximus the Confessor.* A seminar course focused on a close reading of the primary texts (in translation -- though some knowledge of Greek will be helpful). Texts to be studied include: "Two Centuries on Theology and the Incarnate Dispensation of the Son of God," "The Church's Mystagogy," the "Commentary on Our Father," and selected "Ambigua" and "Questions to Thalassius." *Prerequisites: CH 100.*

## Languages

ARABIC 013–014, 015–016

Credits: 1 credit per semester

STAFF

*Introductory Arabic.* This course covers basic grammar, reading, and conversation. *Jurisdictional requirement for M.Div. candidates of the Antiochian Orthodox Christian Archdiocese.*

BIBLICAL LANGUAGES 100

Credits: 3 credits

STAFF

*An Introduction to the Greek Language.* This course seeks to provide students with a basic historical and grammatical knowledge of the language, so enabling them to follow scholarly arguments involving traditional Greek texts and to engage intelligently and critically with basic problems (technical and aesthetic) of translation. *Students who have the knowledge and competence that would normally be provided by these courses may be granted advanced standing without credit, upon the recommendation of the course*

*instructor and approval of the Associate Dean for Academic Affairs.*

#### BIBLICAL LANGUAGES 300

Credits: 3 credits

MR TIMOTHY CLARK

*Reading Biblical Greek.* The goal of this course is to introduce students to reading Biblical Greek. In its first half, it will focus on completing the student's skill in introductory Greek grammar, introducing non-indicative verbal forms and intermediate-level concepts in Greek syntax. (Students enrolled in the course will be expected to have mastered certain basic elements of Greek grammar, including: all three Greek declensions and verb tenses and voices in all of the indicative forms.) In the second half, it will concentrate on performing extended readings from one of the synoptic Gospels. The course will also include significant parsing exercises and an emphasis on building vocabulary. *Prerequisites: BL 100 or equivalent.*

#### BIBLICAL LANGUAGES 301–302

Credits: 3 per semester

STAFF

*Introduction to Biblical Hebrew.* Basic Hebrew grammar with exegesis of selected passages.

#### CHURCH SLAVONIC 301–302

Credits: 3 credits per semester

MS ALLA GENERALOW

*Introduction to Church Slavonic.* This course is an introduction to reading and pronunciation of liturgical service texts in contemporary usage of Church Slavonic. The historical development and basic grammar of the language will also be covered. Designed for the beginner to develop proficiency in delivery of liturgical texts, no previous exposure to Church Slavonic is required. In the second semester, students in this course will improve reading and pronunciation skills by studying extended liturgical texts to develop working knowledge and understanding.

#### CLASSICAL ARMENIAN 301–302

Credits: 3 credits per semester

DR EDWARD MATHEWS

*Introduction to Classical Armenian.* This course is designed to introduce the student to the fundamentals of the grammar of the Classical Armenian, working systematically through an introductory grammar. Class work will consist primarily of formal grammatical drills and simple reading passages from the Armenian Bible, early literature, and ecclesiastical texts.

#### SYRIAC 301–302

Credits: 3 credits per semester

DR EDWARD MATHEWS

*Introduction to Syriac.* This course is designed to introduce the student to the fundamentals of the grammar of the Syriac language. This will be accomplished by working systematically through an introductory grammar. Class work will consist primarily of formal grammatical drills and simple reading passages from the Syriac Bible and early Syriac Literature. Emphasis will be placed on acquiring the vocabulary and the grammatical structure of the language, while some time will also be given to introducing the student to Syriac literature and culture.

## Liturgy

#### LITURGICAL MUSIC 011–012

Credits: 2 credits per semester

THE REV. HDN PHILIP MAJKRZAK

*Fundamentals of Music.* Notation of rhythm and pitch. Supplementary musical symbols, tonality, scales and key signatures. Important terms in music. Sight-reading. *Students who have the knowledge and competence that would normally be provided by these courses may be granted advanced standing with credit, upon the recommendation of the course instructor and on the basis of an oral examination administered by the instructor, Ecclesiarch, and Associate Dean for Academic Affairs.*



## LITURGICAL MUSIC 021–022

Credits: 1 credit per semester

MS ALLA GENERALOW

*Contemporary Russian Chant.* Study of the “Octoechos” tones. Music for the services of the daily, weekly and yearly liturgical cycles. The Requiem and the Service of Thanksgiving. *Jurisdictional requirement for M.Div. candidates of the Orthodox Church in America who are preparing for ordination. All other students may audit.*

## LITURGICAL MUSIC 021A–022A, 031–032A

Credits: 1 credit per semester

THE VERY REV. DR ELIAS BITAR

*Contemporary Byzantine Chant.* Study of the “Octoechos” tones. Music for the services of the daily, weekly and yearly liturgical cycles. Hymns for special services, including baptism, marriage and the funeral. *Jurisdictional requirement for M.Div. candidates of the Antiochian Orthodox Christian Archdiocese who are preparing for ordination. All other students may audit.*

## LITURGICS 011–012

Credits: 1 credit per semester

THE REV. DR ALEXANDER RENTEL

*Introduction to Liturgics.* This course introduces students to the fundamentals of Orthodox liturgics in order to deepen understanding of the services of the Church and facilitate active participation as altar server, reader, choir member, or choir director.

## LITURGICS 021–022

Credits: 2 credits per semester

THE REV. DR ALEXANDER RENTEL

*Liturgical Practice of the Orthodox Church in America.* This course offers instruction in the celebration of cycles of worship and sacraments, and is intended to prepare students for ordination to the diaconate and the priesthood. In the first semester, students study the rubrics of the Divine Liturgy, Vespers, Matins, and the

All-Night Vigil. The second semester focuses on the services of the Lenten-Paschal season and the sacraments of the Church. *Jurisdictional requirement for M.Div. candidates of the Orthodox Church in America who are preparing for ordination.*

## LITURGICS 021A–022A, 031A–032A

Credits: 1 credit per semester

THE VERY REV. THOMAS ZAIN

*Liturgical Practice of the Antiochian Archdiocese of North America.* This course offers instruction in the celebration of the central services of the daily cycle, Vespers, Matins, and the Divine Liturgy, and the other services (funeral, panikhida, wedding, etc.) and the festal celebrations of the Church. The course treats the services as performed by a priest alone, concelebrating priests, with or without a deacon. *Jurisdictional requirement for M.Div. candidates of the Antiochian Orthodox Christian Archdiocese who are preparing for ordination.*

## LITURGICAL ART 311

Credits: 3 credits

MR RICHARD SCHNEIDER

*History and Theology of the Icon.* This course examines the historical development, content, form, language and liturgical context of the icon in the Orthodox Church. We will consider the visual dimension of liturgy and prayer, how to “read” an image, and the links to verbal texts, architectural and liturgical contexts, and recent secondary literature.

## LITURGICAL ART 333 (433)

Credits: 3 (3) credits

MR RICHARD SCHNEIDER

*Orthodox Iconology in the Context of General Culture.* Christianity is a visual culture. Through historical examples of Christian imagery, the course explores the role and meaning of visible expressions of Orthodox faith in the world at large and how faith and the general social con-

text interpenetrate and influence each other. *Prerequisites: LA 311.*

#### LITURGICAL ART 342 (442)

Credits: 3 (3) credits

MR RICHARD SCHNEIDER

*Architecture and Liturgy.* Orthodox liturgical and sacramental ritual requires an architecture to define and identify “sacred space.” This course will analyze key monuments representing the many forms and genres that Orthodox architecture has utilized throughout history. It will also study large-scale iconographic programming as a key element in the definition of that “sacred space.” *Prerequisites: LA 311*

#### LITURGICAL MUSIC 321–322

Credits: 2 credits per semester

STAFF

*Choral Conducting.* Choral rehearsal and conducting techniques are developed through individual and group practice in supervised sessions. In the first semester emphasis is placed on metric beat patterns, musical phrasing, and interpretation of a variety of liturgical styles. Settings from the Divine Liturgy are used to give students an opportunity to deal with problems frequently encountered in choral singing. The second semester concentrates on the conducting of liturgical chant, with special emphasis on irregular or asymmetrical rhythmic patterns as found in chant settings for the services of the Lenten and Paschal seasons.

#### LITURGICAL MUSIC 325

Credits: 3 credits

THE VERY REV. DR ELIAS BITAR

*Byzantine Notation.* Basic principles of Byzantine notation as currently in use in the Orthodox Church.

#### LITURGICAL MUSIC 328

Credits: 3 credits

STAFF

*Choral Leadership.* Choosing appropriate reper-

toire for church services. Preparing, scheduling, and running efficient rehearsals. Learning how to choose/compose and run choral warm-ups and to coach ensemble intonation, articulation, and vocal technique. Training readers and teaching choirs new settings. Communicating clearly as a conductor. Applying liturgical principles to conducting and educating choir members. *Prerequisites: LM 321–322 or the equivalent level of training and/or experience in conducting.*

#### LITURGICAL THEOLOGY 102 (351)

Credits: 3 credits

DR PAUL MEYENDORFF

*The Liturgy of Initiation.* The aim of this course is twofold. The goal of the introductory section of the course is to introduce students to the study of liturgy by showing the centrality of liturgy to the life of the church. This is both functional (liturgy is what we do!) and theological (we are realized as the church when we gather for liturgy!). The second part of this course will introduce students to the origin, development, and theology of the sacraments of initiation: baptism, chrismation, and the eucharist. In each case we shall begin with the biblical evidence, then trace the origin and development of liturgy through the post-apostolic era, the patristic age, and down to the present. *Students who are enrolled in the Armenian Studies program register for Liturgical Theology 351.*

#### LITURGICAL THEOLOGY 202 (352)

Credits: 3 (3) credits

DR PAUL MEYENDORFF

*The Sanctification of Life.* The aim of this course is to provide students with a historical and theological overview of the sacramental life of the Church that flows out of the Christian identity we acquire in baptism and the eucharist. We will examine confession and penance, monastic tonsure, marriage, the anointing of the sick, the consecration of churches, the sanctification of matter, the liturgy of death, concluding with

a brief introduction to the sanctification of time through the daily, weekly, and annual cycles. Students will become aware of the rich diversity that exists among the various Orthodox traditions, as well as of the challenges this poses for Orthodoxy in America as it struggles with coming to terms with this internal diversity, while at the same time welcoming and integrating significant numbers of new converts. *Prerequisites: LT 102. Students who are enrolled in the Armenian Studies program register for Liturgical Theology 352.*

### LITURGICAL THEOLOGY 322

Credits: 3 credits

DR PAUL MEYENDORFF

*The Divine Liturgy Yesterday and Today.* This course is an historical survey of the eucharistic liturgy, with particular emphasis on how the liturgy has changed and on the pastoral effects of these changes. We will examine the roles of the celebrant, the choir or cantor, the laity, and reflect upon the contemporary pastoral connection of the eucharist with other sacraments and the dilemma of liturgical reform. *Prerequisites: LT 102.*

### LITURGICAL THEOLOGY 323 (423)

Credits: 3 (3) credits

THE REV. DR ALEXANDER RENTEL

*History of the Liturgy of St John Chrysostom.* This course surveys the history of the prayers and ritual of the Divine Liturgy of St John Chrysostom. It provides an overview and taxonomy of the sources of liturgy and examines the structural units of the liturgy as they have developed through history, paying particular attention to the special features of the hierarchical liturgy. *Prerequisites: LT 102.*

### LITURGICAL THEOLOGY 330 (430)

Credits: 3 (3) credits

DR PAUL MEYENDORFF

*The Sanctification of Time.* The aim of this course is to explore the way in which the Church over

the centuries has employed the various cycles of time—daily, weekly, and annual—to redirect our lives toward the Kingdom, which is our ultimate goal. Just as all the major passages of our lives, from birth to death, are sanctified, so also is the daily course of life. The approach will be primarily historical, moving through the origin and development of the cycles of time in both Judaism and Christianity. The first half of the course will focus on the daily cycle, which is the most primitive. The second part will focus on the annual cycles, including the moveable Pascha cycle, as well as the cycle of fixed feasts and the sanctoral cycle. *Prerequisites: LT 102.*

### LITURGICAL THEOLOGY 346 (446)

Credits: 3 (3) credits

THE REV. DR ALEXANDER RENTEL

*Byzantine Hymnography.* After a survey of both the history of Christian hymnography and the Lenten Triodion, the class will study the hymnography of the Lenten Triodion from different perspectives, such as theological, dogmatic, questions related to historicism, the different literary genres of hymns. *Prerequisites: LT 102.*

### LITURGICAL THEOLOGY 362 (462)

Credits: 3 (3) credits

DR PAUL MEYENDORFF

*Early Christian Worship.* This is a seminar on the early development of liturgy, based on the chief documents of the period: the Didache, Apostolic Tradition, Didascalia, Apostolic Constitutions, Egeria, the mystagogical catecheses, etc. *Prerequisites: LT 102.*

### LITURGICAL THEOLOGY 373 (473)

Credits: 3 (3) credits

THE REV. DR ALEXANDER RENTEL

*Introduction to Oriental Liturgies.* This course is an historical and comparative study of the major Oriental liturgical traditions (Chaldean/East Syrian, Armenian, Coptic/Alexandrian, West Syrian as well as Byzantine). Structural similari-

ties and differences in the daily, weekly and annual liturgical cycles will be examined. *Prerequisites: LT 102*

#### LITURGICAL THEOLOGY 392 (492)

Credits: 3 (3) credits

DR PAUL MEYENDORFF

*The Understanding of the Liturgy.* This is a seminar on the development of liturgical commentaries, biblical exegesis and its application to liturgical rites. Readings will include Origen, the 4th-century mystagogical catecheses, Pseudo-Dionysius, Maximus, Germanus, the Protheoria, Nicholas Cabasilas, and Symeon of Thessalonica. *Prerequisites: LT 102.*

## Systematic Theology

#### DOGOMATIC THEOLOGY 311 (411)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

*The Trinity: Classic Models and Contemporary Reflection.* This course covers the roots of triadology in Scripture, the formulation of the characteristic Eastern/Cappadocian and Western/Augustinian models and their trajectories into late Byzantium and Scholasticism, including the issue of the filioque. Problems and themes in contemporary authors will also be addressed. *Prerequisites: Second year standing in the M.Div. or M.A. program.*

#### DOGOMATIC THEOLOGY 313 (413)

Credits: 3 (3) credits

DR PETER BOUTENEFF

*The Church through the Centuries.* What is the Church? What teachings about the Church can be gleaned from a study of Tradition? By reading Christian authors from St Ignatius of Antioch to Metropolitan John (Zizioulas) of Pergamon as well as through analysis of the phenomenon of Christian division over the centuries, this course will explore how the Church has understood and

presented itself, both to its own members and to those outside its canonical fold. *Prerequisites: Second year standing in the M.Div. or M.A. program.*

#### DOGOMATIC THEOLOGY 341 (441)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

*Theological Anthropology.* That the fullness of divinity has been revealed in Christ, who at the same time reveals to us the fullness of humanity, of which Adam was only a type, should prompt us to reflect further on the verse of the Psalmist: "What is man that thou art mindful of him?" This course will begin this task by considering the ways in which human beings understand themselves and are spoken of in modern theology, then turning to the primary categories (image, king, body, male and female, fall and sin, death and resurrection) that we are given in the Scriptures to aid our reflection. *Prerequisites: Second year standing in the M.Div. or M.A. program.*

#### DOGOMATIC THEOLOGY 344 (444)

Credits: 3 (3) credits

DR PETER BOUTENEFF

*Christology in Dialogue.* The Church's teaching about Jesus Christ have always been worked out in dialogue and dispute between parties who, in hindsight, have been labeled "Orthodox" and "Heretics." Reviewing and discussing the dialogical nature of the formation of doctrine, this course will focus upon the Christological dialogue between Chalcedonian and non-Chalcedonian churches, from the fifth century to the present day. *Prerequisites: Second year standing in the M.Div. or M.A. program.*

#### DOGOMATIC THEOLOGY 356 (456)

Credits: 3 (3) credits

DR PETER BOUTENEFF

*Contextual Theologies.* Every written and spoken expression of theology arises out of a particular context. But what of the recent theologies which

are explicitly defined by their context? Theologies shaped by themes (e.g., Liberation, Feminist and Black theologies) and by regional context (e.g., Asian and African theologies) will be explored in terms of their respective settings, characteristics and significance. *Prerequisites: Second year standing in the M.Div. or M.A. program.*

#### DOGMATIC THEOLOGY 376

Credits: 3 credits

DR PETER BOUTENEFF

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

#### ETHICS 313

Credits: 3 credits

THE VERY REV. DR NATHANAEL SYMEONIDES

*Introduction to Orthodox Bioethics.* This course covers the history and methodology of bioethics and surveys various issues in the field. Topics to be examined include assisted reproductive measures, abortion, embryonic stem-cell research, human cloning, genetic screening and eugenics, organ transplantation, euthanasia, and brain death. Students are expected to consider the medical, legal, theological, and pastoral aspects of these challenges as they formulate their own creative response.

#### SPIRITUALITY 316

Credits: 3 credits

DR PETER BOUTENEFF

*Prayer and Sanctity.* The Church's Tradition features rich resources on the meaning and practice of prayer, primarily through the ascetical writings. Additionally, through the lives of the saints and their liturgical hymnography, the Church teaches about what it means to live a holy life

in a broken world. Rather than see prayer as a means to the "end" of sanctity, both are simultaneously process and goal, mutually nourishing each other. Through thoughtful exploration of the Church's teaching, we will seek to gain insight that will nourish our own lives as well as the people to whom we minister to the glory of God.

#### SPIRITUALITY 362

Credits: 3 credits

MS ALLA GENERALOW

*Tolstoy or Dostoevsky.* Two monumental figures of Russian culture, Tolstoy and Dostoevsky, dominate contemporary discussions of spirituality and Christianity. Focusing on selected major works and contemporary literary criticism, this course will explore selections from both authors' works through the historical context of Orthodoxy in nineteenth century Russia.

#### SPIRITUALITY 370

Credits: 1 credit

DR KATE BEHR

*Theology in Children's and Young Adult Literature.* This course will explore children's and young adult literature from the nineteenth century to the present day. We will reflect on the stories told, considering what they tell the reader (explicitly or implicitly) about God and the world, good and evil, sin and salvation.

#### SPIRITUALITY 372

Credits: 1 credit

DR KATE BEHR

*Poetry: Sacred and Secular.* In this course students will examine how poets across the centuries have articulated their understanding of and relationship with God. We will consider the purpose and language of poetry, examine poetic techniques, and reflect on the connections between secular and sacred in poetry throughout the ages. In addition, we will examine the Psalms (King James and Modern translations), the Canon of St An-



drew of Crete, and the Paschal Lamentations as poetry.

#### SYSTEMATIC THEOLOGY 201

Credits: 3 credits

DR PETER BOUTENEFF

*Orthodox Systematic Theology.* This course seeks to explore and understand twentieth-century Orthodox theologians, observing how they received and articulated the tradition in and for their own day. By studying each in their own right and in terms of the contexts that shaped them, we will seek to understand the influences, the strengths, and the weaknesses not only of particular approaches but also of the entire project of “systematic theology” as it took shape in modern times. We will also explore several of the topics that typically constitute a systematic theology. *Prerequisites: Second year standing in the M.Div. or M.A. program.*

#### SYSTEMATIC THEOLOGY 202

Credits: 3 credits

DR PETER BOUTENEFF

*Living Tradition: Theology in Contemporary Society.* The classical theological questions that engaged both the Church Fathers and 20th-century Orthodox theologians require fresh answers in the face of developments in philosophy, science, and culture. On the basis of how 20th-century thinkers appropriated the tradition for their context, we will address questions particular to our own era. How do we understand and affirm an Orthodox doctrine of creation in the face of debates about evolution and intelligent design? How are such debates brought to bear also on our understanding of the fall and of

salvation? How do we speak of the human soul in view of developments in molecular biology, the study of consciousness, and artificial intelligence? Such questions will be examined with reference to developments in science, philosophy and literary theory, and popular culture. *Prerequisites: Second year standing in the M.Div. or M.A. program.*

#### SYSTEMATIC THEOLOGY 376

Credits: 1 credit

THE VERY REV. DR JOHN BEHR

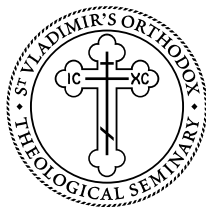
*The Mystery of Christ.* This course will examine various aspects pertaining to the mystery of Christ, as developed in the book of that title by Fr John Behr. Students will be expected to think critically about the issues raised in the book and draw upon wider resources. The course will be conducted as a seminar, in which students will be required to make presentations and participate in discussion.

#### SYSTEMATIC THEOLOGY 423

Credits: 3 credits

MR RICHARD SCHNEIDER

*Truth and Hermeneutics.* A research seminar whose central issue is the potential impact of modern General Hermeneutic theory and Critical Thought methodologies on practice and conception in Orthodox theological studies, in all fields; the core question is whether pluralism of interpretation is acceptable in Orthodox thought. Readings from Gadamer, Lonergan, Ricoeur, et. al. and Orthodox writers. *Prerequisites for M.Div. and M.A. students: Second year standing, minimum cumulative GPA of 3.5, and permission of instructor.*



*St Vladimir's Orthodox Theological Seminary*

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