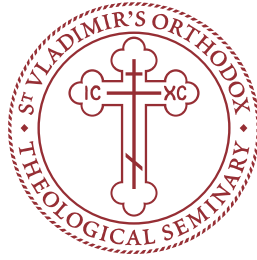

St Vladimir's Orthodox Theological Seminary



CATALOG
2012-2013



*St Vladimir's Orthodox
Theological Seminary*

2012-2013

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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 2012-13

Fall Semester 2012

Sat, Aug 25 – Sat, Sep 1

Orientation

Mon, Aug 27

Fall semester classes begin

Mon, Sep 3

Labor Day (*Classes are in session*)

Fri, Sep 7

Last day for course changes

Fri, Sep 14

Exaltation of the Holy Cross

Sat, Oct 6

Education Day

Mon, Oct 8 – Tue, Oct 9

Reading days (*No classes*)

Wed, Nov 21

Entry of the Theotokos into the Temple
(*No classes*)

Wed, Nov 21 – Sun, Nov 25

Thanksgiving recess (*Recess begins at 12 noon*)

Thu, Nov 29

Last day for submitting degree theses

Thu, Dec 6

Last day of classes, fall semester

Mon, Dec 10 – Thu, Dec 13

Final examinations, fall semester

Fri, Dec 14

Christmas recess begins

Spring Semester 2013

Mon, Jan 14

Spring semester classes begin

Fri, Jan 25

Last day for course changes

Wed, Jan 30

Patronal feast (*No classes*)

Fri, Feb 15 & 22

Senior oral exam

Tue, Mar 5 – Sun, Mar 10

Spring recess (*Recess begins at 5 pm*)

Mon, Mar 18 – Tue, Mar 19

Lenten retreat (*No classes*)

Fri, Mar 22

Monday class schedule

Mon, Mar 25

Annunciation of the Theotokos (*No classes*)

Thu, Mar 28 – Fri, Mar 29

Oriental Orthodox Holy Week (*No classes*)

Thu, Apr 18

Canon of St Andrew (*No classes*)

Fri, Apr 19

Thursday class schedule

Thu, Apr 25

Last day for submitting degree theses

Mon, Apr 29 – Fri, May 3

Holy Week (*No classes*)

Mon, May 6 – Tue, May 7

Bright Week recess (*No classes*)

Thu, May 9

Last day of classes, spring semester

Sat, May 11 – Wed, May 15

Final examinations, spring semester

Sat, May 18

Commencement

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THE SEMINARY

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 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 com-

munity, 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 increased 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 num-

bering 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



The John G. Rangos Family Foundation Building, completed in 2002, houses the seminary library, administrative offices, and the Metropolitan Philip Auditorium. It was built through the generosity of many donors and benefactors.



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

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.

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 Petersburg (+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 estab-

lishing 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



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



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

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 sem-

inary’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 Eastern 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. Dr 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 the compartmentalization and fragmentation that 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



The SVOTS Alaskan teaching team visiting St. Herman Seminary, Kodiak, AK, heads out to Spruce Island.



Novice and experienced iconographers display the fruits of their 5-day workshop in Russo-Byzantine icon painting, taught by Pdn. Nazari Polataiko (top row, center), founder of Ss. Alpij and Andrew Reblew Icon Studio in Canada.

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 ornaments 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 experi-

enced in corporate prayer. Without this, seminary life would indeed be impossible.



The Very Rev. Elias Bitar holds up an icon of St. Vladimir presented to him upon his retirement after nearly 30 years as Lecturer in Liturgical Music and Practical Theology.



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

The Fr 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 145,000 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,

servicing 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 His-



Chancellor/CEO Fr. Chad Hatfield joins the faithful at St. Jacob of Alaska Orthodox Mission in Montpelier, VT, where alumnus Fr. Caleb Abetti (SVOTS '07) is rector.

tory at Fordham (from 1967). During his time 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 Semi-

nary 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 a number of 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 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.



On the Feast of Epiphany, chapel clergy bless the flowing pond waters in the Boich Courtyard.

ADMISSIONS & FINANCIAL AID

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 In-

ternal 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, or 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, you must submit a \$60 application fee, a recent photograph (full face, preferably 2 ½" x 2 ½", electronic submissions acceptable), a copy of your

Baptism/Chrismation certificate, a personal essay (as outlined on page 6 of the application), and a fully completed and signed background check consent form. Three recommendations (one of which is from your pastor) and official transcripts from each graduate or undergraduate institution you attended must be sent directly to the seminary by the recommending individuals and educational institutions. Recommendation forms may be found appended to this application form. In addition, personal interviews are required of all applicants. To arrange your interviews, please contact the Director of Admissions.

All degree applicants (and residential non-degree applicants) must undergo a criminal background check. The cost of the background check is included in the application fee.

Master of Divinity Applicants. If you are applying to the Master of Divinity (M.Div.) program, you must submit an additional essay, as outlined on page 6 of the application, and receive the blessing of your bishop. The Hierarch's Blessing Form may be found appended to the application form, and must be sent directly to the seminary by your hierarch. Please note that the Hierarch's Blessing Form is to be submitted **in addition to** the three letters of recommendation required of all degree applicants.

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

For more information, please contact the Director of Admissions.

Master of Arts Applicants. If you are applying to the Master of Arts program, you are encouraged to secure the blessing of your hierarch. The Hierarch's Blessing Form may be found appended to the application form, and must be sent directly to the seminary by your hierarch. You are also encouraged to secure at least one recommendation from a former professor or other person who can attest to your ability to pursue academic work in theology.

Master of Theology Applicants. If you are applying to the Master of Theology (Th.M.) program, you must submit a thesis proposal, as outlined on page 6 of this application. 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 your hierarch. Please note that Th.M. students must also pass competency exams in one ancient language and one modern, scholarly language (in addition to English) during their course of studies at St Vladimir's Seminary. Th.M. applicants are strongly encouraged to obtain at least one recommendation from a former professor who can attest to the applicant's ability to pursue advanced academic work in theology.

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



The life of a priest is one of sacrifice, as symbolized in the service of ordination to the priesthood.

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.

Please note that non-degree applicants who wish to live in residence at St Vladimir's Seminary must also undergo a criminal background check.

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 dis-

closure 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.

DEADLINES

St Vladimir's operates a rolling admissions procedure beginning February 1 and ending June 1. Complete applications received during this period will normally be acted upon during the month following their receipt. The deadline for all financial aid applications, including need-based grants, need-based scholarships and merit-based scholarships is April 1. Applications for financial aid submitted after this date may be considered, but only if funds remain available, and/or on a wait-listed basis. Notifications of financial aid awards are normally issued with offers of admission.



The Men's Choir sings at parishes across North America; here they join clergy and Seminary friends after a concert at St. Alexander Nevsky Cathedral, where Fr. Michael Senyo is Dean.

PERSONAL INTERVIEWS AND 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 may make arrangements for their personal interviews with the Director of Admissions.

Personal interviews may be combined with a campus visit. Campus visits are an excellent opportunity for applicants 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 Admissions.

INTERNATIONAL STUDENTS

In addition to meeting the above requirements, international applicants whose native language is not English must demonstrate proficiency in the English language by taking the Test of Eng-

lish as a Foreign Language (TOEFL). The minimum TOEFL scores (internet-based) required of applicants to the seminary are 96 (M.Div.), 100 (M.A.), and 104 (Th.M.). To register for the TOEFL, visit the website of the Educational Testing Service: www.ets.org. The TOEFL code for St Vladimir's Seminary is **2804**. The TOEFL exam will be waived only for students who have completed an earlier degree at an English-speaking institution in a country where English is the primary spoken language. IELTS test scores are also acceptable; please contact the Office of Admissions for further information.

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.

Upon admission all international applicants must complete the Certification of Financial Support for INS Form I-20, available online, and deposit with the seminary the sum indicated on the form. This deposit must be received before



Dr. Albert Rossi, adjunct professor of Pastoral Theology, offers a presentation during a summer workshop.

the seminary can issue an I-20 form for an F1 visa application. International applicants will also be required to demonstrate that sufficient funds are available to cover all other expenses to be incurred during their course of study, including travel expenses to and from the United States.

MID-YEAR ADMISSION

All full-time degree-seeking students begin their course of study in the fall. Part-time M.A. and Th.M. students may, with special permission, commence their studies during the spring semester, but only if they are able to meet the prerequisites of the course(s) they would like to take. Part-time students who commence their studies in the spring will be expected to participate in the full schedule of orientation activities, which are only offered in the fall, in order to matriculate as a degree candidate.

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 and/or reduction in course load. 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



His Eminence The Most Rev. Benjamin, archbishop of San Francisco and the Diocese of the West, with the newly ordained Dn. Andre Paez.

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, that 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.

DEFERRED ADMISSION

St Vladimir's Seminary does not defer offers of admissions. Applicants who do not accept an offer of admission by June 15 of the year applied must re-apply for admission the following year or during subsequent years. Applicants may request that application materials such as transcripts and letters of recommendation be retained by the Office of Admissions for up to two years from the date of their first application.

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 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 eli-



Our Popular Patristics series aims to provide readable and accurate translations of a broad range of early Christian literature to a wide audience--from students of Christian history and theology to lay Christians reading for spiritual benefit.

gible 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 (see "Satisfactory Progress" under "Academic Policies") but also by satisfactory participation in the seminary's extra-curricular activities of chapel worship and community service.

Exception in the Case of Probation or Special Needs. A residential degree candidate whose

course load has been reduced by the Faculty Council in the case of probation or by the Associate Dean for Academic Affairs in the case of a student with special needs remains eligible for financial aid on a pro-rated basis, as long as he or she is enrolled for at least six credits and is otherwise making satisfactory progress toward completion of program requirements. (See "Probation and Loss of Award" below.)

APPLICATION DEADLINES

Prospective students who seek need-based financial aid from or administered by the seminary (including federal loans) must complete the seminary's Financial Aid Application, contained in the Application Packet. In addition, domestic students are required to complete the Free Application for Federal Student Aid (FAFSA). Application materials and an estimated expense budget are usually available online in late December or early January. The deadline for financial aid applications is April 1. All applications received



Andrew Boyd (SVOTS '12) poses with non-perishable food items that have been donated to a soup kitchen as "tickets" to a Super Bowl pizza party.

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 and/or on a wait-listed basis.

Prospective students who seek only merit-based financial aid do not need to complete the seminary's Financial Aid Application or the FAFSA process.

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. 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. Award notifications begin once final grades for the spring semester have been received by the Financial Aid Office.

TYPES OF FINANCIAL AID

The seminary administers four types of financial aid: need-based tuition grants, need-based schol-

arships, merit-based scholarships, and federal loans. All types of financial aid, save merit-based scholarships, require both an annual financial aid application and the FAFSA. Students who demonstrate need on the basis of a complete application are automatically considered for a need-based tuition grant or a need-based scholarship, as applicable.

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.

All need-based tuition grants and some need-based scholarships consist of two components: an outright tuition grant and a matching grant opportunity. Outright grants are applied directly against a student's tuition. Matching grant funds are released on a dollar-to-dollar basis with funds received from outside ecclesial bodies or organizations such as dioceses, parishes, parish organizations, church aid organizations, or church scholarship funds. Funds received from private individuals do not qualify for matching grant funds. Outside funds must be sent directly by the sponsoring organization to the seminary. Donor organizations are asked to submit their first donation with the Donor Information and Submission Form, available online.

Both outright tuition grants and matching grant opportunities are calculated as percentages of the seminarian's total tuition eligible for need-based aid, as determined by the student's semester enrollment (number of credits), FAFSA results (for domestic students), and Financial Aid Application. Matching grant percentages indicate the maximum total amount of the eligible tuition that the seminary will fund in matching grant—not the total amount to be covered by both matching grant and the outside funds. (For example, if a student were granted a need-based tuition grant of 50% in outright grant and 25% in matching grant opportunity, and the student were eligible to receive grants covering the entire full-time tuition



Chancellor/CEO Fr. Chad Hatfield anoints incoming seminarian Kyle Parrott during Orientation Week's Service of Intercession.

amount of \$10512, then the student would receive \$5256 in outright tuition grant, and the possibility of receiving up to \$2628 from the seminary to match up to \$2628 received from outside sources. If it were determined that the student was eligible for a total of only \$8000 in total tuition grant, then he/she would be awarded an outright grant of \$4000, and the possibility of receiving up to \$2000 from the seminary to match up to \$2000 received from external sources.)

Need-based tuition grants. Need-based tuition grants are available to all students who meet the financial aid eligibility requirements defined above. For 2012-2013, need based grants are set at 50% of total eligible tuition in outright grant and 25% of total eligible tuition in matching grant. The total tuition eligible to be covered by need-based grants is determined on the basis of the student's semester enrollment (number of credits), FAFSA results (for domestic students), and information supplied on the seminary's Financial Aid Application. Need-based tuition grants do not cover credits in excess of 18 per semester.

To retain a need-based tuition grant, an eligible student must maintain at least a 2.0 semester

GPA and a 2.3 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 who meet both the financial aid eligibility requirements defined above and the specific requirements of individual need-based scholarships. The total tuition eligible to be covered by need-based scholarships is determined on the basis of the student's semester enrollment (number of credits), FAFSA results (for domestic students), and information supplied on the seminary's Financial Aid Application. Need-based scholarships do not cover credits in excess of 18 per semester.

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

- **Serbian Scholarship** (renewable annually). Three awards covering up to 100% of tuition, books, and room/board of a single student, Serbian Scholarships are 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



Father Stephen Platt, general secretary of the Fellowship of Ss. Alban and Sergius, speaks at North American Orthodox-Anglican gathering hosted by St. Vladimir's.

M.Div. program and preparing for ordination.

• **St Anthony the Great Scholarship** (renewable annually). Covering 100% of total eligible tuition, St Anthony the Great Scholarships are awarded to Orthodox men and women of the monastic rank Rassaphore who demonstrate need, strong academic performance, and promise of significant service to the Church.

• **Malankara Orthodox Scholarship** (renewable annually). Covering 60% of total eligible tuition in outright grant and 20% of total eligible tuition in matching grant, Malankara Orthodox Scholarships are 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.

To retain a need-based scholarship, an eligible student must maintain at least a 2.0 semester GPA and a 2.3 cumulative GPA, participate regularly in seminary chapel services, and perform community service assignments satisfactorily.

Merit-based scholarships. Merit-based schol-

arships are available to qualified students who meet both the financial aid eligibility requirements defined above and the specific requirements of individual merit-based scholarships.

St Vladimir's currently administers one merit-based scholarship.

• **Dean's Fellowship.** Covering 100% of tuition in outright grant, Dean's Fellowships are awarded to full-time candidates for the Th.M. degree who show promise of success in future academic work and/or of significant service to the Church. Successful candidates typically have a GPA of at least 3.5 in their first theological degree. Successful candidates will be assigned a one-year research/teaching assistantship with a member of the faculty.

All Th.M. applicants will be considered for the Dean's Fellowship. Candidates are notified of a Dean's Fellowship award in their letter of admission.

The Dean's Fellowship does not cover credits in excess of 15 per semester.

Federal loan programs. 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 post-secondary 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.

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.

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.

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, then eligible fees will be refunded on the basis of an official withdrawal date and in accordance with the seminary's refund schedule. Seminary grant or scholarship awards will not be included in the calculation of the refund.

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.



Hierarchs of many jurisdictions preside at the ordinations of our students; here, His Grace Mark, bishop of Baltimore, Orthodox Church in America (OCA) vests James Bozeman with the diaconal cuffs.



St. Vladimir's Seminary Chorale performs ORIENT in St. Malachy's Chapel, New York City.

- 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 determined by the Associate Dean for Academic Affairs.

Refund schedule. Eligible fees paid by or on behalf of the student will be refunded to the payer on the basis of the official withdrawal date (see above) 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 prorated

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.

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



*Late-vocations student Fr. Seraphim (William)
Joa on his ordination day.*

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 or renews all grants and scholarships once a year during the spring application process. After the financial aid deadline has passed the seminary is only able to consider new financial aid awards if funds remain available and/or on a wait-listed basis. After the award or renewal of a grant or scholarship the seminary is unable to consider modified requests for financial assistance.

If a student should experience significant, unforeseen financial difficulty after the award and renewal period and the exhaustion of financial aid funds, he or she is encouraged to speak to the Associate Chancellor for Finance prior to registration in order to arrange a formal payment plan.



Father John Parker (SVOTS ‘04), rector of Holy Ascension Orthodox Church in Mt. Pleasant, SC, gives a presentation on missions.

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 payment or other arrangements 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 for the following academic year are posted online each year in late November.

TUITION AND FEES: 2012–13

TUITION	
Full-time (12–18 cr.)	\$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	No charge*
Diploma replacement	\$30

**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 AND BOARD, AND 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 \$250; apartment residents are responsible for a refundable damage deposit of \$1000 and an advance rent payment of \$250.

 ESTIMATED YEARLY EXPENSES: 2012–13

 EDUCATIONAL EXPENSES (per academic year)

	Single student in dormitory	Married student in dormitory suite	Married student w/o children in apartment	Married student with children in apartment
Tuition	\$10,512	\$10,512	\$10,512	\$10,512
Registration	\$250	\$250	\$250	\$250
Student Mutual Aid	\$100	\$100	\$100	\$100
Board	\$3708	\$5562	N/A	N/A
Room/Rent (9 months)	\$2520	\$2363	\$6147–8741	\$6147–8741
Total	\$17,090	\$18,787	\$17,009–19,603	\$17,009–19,603

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.

ESTIMATED ADDITIONAL EXPENSES (per month, unless otherwise indicated)

	Single student in dormitory	Married student in dormitory suite	Married student w/o children in apartment	Married student with children in apartment
Books & Supplies (per year)	\$800	\$800	\$800	\$800
Food (9 months)	N/A	N/A	\$550	\$550 +\$50 per child
Health Insurance*	\$110	\$390	\$390	\$390 +\$175 per child
Transportation (excluding pay- ments)	\$150	\$250	\$250	\$350
Utilities/Phone	\$60 (phone)	\$100 (phone)	\$200	\$250
Child Care	N/A	N/A	N/A	\$400
Total (nine months)	\$3680	\$7460	\$13,310	\$21,860**

TOTAL ESTIMATED EXPENSES (per academic year, i.e. 9 months)

	Single student in dormitory	Married student in dormitory suite	Married student w/o children in apartment	Married student with children in apartment
Estimated total	\$20,770	\$26,247	\$30,319–32,913	\$38,869–41,463**

* Health insurance estimates are based on United Health Care's Student Injury and Sickness Insurance Plan. (Please see www.svots.edu/content/insurance-information for more information on health insurance).

** Estimate assumes two children.

Notes:

1) All M.Div. students are required to complete one unit of Clinical Pastoral Education (CPE) at a local hospital. This unit is usually taken during the summer following the junior year, or during the middler year. Students are responsible for the CPE hospital fee, which in the New York region is typically \$850. For more information please visit the webpage of the New York Health Care Chaplaincy (www.health-carechaplaincy.org/clinical-pastoral-education-cpe.html).

2) 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 grocery expenses during the summer months in addition to the total estimated expenses shown above.



On the Sunday of Orthodoxy at St. George Greek Orthodox Cathedral, Greenville, SC, Dean Behr joins Fr. Thomas Pistolis (R) and Alumni Fr. Thomas Moore and Fr. Marcus Burch (L).

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.

The following grants and endowments fund the seminary's financial aid programs. Except where otherwise indicated, students do not directly apply for these funds.

ANNUAL NAMED SCHOLARSHIP GRANTS

1. St Vladimir's Scholarship Fund. A fund estab-

lished by the seminary to give financial aid to students according to the financial possibilities of this fund. Limited scholarships available.

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

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

4. 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.

5. 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.



His Grace Mar Alexios Mar Dusebius (CENTER) meets with seminarians from the Malankara Orthodox Syrian Church.

6. 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.

7. 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.

8. 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.

9. The Holy Transfiguration Orthodox Church

Scholarship Fund, established in 2000 by Holy Transfiguration Orthodox Church, Livonia, MI. Limited scholarships available.

10. 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 Memorial 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



Chancellor/CEO Fr. Chad Hatfield and Associate Dean for Students Affairs Fr. David Mezynski participating in the rite of preparing Holy Chrism for use by priests in the Orthodox Church in America.

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.

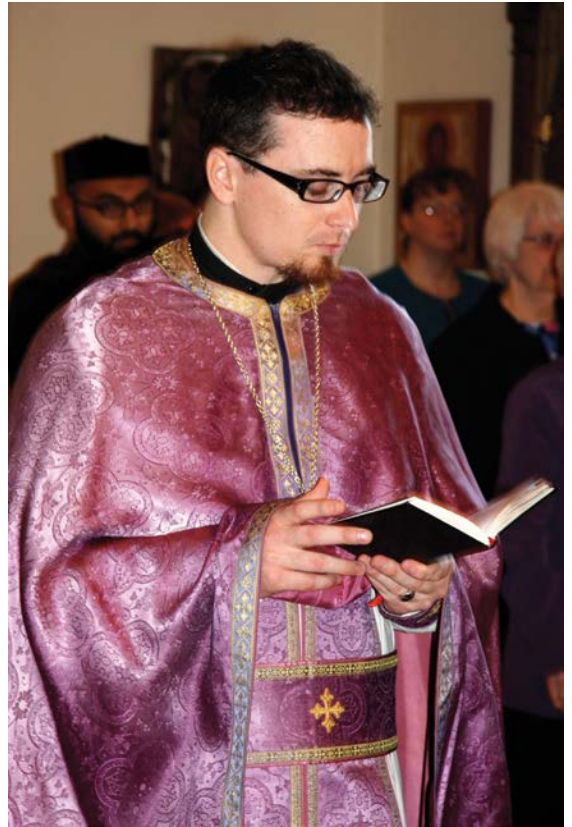
20. The Mary Skvir Memorial Scholarship Fund, established in 1986 by the Skvir family in memory of their sister, a devoted member of the Orthodox Church.

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



Fr John Frazier, recently ordained, is pursuing a Clinical Pastoral Education (CPE) residency post-graduation.

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 and Harry Varava Memorial Scholarship Fund, established in 1987 by Dorothy Lovchuk in memory of her late mother Anna Lovchuk and uncle Harry, faithful members of the Orthodox Church, to assist any student in need.

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.



Many graduates go on to serve as military chaplains; here, retired and active duty chaplains and seminarians in the Armed Forces honor the flag during a campus ceremony.

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 Protopodeacon Joseph Hotrovich and Matushka Olga and sister Anne Marie in memory of their be-

loved 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



Faculty and staff don aprons and serve the seminarians and their families for our annual pre-Thanksgiving community dinner.

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 Nicholai Velimirovich Serbian Scholarship Fund, established in 1990 as a tribute to the late Bishop Nicholai, 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 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 Zinzel Theological Scholarship Fund, established in 1995 by Mrs Zinzel, 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.

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, established in 1999 by Matushka Linda Kozler and friends in loving memory of her husband, Fr Steven, a graduate of St Vladimir's Seminary.

59. 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 Ma-



Student Council members Aaron Oliver and Sarah Bracey-Johnson get set to feed the hungry in the Big Apple, at Emmaus House in Harlem.



Alumni and SVS Press authors attend the XVI International Conference on Patristic Studies, Oxford, England.

tushka 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.

68. The Peter A. Herbut, M.D., and Margaret Fetsko Herbut, R.N., Scholarship Fund, established in 2011 by Paula Herbut in honor of her parents to assist students who are studying to be priests in the Orthodox Church in the United States or Canada and are in need of financial aid. In addition to financial need, criteria for the scholarships are intellectual curiosity, academic achievement, and compassion for others.



Campus kids relish the activities and celebrations designed just for them: from church school, to St Nicholas Day, to Children's Choir, to the annual Easter Egg Hunt.

STUDENT LIFE

In the seminary's understanding of theology and of its own task—the training of spiritually formed, well-educated, responsible and dedicated priests, teachers, and other church leaders—academic effort cannot be separated from spiritual effort and from active participation in the liturgical and communal life of the seminary.

Chapel

The Three Hierarchs Chapel stands as the place where the seminary community comes together to celebrate the liturgical services. Everything that happens there is done for the glory of God. The members of the faculty, seminary staff, students, their families, as well as many people from the local area, attend services in the Chapel, singing the responses, reading, serving in

the altar, offering homilies, and preparing the chapel for worship: the liturgical life lived out in the Chapel is our communal and corporate worship of the living God. As such, when a student enrolls in the seminary, and so becomes a member of our community, they are expected to participate fully in our rich liturgical life and to take responsibility, as assigned, for their part in the life and worship of the Chapel. During their time at seminary, some students will participate in parish mentorships and internships that take them to other churches for services; nevertheless, they remain a part of the seminary community and therefore maintain responsibility for the services in the Chapel. Some seminary students, such as the Armenian and Malankara students, attend services elsewhere because of their ecclesial affiliation, though the seminary expects them, as members of the community, to attend major liturgical celebrations marking



Renowned chanter Christos Chalkias leads the singing of an Akathist in Three Hierarchs Chapel.

the beginning of the semesters, the feasts of the Exaltation of the Cross (September 14) and The Three Hierarchs (January 30), and to be present for the ordination of their classmates and the Divine Liturgy at commencement.

The seminary is a place of preparation for ordination and leadership in the Church. Alongside work in the classroom, fieldwork, and community service, the Chapel is essential to this formation. Two presuppositions guide the seminary in the ordering of chapel life: first, that what happens in the Chapel happens for the formation of the students; and second, that everything done in Chapel must fit into the overall seminary program.

The first presupposition—that students are formed in Chapel—means that the liturgical services celebrated in Chapel have the same goal as any liturgical service: the transformation and renewal of those participating in the services. Firstly, students are formed by hearing what is read, sung, and spoken in the Chapel, by seeing the rites celebrated in splendor, and by praying. But just as importantly, students are formed in

Chapel by doing: singing in the choir, reading, serving in the altar, offering homilies, and caring for the Chapel. Because the Chapel is the chapel of a learning community, the seminary celebrates services in a way that helps students learn how to serve. In a way, the Chapel can be called a “workshop” where students actualize what they have learned in the classroom, guided by seminary faculty, who observe both their performance and their deportment, thus assisting in their liturgical formation. Although students are not graded for their chapel work, it is the responsibility of the dean to report to bishops whether their students can in fact read and serve and sing in church.

As is well known, the seminary presents a fuller cycle of services than would be found in a typical parish, though not as many as in a monastic setting. In terms of actual practice, the seminary strives to follow the broad Russian liturgical tradition that it has inherited, while attempting to reflect the diversity of liturgical practice found in contemporary North America. Additionally, the seminary carefully seeks to offer the best practices from a wider Orthodox expression



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

of liturgical celebration and takes into account the insights of former deans and teachers of the seminary.

As students participate each day in chapel services they begin to develop the habits and personal discipline necessary for service to the Church, which also requires the humility to be accountable to expectations, schedules, and assignments. To this end, students are accountable to each other and to the seminary for their participation in the liturgical life of the community. Seminary programs of study place significant demands on students, which can make it difficult for them to manage their time effectively, as experience has shown. Typically, students will spend about ten hours a week in Chapel, a commitment that increases to sixteen hours a week during Lent. The seminary maintains this rigorous schedule so that students would deepen their participation in the worship and prayer of the Church, become intimately familiar with the services, their structure and ethos, and so devel-

op their liturgical instincts.

So important is regular participation in chapel services for the spiritual life and formation of every student, and therefore failure to attend services regularly can be expected to result in disciplinary action. If a student is to be absent from Chapel, he or she must receive a blessing from the Associate Dean for Student Affairs. If the student is a deacon or priest, he must first receive a blessing from the rector of the Chapel before approaching the associate dean.

The seminary requires each student to maintain a personal record, or "chapel log," of the student's participation in services. These logs are intended to encourage students to reflect on their level of participation, a measure of how well they are living up to their commitments. At the end of each month, the Associate Dean for Student Affairs and the seminary Ecclesiarch review the logs. Experience has shown that students will miss Chapel services for a variety of



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

reasons, some legitimate and perfectly understandable (family, other ecclesiastical responsibilities, sickness, spouse's schedule), some that raise issues of character or discipline (difficulties with waking up, keeping to a schedule, managing time), and some that invite a pastoral response (sickness, exhaustion, depression). Whether for self-reflection or the basis for intervention, chapel logs play integral part in the formation of students during their time at seminary.

Community Life

DISCIPLINE

Each student is also a seminarian, 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 moral norms, academic requirements, and regulations

to which every student subscribes by the very fact of his or her application to the seminary and in obedience to which the student is expected to live throughout his or her time at seminary. 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.

COMMUNITY SERVICE

Community service, or diakonia, is one of the essential components of community life at St Vladimir's Seminary. Without such a component, ministry—whether pastoral, academic, or professional—fails to bear the fruits of Christian life. As Orthodox Christians, we are called to lay down our lives for others, as Jesus Christ laid down his life for us; if we desire to follow Christ, we must wash the feet of others, as he

washed the feet of the disciples. The acts of charity and love we undertake for others, we are reminded, are acts of charity and love for the Lord himself. The community service program at St Vladimir's provides structured opportunities for students to grow in personal faith, emotional maturity, moral integrity, and public witness. Through such service, students are challenged to deepen their love of God and neighbor, and thus come to share the Lord himself through their acts of love.

Therefore, 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 or her time to complete regular and ad hoc work assignments at the seminary. Regular assignments are made at the beginning of each semester by the Associate Dean for Student Affairs; the need for ad hoc assignments arises on special occasions in the life of the seminary, such as Education Day, Pascha, and Commencement. Failure to complete assignments faithfully may result in disciplinary probation.

RESIDENTIAL LIFE

In many different ways, the seminary seeks to foster a student life conducive to Orthodox Christian formation and academic success. The seminary considers all degree candidates and special students, whether they live on or off the seminary campus, as being part of the seminary community. This consideration means that the seminary supervises not only their academic work but also their participation in church life and the seminary Chapel, ecclesiastical status, voluntary or paid activities and assignments, as well as any change in status (ordination, employment, enrollment in other institutions).

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



Sacristan Nicholas Roth tends to details during the Vigil of Palm Sunday.

him. Rooms are furnished with basic essentials: desk, chair, dresser and bed. Students must supply linen, lamps, and any other furnishings, as needed. 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 other requirements applicable to all 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 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. 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 monthly bills payable directly to the utility company.

While every effort will be made to accommodate handicapped students, no special facilities or services are available for them at the present time.

SAFETY

The seminary is committed to maintaining a safe and secure environment for study, prayer, work, and play for students and their families as well as for faculty and staff. Specific information concerning campus safety, security, and emergency procedures is found in the Student Handbook, which includes additional rules and regulations governing student life at the seminary. This information is also reviewed by the Associate Dean for Student Affairs during general or dormitory meetings with students. 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.



Seminarian Adam Horstman (left) becomes a Second Lieutenant Chaplain Candidate in the U.S.

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.

PROGRAMS OF STUDY

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 is normally required to fulfill 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



SVS Press and Bookstore regularly display books and other products at national and international conferences.



Chancellor/CEO Fr. Chad Hatfield (right) and Fr. John Dunlop, dean of St. Herman Seminary in Kodiak, maintain a collegial and educational exchange between our two schools.

arts education while in college. Studies in the humanities and the natural and social sciences should prepare the student to think clearly, to speak and write correctly, 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. Potential students are also encouraged to read the Bible and sing in their parish choir, thus acquiring a basic knowledge of the language and chant tradition used in the ecclesiastical jurisdiction in which they wish to serve. Students are voiced-tested during orientation and may be required to do remedial work in music 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.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. Transfer course grades are not included, however, in seminary GPA calculations.

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 permitted to enroll in advanced courses or complete advanced assignments while remaining enrolled in core courses.

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 accredited Orthodox seminary may complete the M.Div. program at St Vladimir’s in two full academic years.

MUSIC PROFICIENCY EXAMINATION

Students entering the M.Div. program at St Vladimir’s are required to take a music proficiency examination during the orientation period. The purpose of the examination is to assess the student’s ability to match pitch, read music, and sing, and to determine the student’s vocal range for placement in seminary choirs. On the basis of the examination, the Faculty Council may require an M.Div. 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:

- 8 credits in 010-level “skills” courses in Liturgical Music (Liturgical Music 011–012, Liturgical Music 021–022) and Liturgics (Liturgics 011–012, Liturgics 021–022).
- 13 credits in 100-level “foundational” theology courses, which are required of all M.Div. and M.A. candidates. These courses are: Church History 100, Liturgical Theology 102, New Testament 100, Old Testament 100, and Spirituality 101. 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.
- 42 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 (Canon Law 203, Christian Education 203, Homiletics 204, Homiletics 205, Pastoral Theology 205, Pastoral Theology 208), Biblical Studies (New Testament 202, New Testament 203), Historical Studies (Church History 202, Church History 203, Patristics 204), Liturgy (Liturgical Theology 202), and Systematic Theology (Systematic Theology 201, Systematic Theology 202).
- 27 credits in 200-, 300- or 400-level elective courses.



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

JUNIOR YEAR

Fall Semester

Church History 100	3
Liturgical Theology 102	3
New Testament 100	3
Old Testament 100	3
Liturgical Music 011	1
Liturgics 011	1
Spirituality 101	1

Spring Semester

Church History 102	3
New Testament 202	3
Patristics 204	3
Electives	4
Liturgical Music 012	1
Liturgics 012	1

MIDDLER YEAR

Fall Semester

Christian Education 203	3
New Testament 203	3
Systematic Theology 201	3
Electives	4
Liturgical Music 021	1
Liturgics 021	1

Spring Semester

Homiletics 204	3
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Liturgical Theology 202	3
Systematic Theology 202	3
Electives	4
Liturgical Music 022	1
Liturgics 022	1

SENIOR YEAR

Fall Semester

Canon Law 203	3
Homiletics 205	3
Pastoral Theology 205	3
Electives	6

Spring Semester

Church History 203	3
Pastoral Theology 208	3
Electives	9

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.

STUDENT PORTFOLIO

M.Div. students compile student portfolios throughout their time in the program. The portfolio includes a sampling of the student's work, feedback and comments from professors, and reflections from the student on his or her growth in selected areas of formation. Students meet

with professors to review the portfolio and to receive an evaluation of the student's progress in the program.

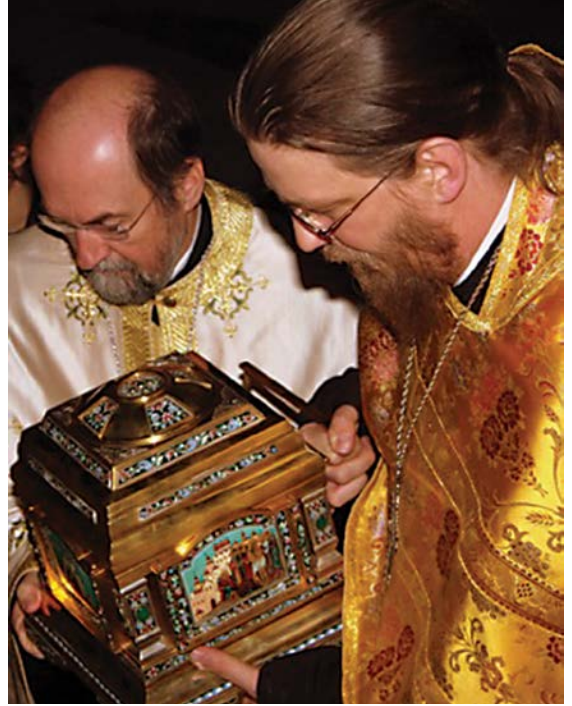
FIELD EDUCATION REQUIREMENT

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 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, normally completed during the middler year, students are assigned to hospital ministry, where they are required to complete an ACPE-accredited unit of Clinical Pastoral Education (CPE). Students who would like to receive academic credit for CPE—three credits—must register for CPE 300 and successfully complete the ACPE-accredited unit of 400 hours.

Parish Ministry. The third project, completed during the senior year, is in the area of parish ministry. Students are placed in parishes in the greater New York area. This placement gives students invaluable exposure to and experience of the diversity existing in Orthodox parishes. In addition, it provides an opportunity for students to develop ministerial skills under the supervision of the pastor or another qualified professional. Under the supervision of the pastor of that parish, students will undertake specific tasks required by the seminary's Parish Ministry Project and assigned by the pastor/supervisor. An agreement describing these tasks is provided by the Parish Ministry Coordinator and signed by the pastor/supervisor and the student, and sub-



Our community was graced to receive the relics of our school's patron, the Holy and Great Prince Vladimir of Kiev, during their extraordinary visit to Three Hierarchs Chapel.

mitted to the Coordinator. At the end of the year, the pastor/supervisor submits an evaluation of the student's work to the Coordinator, using the appropriate form. Both the pastor/supervisor and the student are required to sign the evaluation form.

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 is to assess a student's readiness to serve in a pastoral context. The examination typically includes preaching and answering general, coffee hour-type questions on liturgical, theological, pastoral, and spiritual matters. The examination is approximately one hour 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 30–50 pages—under the supervision of a member of the seminary faculty. This thesis would substitute for three 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. Although the thesis is not required to fulfill degree requirements, it is required for graduation honors.

Thesis Proposal. Students who wish to write a thesis must successfully complete the research-writing seminar (TW 205) and 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 instructions for the preparation of the thesis is available online. After the advisor has accepted the final version of the thesis, two copies of thesis—on plain bond paper—must be submitted to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. An abstract (resume) of 200–250 words, with the student's full name as author, title of thesis, total number of pages, and name of advisor, must accompany the thesis. The thesis is then evaluated

by two readers: the first is the student's thesis advisor, who must be a full-time or adjunct member of the faculty, and the second is appointed by the Associate Dean for Academic Affairs from among the other faculty of the seminary.

Library Copy. Additionally, the thesis in its final form—and on white, acid-free bond paper—is to be presented to the librarian for style and format check, also by the deadline indicated in the Academic Calendar for submission of degree theses. This copy of the thesis will be bound by and deposited in the library, to become a permanent—and public—monument to the student's years at seminary.

Students who do not submit all required copies of the thesis by the deadline will not be permitted to graduate.

Thesis Grade. Each reader submits a letter grade with written comments, which become an offi-



His Grace Nicholas (Ozone), auxiliary bishop for Brooklyn in the Self-Ruled Antiochian Orthodox Archdiocese of North America, joins Chancellor/CEO Fr. Chad Hatfield and Dean Fr. John Behr.

cial 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 three credits of course work, with the grade assigned as follows:

- For a difference of one increment (e.g., A and A-), the higher grade becomes the final grade (in this case, A).
- For a difference of two increments (e.g., A and B+), the average grade becomes the final grade (in this case, A-).
- For a difference of three or more increments (e.g., A and B), the Associate Dean for Academic Affairs instructs the readers to reread the thesis and resubmit their grades.
- When both readers assign the grade A and substantiate the grade in their written comments, the faculty council will entertain a motion to commend the thesis, which commendation is noted on the student's official transcript.

ORDINATION

The degree of Master of Divinity does not make a student automatically eligible for ordination in the Orthodox Church. In questions of ordina-

tion, 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



St. Vladimir's children participate in the Christmas Talent Show.



Among the exceptional visitors to our campus was Father Pavlos, a monk with four decades of immersion in St Catherine Monastery on Mount Sinai; here, he is flanked by Dean Fr John Behr and Fr Nathanael Symeonides of Annunciation Greek Orthodox Church, New York City.

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. Academic honors are re-

served for students who complete all academic requirements at a high level and submit a thesis. 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.



His Grace The Right Rev Michael (Dahulich), bishop of the Diocese of New York and New Jersey (OCA), presided at Divine Liturgy on Lazarus Saturday, and congratulated the “First Confession Class” of the chapel church school—along with (back row, from left) Chancellor/CEO Fr Chad Hatfield; Campus Chaplain Fr Steven Belonick; and Dean Fr John Behr.

Valedictorian and Salutatorian. The valedictorian, who is selected from among graduating M.Div. students, delivers the commencement address 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. The valedictorian and salutatorian are selected by the faculty on the basis of the student's excellent performance in all aspects of seminary life, including academic work, participation in chapel services, and completion of community service assignments.

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 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.



Dean Fr John Behr (center, tallest in photo!), stands with His Grace Alexander, diocesan bishop of Ottawa, Eastern Canada, and Upstate New York, of the Antiochian Orthodox Christian Archdiocese of North America, and his clergy. Fr John presented an intense retreat titled “Eight Talks on Christology” to the group.

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 is normally required to fulfill 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 en-

courage 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 think clearly, to speak and write correctly, 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. Potential students are also encouraged to read the Bible and sing in their parish choir, thus acquiring a basic knowledge of the language and chant tradition used in the ecclesiastical jurisdiction in which they wish to serve. Students are voiced-tested during orientation and may be required to do remedial work in music on a for-credit basis.



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

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. Transfer course grades are not included, however, in seminary GPA calculations.

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 permitted to enroll in advanced courses or complete advanced assignments while remaining enrolled in core courses.

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 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.

MUSIC PROFICIENCY EXAMINATION

Students entering the M.A. program at St Vladimir's are required to take a music proficiency examination during the orientation period. The purpose of the examination is to assess the stu-



How will a seminarian spend 3 years earning an M.Div. degree?: 90 academic credit hours (plus accompanying study hours); 450 community service hours; 100 pastoral care training hours; countless hours preparing for significant preaching and teaching responsibilities in the parish placement program; and more than 1,200 hours worshipping in chapel.

dent's ability to match pitch, read music, and sing, and to determine the student's vocal range for placement in seminary choirs. On the basis of the examinations, the Faculty Council may require an M.A. student to do remedial work on a for-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:

- 4 credits in 010-level "skills" courses in Liturgical Music and Liturgics, which are required of all M.Div. and M.A. candidates: Liturgical Music 011–012 and Liturgics 011–012.
- 13 credits in 100-level "foundational" theology courses, which are required of all M.Div. and

M.A. candidates. These courses are: Church History 100, Liturgical Theology 102, New Testament 100, and Old Testament 101, and Spirituality 101. 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

- 22 credits in 200-level advanced theology courses, including Theological Writing 205, the research and research-writing seminar required for thesis registration. These courses are: Church History 202, Liturgical Theology 202, New Testament 202, New Testament 203, Patristics 204, Systematic Theology 201, and Systematic Theology 202.
- 18 credits in 200-, 300-, or 400-level elective courses.
- 3 credits in thesis (TS 303).

FIRST YEAR

Fall Semester

Church History 100	3
Liturgical Theology 102	3
New Testament 100	3
Old Testament 100	3
Liturgical Music 011	1
Liturgics 011	1
Spirituality 101	1

Spring Semester

Church History 102	3
New Testament 202	3
Patristics 104	3
Electives	3
Liturgical Music 012	1
Liturgics 012	1
Theological Writing 205	1

SECOND YEAR

Fall Semester

New Testament 203	3
Systematic Theology 201	3
Electives	9

Spring Semester

Liturgical Theology 202	3
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STUDENT PORTFOLIO

M.A. students compile student portfolios throughout their time in the program. The portfolio includes a sampling of the student's work, feedback and comments from professors, and reflections from the student on his or her growth in selected areas of formation. Students meet with professors to review the portfolio and to receive an evaluation of the student's progress in the program.

THESIS REQUIREMENT

Each candidate for the M.A. degree is required to prepare and submit a thesis project—of 30–50 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 successfully complete the research-writing seminar (TW 205) and 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 copies of thesis—on plain bond paper—must be submitted to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. An abstract (resume) of 200–250 words, with the student's full name as author, title of thesis, total number of pages, and name of advisor, must accompany the thesis. The thesis is then evaluated by two readers: the first is the student's thesis advisor, who must be a full-time or adjunct member of the faculty, and the second is appointed by the Associate Dean for Academic Affairs from among the other faculty of the seminary.

Library Copy. Additionally, the thesis in its final form—and on white, acid-free bond paper—is to be presented to the librarian for style and format check, also by the deadline indicated in the Academic Calendar for submission of degree theses. This copy of the thesis will be bound by and deposited in the library, to become a permanent—and public—monument to the student's years at seminary.

Students who do not submit all required copies of the thesis by the deadline will not be permitted to graduate.

Thesis Grade. 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 three credits of course work, with the grade assigned as follows:

- For a difference of one increment (e.g., A and A-), the higher grade becomes the final grade (in this case, A).
- For a difference of two increments (e.g., A and B+), the average grade becomes the final grade (in this case, A-).
- For a difference of three or more increments (e.g., A and B), the Associate Dean for Academic Affairs instructs the readers to reread the thesis and resubmit their grades.
- When both readers assign the grade A and substantiate the grade in their written comments, the faculty council will entertain a motion to commend the thesis, which commendation is noted on the student's official transcript.

GRADUATION

Degrees are awarded annually at the close of the spring semester. After a final review and vote of



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

recommendation by the Faculty Council, the candidates' names are submitted to the Board of Trustees for their approval.

Academic Honors. Academic honors are reserved for students who complete all academic requirements at a high level and submit a thesis. 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, who is selected from among graduating M.Div. students, delivers the commencement address 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. The valedictorian and salutatorian are selected by the faculty on the basis of the student's excellent performance in all aspects of seminary life, including academic work, participation in chapel services, and completion of community service assignments.

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 is normally required to fulfill new requirements that may then be in force.

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 and must be successfully completed before submitting the thesis. 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 design-

nated 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 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.

Thesis Submission and Defense. After the advisor has accepted the final version of the thesis, two copies of thesis—on plain bond paper—must be submitted to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. An abstract (resume) of 200–250 words, with the student's full name as author, title of thesis, total number of pages, and name of advisor, must accompany the thesis. The thesis is then evaluated by two readers: the first is the student's thesis advisor, who must be a full-time or adjunct member of the faculty, 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 dis-



Senior seminarians enjoy special events during the week of Commencement.

cussed 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.

Library Copy. Additionally, the thesis in its final form—and on white, acid-free bond paper—is to be presented to the librarian for style and format check, also by the deadline indicated in the Academic Calendar for submission of degree theses. This copy of the thesis will be bound by and deposited in the library, to become a permanent—and public—monument to the student's years at seminary.

Students who do not submit all required copies of the thesis by the deadline will not be permitted to graduate.

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 unanimous 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.



Chancellor/CEO Fr. Chad Hatfield poses with the solar panels which were subsequently installed atop the New Facility Building.



The Chapel Men's Choir members join His Grace Michael, bishop of the Diocese of NY and NJ, and clergy from St. Nicholas Orthodox Church, Cohoes, NY.

ACADEMIC POLICIES

Change Of Classification

A student seeking a change of classification or transfer from one program to another (e.g., a non-degree student seeking to enter a degree program or an M.Div. candidate seeking to transfer to the M.A. program) does not have to repeat the full application procedure described above.

NON-DEGREE STUDENT

A non-degree student seeking to enter a degree program should contact the Director of Admissions, who will review admission requirements of the degree program in question and determine what the applicant must do to complete

his or her application. Non-degree students are advised that no more than 12 credits earned as a non-degree student will be accepted toward fulfillment of degree program requirements.

DEGREE CANDIDATE

A degree candidate seeking to transfer from one degree program to another should first meet with the Director of Admissions (to review the admission requirements of the new degree program and determine which application materials, if any, must be submitted or resubmitted) and the Associate Dean for Academic Affairs (to review degree requirements and determine how many earned credits from the student's current program will be accepted toward fulfillment of the requirements of the new degree). Program

restrictions, if any, are listed in the course descriptions of the "Announcement of Courses" section of the catalog. Subsequently, the student will submit a written request to the Associate Dean for Academic Affairs, who will in turn present it and the student's updated application to the Faculty Council for consideration. The request should be accompanied by a brief personal statement of 100–200 words indicating why the transfer is desired and what relationship this has to the student's vocational goals.

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 stipulated in course syllabuses.

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. Therefore, students 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 is, of course, 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.

Extension Of Course Work

All course work is to be completed within the semester, by the deadlines established by the course instructor.

EXTENSIONS WITHIN THE SEMESTER

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

Extensions beyond the end of the semester are granted only for serious reasons, such as illness or death in the family, and only if the following conditions are met: (a) the student's work to date is passing; (b) at least 75 percent of all course requirements to date has been completed; and (c) attendance has been satisfactory. In such cases—and only in such cases—the grade I (Incomplete) may be given.

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. When an incomplete is replaced by a permanent



The Seminary hosts campus summer workshops such as this Master Class in church choral conducting and singing, taught by Vladimir Gorbik, a leading practitioner of choral music in Russia.

grade, an official notation (I Grade) appears on the student's transcript indicating that the final grade was originally an incomplete.

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 completed, 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.

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 performance of all students registered

for the semester and hears reports from the Associate Dean for Academic Affairs, Associate Dean for Student Affairs, the Director of Field Education, and others in positions of authority or supervision.

SATISFACTORY ACADEMIC PROGRESS

To be eligible for continued enrolment, 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 Council; and (b) that the student maintain a grade point average satisfactory for his or her program of study.

Full-Time Study. A full-time degree student must register for and successfully 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. 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). 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. The normal length for the Master of Arts program is two years (four semesters). Accordingly, a full-time M.A. student normally must successfully complete at least 24 credits in course work by the end of the first year of studies.

Half-Time Study. 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, a student must register for and successfully complete at least six credits in course work per semester, completing the entire program within six years (12 semesters). Analogous provisions apply for the other degree programs: M.A., at least six credits in course work, completing the entire program within four years; Th.M., at least six credits per semester, completing the entire program within two years.

Less Than Half-Time Study. A student who is enrolled in a degree program on a less than half-time basis is ineligible for seminary financial assistance and federal loan programs. To be making satisfactory progress toward completion of the M.Div. degree on a less than half-time basis, a student must register for and successfully complete at least three credits in course work per semester, completing the entire program within nine years (18 semesters). Analogous provisions apply for the other degree programs: M.A., at least three credits in course work per semester, completing the entire program within six years; Th.M., at least three credits per semester, completing the entire program within three years.

Minimum Cumulative Grade Point Average. 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

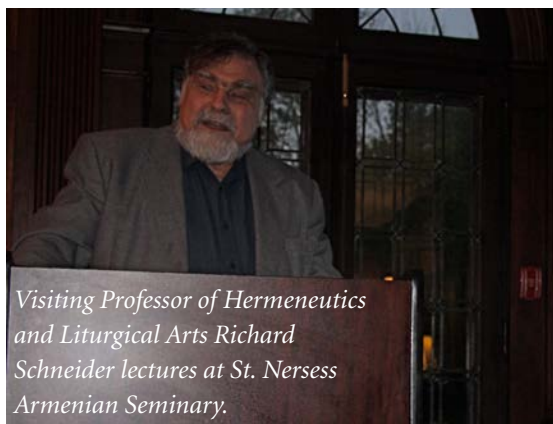
of at least 3.0 (B).

PROBATION

A student whose cumulative or semester grade point average falls below his or her degree program minimum or who receives 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 Associate Dean for Academic Affairs 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, and for loans from federal and state loan programs. However, if 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.

A student whose participation in the communal and liturgical life of the seminary is unsatisfactory ordinarily will be placed on disciplinary probation for the following semester, though in exceptional circumstances simply a letter of warning from the Associate Dean for Student Affairs may be issued. If the student fails to show appropriate improvement during the following semester, the Associate Dean for Student Affairs will ask the Dean to convene a special meeting of the Faculty Council to review the student's performance and determine further action, including possible dismissal from the seminary.

The Associate Dean for Academic Affairs and the Associate Dean for Student Affairs have the responsibility of implementing whatever measures the Faculty Council might recommend or mandate in order to improve the performance of a student placed on probation, whether academ-



ic or disciplinary. These measures may include mandated counseling sessions, 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 special supervision until the probation is lifted.

DEAN'S LIST

In the course of its review of students, the Faculty Council may commend students whose academic work and participation in all other aspects of seminary life during the semester have been outstanding. To be named to the dean's list at St Vladimir's Seminary, an honoree must have been a full-time degree candidate with at least 12 earned credit hours and at least a 3.70 grade point average for that semester. Honorees will also have participated regularly in chapel services and performed community service assignments commendably.

DEAN'S REPORT

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 awarding of honors, 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.

Grading

NOTATIONS

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

A+ (4.0), A (4.0), A- (3.7)—Exceptionally good performance demonstrating a superior understanding of the subject matter, a foundation of extensive knowledge, and a skillful use of concepts.

B+ (3.3), B (3.0), B- (2.7)—Good performance demonstrating capacity to use the appropriate concepts, a good understanding of the subject matter, and an ability to handle the problems encountered in the subject.

C+ (2.3), C (2.0), C- (1.7)—Generally satisfactory performance despite notable shortcomings, demonstrating a basic understanding of the subject matter and fundamental concepts, and an ability to handle relatively simple problems.

D (1.0)—Marginal performance despite evidence of serious effort, demonstrating only partial familiarity with the subject matter and limited capacity to deal with relatively simple problems and concepts; deficiencies serious enough to make it inadvisable to proceed further in the field without additional work. *A student must repeat the course if it is an introductory course required for the degree program in which he or she is enrolled. The original grade of D, which remains on the student's transcript, and the grade earned in the repeated course will both be counted in the grade point average. The credits awarded for the original course will be superseded by the credits awarded for the repeated course.*

F (0.0)—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, which remains on the student's transcript, and the grade earned in the repeated or substituted course will both be counted in the grade point average.

The grade **AU (Audit)** indicates formal auditing of a course.

The grade **I (Incomplete)** is recorded when an extension to complete work beyond the semester has been granted by the course instructor and approved by the Associate Dean for Academic Affairs. *When an incomplete is replaced by a permanent grade, an official notation (I Grade) appears on the student's transcript indicating that the final grade was originally an incomplete.*

The grade **IP (In Progress)** is recorded when the term of a course extends beyond the semester. The provisional grade is replaced by a final grade as soon as the term of the course is completed.

The grade **P (Pass)** 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 **W (Withdrawal)** is recorded when a student withdraws from a course after the deadline for changes in registration because of illness or other reasons regarded as acceptable by the Faculty Council.

The grade **WF (Withdrawal 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.

GRADE APPEAL

A student contesting a grade is encouraged to speak first with the responsible instructor. If the

issue cannot be resolved in this way, the student may address an appeal to the Associate Dean for Academic Affairs, who will then bring the matter before the Faculty Council for its final determination.

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 after the second Friday of the semester 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 semesters, 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 guide 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. Students who withdraw from the seminary may qualify for a refund of certain fees on a prorated basis.
- 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.
- Plant Manager, to ensure that before the student has left campus the dorm room or apartment has been inspected for damages. 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.
- 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 a forwarding address. In every circumstance, the Associate Dean for Student Affairs has discretion to expedite the process.

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.

AUDIT

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. Officially audited courses cannot be repeated for academic credit.

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.

CONTINUATION REGISTRATION

Students who do not complete their thesis by the thesis submission deadline, which is posted on the academic calendar, must register for continuation (and pay the continuation fee) in the following semester(s) in order to remain degree candidates. Failure to register for continuation and pay the fee will cause the student to be dropped from the degree program. The temporary grade I is assigned until the student completes the thesis.

INTER-UNIVERSITY DOCTORAL CONSORTIUM (FORDHAM UNIVERSITY)

Th.M. students and qualified M.A. and M.Div.

students (with second- or third-year standing and a minimum cumulative grade point average of 3.5) are permitted to take up to six credits of course work in the Theology Department at Fordham University, as long as these courses do not conflict with seminary program requirements. Students must also meet the normal prerequisites for the courses in which they seek to enroll and comply with the enrollment procedures required by St Vladimir's Seminary and Fordham University. Permission of the Associate Dean for Academic Affairs is required before St Vladimir's students may begin the enrollment process.

MASTER OF THEOLOGY SEMINARS

Qualified M.A. and M.Div. students (with second- or third-year standing and a minimum cumulative grade point average of 3.5) are permitted to register for Th.M. seminars, as long as these courses do not conflict with seminary program requirements. Students must also meet the normal prerequisites for the course in which they seek to enroll and receive permission of the Associate Dean for Academic Affairs.

THESIS REGISTRATION

M.Div. Thesis Option. M.Div. students are permitted to write a thesis of 30–50 pages in lieu of three elective credits in their senior year, normally in the fall semester. (Note that this does not replace the senior oral exam.) Prerequisites for writing the M.Div. thesis are:

- Minimum cumulative grade point average of 3.3 (B+) at time of registration.
- Successful completion of the research-writing seminar (TW 205).
- Submission of an acceptable thesis proposal of 4–5 pages, in which the student outlines the

problem to be investigated and gives a sense of what he or she expects 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. The thesis proposal must be approved by the thesis adviser and submitted to the Office of Academic Affairs for final approval at the time of registration. 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 in which the student intends to write the thesis.

M.A. Thesis. M.A. students are required to write a thesis of 30–50 pages, normally in their final semester. To register for thesis, M.A. students must successfully complete the research-writing seminar (TW 205) and submit an approved thesis proposal of 4–5 pages at the time of registration. (See “M.Div. thesis option” for a description of the thesis proposal and registration deadlines.)

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. Official transcripts, bearing the seminary seal and the Registrar's signature, are 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. Transcripts will not be issued until the student has met all outstanding financial obligations to the seminary.

ANNOUNCEMENT OF COURSES

Explanation of Course Numbers

Remedial Courses. Courses numbered 001–009 are remedial courses. Although the seminary does not prescribe a specific program of preparation, it does encourage potential students to learn to think clearly and write correctly, to understand not only the world of today but also the cultures of the past, to read the Bible, and to sing in their parish choir. Students are voiced-tested during orientation and may be required to do remedial work in music on a non-credit basis. Remedial courses require 100 minutes of instruction and one hour of homework per week for fifteen weeks, including a final exam or other suitable summative exercise.

Skills Courses. Courses numbered 010–099 are skills courses. They are primarily intended to introduce students to the Chapel and to provide basic instruction in the languages, liturgics, and liturgical music of the ecclesiastical jurisdictions that the seminary serves. One-credit skills courses require 100 minutes of instruction and one hour of homework per week for fifteen weeks, including a final exam or other suitable summative exercise.

Entry-Level Courses. Courses numbered 100–199 are entry-level academic courses normally required of all students in the Master of Divinity (M.Div.) and Master of Arts (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. Three-credit, entry-level courses require 150 minutes of instruction and six hours of homework per week for fifteen weeks, including a final exam or other suitable summative exercise. Entry-level courses are given annually.

Upper-Level Core Courses. Courses numbered 200–299 are upper-level academic 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. Three-credit, upper-level core courses require 150 minutes of instruction and six hours of homework per week for fifteen weeks, including a final exam or other suitable summative exercise. Upper-level core courses are given annually.

Electives. 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. Three-credit elective courses require 150 minutes of instruction and six hours of homework per week for fifteen weeks, including a final exam or other suitable summative exercise. One-credit intensive courses require 150 minutes of instruction and six hours of homework per week for five weeks, and normally meet every other week. Preparation is expected for the first class session. Most electives 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 elective courses will not be given for fewer than five students unless it is needed to fulfill program or jurisdictional requirements.

Master of Theology Courses. Courses numbered 400–499 are intended for students in the seminary's Master of Theology (Th.M.) program. Qualified students in other seminary de-

gree programs or students from other institutions may also be admitted. Normally auditors are not permitted in Th.M. seminars.

Double-Number Courses. A double number—e.g., 011, 021 or 301 (401)—indicates that the course in question is given at two levels, with instruction, activities, and assignments 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 Master of Divinity or Master of Arts program.*

CANON LAW 332 (432)

Credits: 3 (3) credits

THE REV. DR ALEXANDER RENTEL

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:* *Second year standing in the Master of Divinity or Master of Arts program.*

CHRISTIAN EDUCATION 203

Credits: 3 credits

THE REV. DR J. SERGIUS HALVORSEN

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 Master of Divinity or Master of Arts program.*

CLINICAL PASTORAL EDUCATION 300

Credits: 3 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 300 and successfully complete an ACPE-accredited unit of 400 hours. *Prerequisites:* *Second year standing in the Master of Divinity program and permission of the Associate Dean for Academic Affairs.*

HOMILETICS 204

Credits: 3 credits

THE REV. DR J. SERGIUS HALVORSEN

Introduction to Homiletics: From Scripture to Spoken Word. This introduction to preaching provides students with a clear theology and process to guides them in crafting an Orthodox Christian liturgical homily that is firmly rooted in scripture and offers the hearers a concrete message of good news in Jesus Christ. Beginning with critical and prayerful reflection on the lectionary texts, this course explores methods of exegesis for preaching which are integrated with Patristic and modern rhetorical techniques. Integrating homiletical theory in-class work with liturgical preaching in the seminary chapel students learn to incorporate critical feedback into their preaching ministry as they craft homilies that are relevant and meaningful to contemporary hearers. *Prerequisites:* Second year standing in the Master of Divinity program.

HOMILETICS 205

Credits: 3 credits

THE REV. DR J. SERGIUS HALVORSEN

Advanced Topics in Homiletics: Challenging Contexts and Special Occasions. Building on the principles learned in HO204, this course provides students with advanced homiletical and rhetorical techniques related to focus, function and form. Continuing to integrate in-class work with liturgical preaching in the chapel and in the parish, students refine their process of crafting and delivering liturgical homilies. Particular emphasis is placed on the unique demands of particular liturgical contexts, such as baptisms, wedding and funerals and the pastoral challenges that can arise in those situations. *Prerequisites:* Homiletics 204.

HOMILETICS 310

Credits: 3 credits

THE REV. DR J. SERGIUS HALVORSEN

The Art of Christian Rhetoric. This course focus-

es on applied rhetoric and oral communication skills essential to successful ministry for lay and ordained Church leaders. Students learn the fundamentals of oral communication, beginning with an overview of the essential elements of classical rhetoric, and including contemporary communication theory. A guiding principle of the course is the threefold objective of the oration to teach, delight and persuade. Students will create, deliver and revise several different speeches using designed for particular audiences, with specific objectives. This course also includes critical analysis of contemporary and historical speeches and sermons. *Prerequisite:* Second year standing in the Master of Divinity or Master of Arts program.

PASTORAL THEOLOGY 205

Credits: 3 credits

THE VERY REV. DR HARRY PAPPAS

Introduction to Pastoral Theology: Ministry and Leadership. 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 Master of Divinity program.

PASTORAL THEOLOGY 208

Credits: 3 credits

THE VERY REV. DR HARRY PAPPAS

Issues in Pastoral Ministry: Parish Administration. *Prerequisites:* Second year standing in the Master of Divinity 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. *Prerequisites: None.*

PASTORAL THEOLOGY 375

Credits: 1 credit

VERY REV. DR CHAD HATFIELD

Creating and Sustaining a Healthy Parish. This course examines various issues related to the spiritual health of a parish, from the health of the priest and his family to that of parish organizations, including parish council, church school, outreach ministries, sisterhoods, and others. Particular focus will be given to the way cultural and demographic changes affect the health of a parish and to the role of sound pastoral theology and ascetical direction in creating and sustaining a healthy parish. *Prerequisites: None.*

PASTORAL THEOLOGY 377

Credits: 1 credit

VERY REV. DR CHAD HATFIELD

Orthodoxy in the Third World: The Mission Continues. This course will study the experience of Orthodox missionaries in the so-called "Third World" in recent decades. Particular attention will be paid to the regions of Africa, Central and South America, and Asia. The role of Orthodox mission agencies and efforts to coordinate missiological efforts will be examined. Possible ways to enter into and support Orthodox ministries in traditionally non-Orthodox regions of the world will also be considered. *Prerequisites: None.*

PASTORAL THEOLOGY 378

Credits: 1 credit

VERY REV. DR CHAD HATFIELD

Evangelization and the Orthodox Church. This course will explore how the scriptural mandate to disciple all nations is expressed in the theology and practice of the Orthodox Church. The challenges of proclaiming the gospel in the twenty-first century in particular will be considered. *Prerequisites: None.*

Biblical Studies

NEW TESTAMENT 100

Credits: 3 credits

DR JOHN BARNET

Introduction to the New Testament: Text, Translation, Interpretation. *Prerequisites: None.*

NEW TESTAMENT 202

Credits: 3 credits

DR JOHN BARNET

St Paul and His 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. *Prerequisites: New Testament 100.*

NEW TESTAMENT 203

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: New Testament 100.*

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: New Testament 100.*

NEW TESTAMENT 312 (412)

Credits: 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: New Testament 100.*

NEW TESTAMENT 315 (415)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

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: New Testament 100.*

NEW TESTAMENT 316 (416)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

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: New Testament 100.*

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: Old Testament 100.*

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, investigating how Scripture was understood and inter-

preted 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 Master of Divinity or Master of Arts program.*

OLD TESTAMENT 100

Credits: 3 credits

THE VERY REV. DR JOHN BEHR

Introduction to Scripture. This course introduces students to the books of Scripture, i.e., the Old Testament, focusing primarily on the content of these books but also addressing issues related to their collection as Scripture, the question of “canon,” their translation into Greek (the Septuagint), and their interpretation as understood by diverse Jewish groups and the early Christian tradition. Other sources include the Dead Sea Scrolls, texts treated as Scripture within early Christianity, such as the books of Enoch, and commentaries. The difficulties as well as the insights of modern historical-critical interpretation are also considered. *Prerequisites: None.*

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: Old Testament 100.*

OLD TESTAMENT 302 (402)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

Genesis. After general consideration of the sourc-

es and structure of Genesis, this course will involve detailed exegesis of either chapters 1-11 (creation accounts) or chapters 12-36 (patriarchal narratives). *Prerequisites: Old Testament 100.*

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: Old Testament 100.*

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: Old Testament 100.*

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: Old Testament 100.*

OLD TESTAMENT 313 (413)

Credits: 3 (3) credits

THE VERY REV. DR PAUL TARAZI

Ezekiel. The call of Ezekiel and his message. The role of Ezekiel in shaping nascent Judaism's understanding of the Lord as universal God. Ezekiel's radical rereading of Israel's past in light of emergent universal monotheism. *Prerequisites: Old Testament 100.*

Historical Studies

CHURCH HISTORY 100

Credits: 3 credits

THE REV. DR ALEXANDER RENTEL

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. *Prerequisites: None.*

CHURCH HISTORY 202

Credits: 3 credits

THE REV. DR ALEXANDER RENTEL

History and Theology of the Church from the 10th through the 19th 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: Church History 100.*

CHURCH HISTORY 203

Credits: 3 credits

DR PETER BOUTENEFF

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 Master of Divinity or Master of Arts 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: Second year standing in the Master of Divinity or Master of Arts program.*

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 contem-

porary Orthodox critiques of the ecumenical movement. *Prerequisites: Second year standing in the Master of Divinity or Master of Arts program.*

CHURCH HISTORY 433

Credits: 3 credits

PROF. 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 grade point average of 3.5, and permission of instructor.*

PATRISTICS 204

Credits: 3 credits

THE VERY REV. DR JOHN BEHR

Themes in Patristic Literature. This course will look at selected themes treated by various Fathers 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: Church History 100 and Old Testament 100.*

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: Second year standing in the Master of Divinity or Master of Arts program.*

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: Second year standing in the Master of Divinity or Master of Arts program.*

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: Second year standing in the Master of Divinity or Master of Arts program.*

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: Second year standing in the Master of Divinity or Master of Arts program.*

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 Evagrius traditions. *Prerequisites:* Second year standing in the Master of Divinity or Master of Arts program.

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:* Second year standing in the Master of Divinity or Master of Arts program.

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:* Second year standing in the Master of Divinity or Master of Arts program.

PATRISTICS 373 (473)

Credits: 3 (3) credits

THE VERY REV. DR JOHN BEHR

St Maximus the Confessor. A seminar course fo-

cused 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:* Second year standing in the Master of Divinity or Master of Arts program.

PATRISTICS 374 (474)

Credits: 3 (3) credits

DR EDWARD G. MATHEWS, JR.

Ephrem the Syrian in Early Christian Tradition. An introduction to the life and works of Ephrem, the fourth-century Syrian poet, heresiologist, and biblical commentator. Emphasis will be given to a careful reading of selected poetic and prose works, in translation, in order to convey an idea of the complexity of the individual and of the intricacy of Ephrem’s unique Semitic symbolic theology. Ephrem was so highly esteemed that his works were quickly translated into nearly every language of the early Church. Even today he is still considered as one of the greatest figures of the Universal Church. *Prerequisites:* Church History 100.

Languages And Writing Instruction

BIBLICAL LANGUAGES 300

Credits: 3 credits

STAFF

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: New Testament 100 or equivalent.*

BIBLICAL LANGUAGES 301–302

Credits: 3 credits per semester

STAFF

Introduction to Biblical Hebrew. Basic Hebrew grammar with exegesis of selected passages. *Prerequisites: None.*

CHURCH SLAVONIC 061

Credits: 1 credit

DR PAUL MEYENDORFF

Introduction to Liturgical Church Slavonic. This course is intended for students who wish to make practical use of Church Slavonic without a complete study of its grammar and syntax. It includes study of the alphabet, pronunciation and selected vocabulary, and practice at reading frequently used liturgical texts. *Prerequisites: None.*

CLASSICAL ARMENIAN 301–302

Credits: 3 credits per semester

DR ROBERTA ERVINE

Introduction to Classical Armenian. This course will introduce the student to the fundamentals of Classical Armenian grammar. Class work will consist primarily of formal grammatical exercises and simple reading passages from the Armenian Bible, early literature, and ecclesiastical texts. Jurisdictional requirement for M.Div. candidates in the Armenian Studies program. *Prerequisites: None.*

MALAYALAM 011–012, 021–022

Credits: 1 credit per semester

MS MARIAM CEENA VARGHESE

Introductory Malayalam. This course introduces students to the Malayalam alphabet, pronunciation, basic grammar, and vocabulary. Special emphasis is given to reading liturgical texts. Jurisdictional requirement for M.Div. candidates of the Malankara Orthodox Syrian Church. *Prerequisites: None.*

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. Jurisdictional requirement for M.Div. candidates of the Malankara Orthodox Syrian Church. *Prerequisites: None.*

THEOLOGICAL WRITING 205

Credits: 1 credit

PROF. RICHARD SCHNEIDER

Pro-Seminar: Academic Research and Research-Writing for Theology. Graduate students embarking upon their first major research project must know how to articulate a research question, find and assess relevant bibliography, think analytically, and effectively construct and sustain an argument. This course is an intensive practicum designed to build skills in all of these areas, and will cover topics including research methods and tools, the significance of the “state of the question,” the critical appropriation of secondary lit-

erature, central issues in analysis, substantiation and interpretation, and advanced problems in academic stylistics. The primary outcome of the course will be the student's M.A. or M.Div. thesis proposal. *Program requirement for M.A. students and for M.Div. students who elect to write a thesis. Prerequisites: None.*

THEOLOGICAL WRITING 310

Credits: 1 credit

DR KATE BEHR

Reading and Writing Theologically. Theology requires not only that students write about truths that are hard to articulate but it also embraces several methodologies (historical, critical, etc.) This intensive writing course will immerse students in different kinds of theological texts and responses. Students will read, dissect, and discuss various models, possibly including, but not limited to, reflections, exegesis, research, critical review, and analysis. They will write in class and out of class, practicing, applying, and refining what they have learned. Limited enrollment. *Prerequisites: None.*

Liturgy

LITURGICAL ART 311

Credits: 1 credit

PROF. RICHARD SCHNEIDER

Orthodox Iconology: Iconography within the Context of Worship. The Orthodox insist on the dogmatic significance of the visual, and only the Orthodox venerate visual images. The task of iconology, the theology of iconography, is to understand why visual imagery is meaningful, a revelation of the Word of God, worthy of veneration and essential in our prayer life. This course is an introduction to how this visual language works: how to "read" its basic elements of image, figure, and compositional values, and thus how to know what is "good" and "bad" iconography. Students will become familiar with the

major iconographic themes and types, examine the close link between iconography, visual style, and verbal rhetoric, and finally understand how the visual context in our worship communicates meaning. *Prerequisites: None.*

LITURGICAL ART 333 (433)

Credits: 3 (3) credits

PROF. RICHARD SCHNEIDER

Orthodox Iconology in the Context of General Culture. Orthodox iconology understands visual imagery primordially in a scriptural/liturgical/exegetical framework, but Orthodox culture in the world outside the church walls displays iconographic figures everywhere—in private houses, in illustrated books, on pilgrimage tokens, on instruments of state (e.g., money), and even on personal objects of adornment. This course explores the use and exegetical meaning of visible expressions of Orthodox faith in the world at large, asking how faith and the general social context interpenetrate and influence each other. *Prerequisites: Liturgical Art 311 (may be taken concurrently).*

LITURGICAL ART 342 (442)

Credits: 3 (3) credits

PROF. RICHARD SCHNEIDER

Iconology of Orthodox Architecture: Designing Buildings and Iconography for Liturgy. If Orthodox liturgy and rites are to be recognizable as sacred performance, then the place where they are performed must be recognizable as "sacred space." The study of "sacred space," the subject of this course, must begin with the buildings themselves, identifying the elements that characterize a building as "type" and significant "places" in it, but it must also consider large-scale iconographic programming, a vital part of the ritual definition of "sacred space." This course introduces the student to the significance of "sacred space," in particular architectural structure, placement and media of mural iconography, followed by examination of portable panel icons and liturgical furniture in worship, and consideration of

the visual iconology of living humans—gestures, vestments, etc.—engaged in liturgical worship within the structure defined by the architectural frame and visual program. *Prerequisites: Liturgical Art 311 (may be taken concurrently).*

LITURGICAL MUSIC 001–002

Credits: 1 credit per semester

STAFF

Introduction to Vocal Production. This remedial course introduces students to the basics of phonation, rhythm, and pitch recognition. Required for all M.Div. and M.A. candidates who do not pass the entrance examination in music. Credits earned do not fulfill program requirements for the Master of Divinity degree but are accepted toward completion of Master of Arts requirements. *Prerequisites: None.*

LITURGICAL MUSIC 011–012, 021–022

Credits: 1 credit per semester

STAFF

Introduction to Liturgical Music. This course sequence is a progressive series of exercises based on the repertoire appropriate for future priests, choir directors, and chanters of Eastern Orthodox communities in North America. In the first year, all students will gain basic proficiency in reading and singing the standard music used in the seminary chapel. In the second year, students will focus on the jurisdictional music previously introduced in the first year, while reinforcing theory and sight-singing skills as well. The first year is required for all M.Div. and M.A. candidates; the second year is required for Eastern Orthodox men in the M.Div. program. 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 on the basis of an oral examination administered by the instructor. *Prerequisites: None.*

LITURGICAL MUSIC 011A–012A, 021A–022A

Credits: 1 credit per semester

THE REV. CHARLES BAZ

Introduction to 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 Christian Archdiocese who are preparing for ordination. *Prerequisites: None.*

LITURGICAL MUSIC 051–052

Credits: 1 credit per semester

MRS ROBIN J. FREEMAN

Basic Choral Conducting. Basic techniques of choral conducting are introduced and practiced, drawing on music from the Orthodox liturgical tradition. Choral rehearsal and conducting techniques are developed through individual and group practice in supervised class sessions. Emphasis is placed on the mastery of conducting mechanics, such as posture of the conductor, the conducting planes, the ictus, the preparatory gestures, eye contact, meters, releases, fermatas, cues, dynamics, and use of the left hand. Techniques specific to Orthodox liturgical music, such as pointing stichera and pitch-giving, will also be introduced. The topics of style and interpretation as applied to conducting technique will be introduced. Students will conduct in class frequently and at least once in chapel. Limited enrollment. *Prerequisites: Liturgical Music 011-012 or permission of instructor.*

LITURGICAL MUSIC 053–054

Credits: 1 credit per semester

MRS ROBIN J. FREEMAN

Advanced Choral Conducting. Conducting skills and rehearsal techniques are further developed. In addition to a continued emphasis on conducting technique and rehearsal methods, this course will introduce organization and administration

of a church music program; vocal pedagogy; score reading and analysis; repertoire selection; and choral conducting applied to tone, balance, diction, phrasing, intonation, and interpretation. Students will conduct in class and in chapel regularly. Limited enrollment. *Prerequisites: Liturgical Music 051-052 or permission of instructor.*

LITURGICAL MUSIC 060

Credits: 1 credit

DR NICHOLAS REEVES

Vocal Instruction. There is no substitute for technique when it comes to singing. This course combines group instruction with private lessons in classical Western technique. Class sessions will be divided into three 20-minute sections of private instruction, which will include secular as well as sacred music, and a 40-minute group class that will address problems of diction, pedagogy, and vocal technique, again using both secular and sacred material. Limited enrollment. *Prerequisites: Liturgical Music 011-012 or permission of instructor.*

LITURGICAL MUSIC 360

Credits: 1 credit

DR PETER BOUTENEFF

The Music and Faith of Arvo Pärt. Arvo Pärt draws on his Orthodox Christian roots to compose music that seizes people of all faiths and of none. Through an in-depth study of his music and the sources that directly influence it, this course seeks to deepen appreciation of Pärt's oeuvre as well as give insight into missional questions about Orthodox tradition and contemporary culture. *Prerequisites: None.*

LITURGICAL MUSIC 370

Credits: 2 credits

DR NICHOLAS REEVES

Vespers, Matins, Liturgy, and the All-night Vigil. This course is designed as the musical complement of the respective Liturgics courses. Source material will comprise selections ranging from

Byzantine to Contemporary Russian Chant. Through performance in class students must demonstrate exceptional familiarity with the Hours, daily and weekend services, the eight tones (sticheron, stichos, prokeimenon/Alleluia, apolytikion, and canon melodies), psalmody and its various applications, the Octoechos and how it combines with other liturgical books, and significant unchanging hymns in each service. The final example will require the memorization of several distinctive hymns in each tone from the Sunday Octoechos, the chant tradition being determined by the students' jurisdiction. *Prerequisites: Liturgical Music 011-012.*

LITURGICAL MUSIC 371

Credits: 2 credits

DR NICHOLAS REEVES

The Great Feasts. This course will examine the historical development and variations of rubrics of the twelve Great Feasts, as well as Thomas Sunday and the Feast of Ss. Peter and Paul. Special emphasis will be placed on the practical execution of the festal repertoire. Source material will range from selections in Byzantine Chant to Contemporary Russian music. Students will be expected to perform the Special Melodies, Kathisma Hymns, Magnifications, Canons, Exapostilaria, Praises, Festal Antiphons, and Prokeimena of each particular service, as chosen by the instructor. A final examination will require students to sing from memory the Apolytikia, Kontakia, and Megalynaria of the twelve Great Feasts (as determined by each student's jurisdiction) and to order the material in written format. *Prerequisites: Liturgical Music 011-012.*

LITURGICAL MUSIC 372

Credits: 2 credits

DR NICHOLAS REEVES

The Lenten and Paschal Cycles. This course, which is designed as the musical complement of the respective liturgics course, covers the music, rubrics, and historical significance of the Lenten and Paschal cycles. Source material will comprise

selections ranging from Byzantine to Contemporary Russian Chant. Through performance in class students must demonstrate exceptional familiarity with the Lenten and Paschal Hours, Memorial Saturday Liturgies, The Great Canon, special melodies, the Triodion and Pentecostarion, and how they combine with other liturgical books, and significant hymns of these seasons from the Presanctified Liturgy, the Akathistos, Holy Week, Pascha, Mid-feast, Ascension, and Pentecost. A final examination will require each student to sing from memory the essential hymns of these cycles, the chant tradition being determined by the students' jurisdiction. *Prerequisites: Liturgical Music 011-012.*

LITURGICAL THEOLOGY 102

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. *Prerequisites: None.*

LITURGICAL THEOLOGY 202

Credits: 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: Liturgical Theology 102.*

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: Liturgical Theology 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: Liturgical Theology 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: Liturgical Theology 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: Liturgical Theology 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: Liturgical Theology 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 similarities and differences in the daily, weekly and annual liturgical cycles will be examined. *Prerequisites: Liturgical Theology 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: Liturgical Theology 102.*

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. Required for all M.Div. and M.A. candidates. *Prerequisites: None.*

LITURGICS 021–022

Credits: 1 credit 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 Eastern Orthodox Church who are preparing for ordination. *Prerequisites: None.*

LITURGICS 021A–022A

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, baptism, 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. Archdiocesan, pastoral, and administrative issues specific to the life of a priest serving in the Antiochian Orthodox Christian Archdiocese of North America are also covered. Jurisdictional requirement for M.Div. candidates of the Antiochian Christian Archdiocese who are preparing for ordination. *Prerequisites: Liturgics 011-012.*

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 Master of Divinity or Master of Arts 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 Master of Divinity or Master of Arts 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 Master of Divinity or Master of Arts 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 Master of Divinity or Master of Arts program.*

DOGMATIC 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 Master of Divinity or Master of Arts 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. *Prerequisites:* *None.*

SPIRITUALITY 101

Credits: 1 credit

THE VERY REV. DR JOHN BEHR

Introduction to the Spiritual Life. This first-year seminar introduces the student to the life of the School, a life of deeper spiritual, liturgical and intellectual engagement with the Christian faith. The course also provides an occasion in which students can 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 what is on offer. *Prerequisites:* *None.*

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. *Prerequisites:* *None.*

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. *Prerequisites:* *None.*

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 Andrew of Crete, and the Paschal Lamentations as poetry. *Prerequisites:* *None.*

SPIRITUALITY 374

Credits: 1 credit

DR KATE BEHR

The Devil in Literature. The devil is a compelling figure—both terrifying and seductive. This course will examine how writers from the Bible to twentieth-century comic fantasy have presented his demonic character, reflecting and acting upon human beings in literature, poetry and drama. *Prerequisites: None.*

SYSTEMATIC THEOLOGY 201

Credits: 3 credits

DR PETER BOUTENEFF

The Rise of Orthodox Systematic Theology in the 20th Century. 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 Master of Divinity or Master of Arts 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 Master of Divinity or Master of Arts program.*

SYSTEMATIC THEOLOGY 325 (425)

Credits: 3 (3) credits

VERY REV. DR JOHN BEHR

Christianity in a Secular and Post-Secular Society. Why is it that in the year 1500 faith was a given, and in the year 2000 faith is the exception? This is the question that Charles Taylor poses, and analyzes, in his monumental, *A Secular Age*. Using this book, and other recent reflections by Habermas, Berger and others, this seminar will examine the different dimensions of this phenomenon, the challenges that it presents, and consider possible responses. *Prerequisites: Second year standing in the Master of Divinity or Master of Arts 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. *Prerequisites: None.*

SYSTEMATIC THEOLOGY 423

Credits: 3 credits

PROF. 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 grade point average of 3.5, and permission of instructor.*

SYSTEMATIC THEOLOGY 434

Credits: 3 credits

PROF. RICHARD SCHNEIDER

Modern and Post-Modern Critical Thought and Orthodox Praxis. Beholding the incarnation of the Word of God is the foundation of Orthodox Christianity. However, this “beholding” requires encountering the Word through words; saving knowledge comes through catechetical encoun-

ter with texts. Consequently, the Orthodox must not only grapple with the issue of understanding Truth as revealed in “text” but also evaluate the appropriateness of various methodologies of reading. What is/are our text(s)? Why do we privilege certain texts over others? What constitutes our “Canon of Truth”? Can a text have a referent in “reality” and hence be a Saving Word? With the dominance of critical theory in recent times, these questions must be approached in reference to a variety of schools of thought about “text” and “reading”—historicism and “new historicism,” hermeneutics, structuralism, deconstruction, post-colonialism, feminism, reader-reception, iconology and symbolic form. The purpose of this seminar is to introduce students to the classic writings of these schools and apply their methodologies to texts from Scripture, liturgy, and church history. *Prerequisites for M.Div. and M.A. students: Second year standing, minimum cumulative grade point average of 3.5, and permission of instructor.*



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