

# St Vladimir's Orthodox Theological Seminary

2014-2015

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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 2014-15

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## ***Fall Semester 2014***

<i>Thu, Aug 28 – Sun, Aug 31</i>	Orientation ( <i>Orientation begins at 5 pm</i> )
<i>Mon, Sep 1</i>	Fall semester classes begin ( <i>Labor Day, classes are in session</i> )
<i>Mon, Sep 8</i>	Nativity of the Theotokos ( <i>No classes</i> )
<i>Fri, Sep 12</i>	Last day for registration changes
<i>Sun, Sep 14</i>	Exaltation of the Holy Cross
<i>Mon, Oct 6 – Tue, Oct 7</i>	Fall semester reading days ( <i>No classes</i> )
<i>Fri, Nov 21</i>	Entry of the Theotokos into the Temple ( <i>No classes</i> )
<i>Wed, Nov 26 – Sun, Nov 30</i>	Thanksgiving recess ( <i>Recess begins at 5 pm Tuesday</i> )
<i>Tue, Dec 2</i>	Last day for submitting degree theses ( <i>5 pm deadline</i> )
<i>Mon, Dec 8</i>	Last day of classes, fall semester
<i>Tue, Dec 9 – Tue, Dec 16</i>	Final examinations, fall semester
<i>Wed, Dec 17</i>	Christmas recess ( <i>Recess begins at 5 pm Tuesday</i> )

## ***Winter DMin Term 2014***

<i>Mon, Oct 20</i>	DMin online component begins
<i>Fri, Oct 31</i>	Last day for registration changes
<i>Sat, Dec 13 – Sat, Jan 10</i>	Nativity recess
<i>Sun, Jan 11 – Sat, Jan 17</i>	DMin residency component
<i>Fri, Feb 6</i>	Last day of DMin online component
<i>Fri, Feb 20</i>	Last day for submitting final papers ( <i>5 pm deadline</i> )

## ***Winter Term 2015***

<i>Mon, Jan 12</i>	MDiv / MA online component begins
<i>Thu, Jan 15</i>	Last day for registration changes
<i>Sun, Jan 18 – Sat, Jan 24</i>	MDiv / MA residency component



*Thu, Jan 22*

March for Life (*No classes*)

*Sat, Jan 31*

Last day for submitting final papers (*5 pm deadline*)

***Spring Semester 2015***

*Mon, Jan 26*

Spring semester classes begin

*Fri, Jan 30*

Patronal feast (*No classes*)

*Mon, Feb 2*

Meeting of Our Lord in the Temple (*No classes*)

*Fri, Feb 6*

Last day for registration changes

*Mon, Feb 23 – Tue, Feb 24*

Lenten retreat (*No classes, all students on campus*)

*Fri, Mar 6 & 13*

Senior oral exam

*Wed, Mar 25*

Annunciation of the Theotokos (*No classes*)

*Thu, Apr 2 – Fri, Apr 3*

Holy Thursday & Holy Friday [Gregorian] (*No classes*)

*Mon, Apr 6 – Fri, Apr 10*

Holy Week (*No classes, all students on campus*)

*Mon, Apr 13 – Sun, Apr 19*

Bright Week recess

*Tue, May 12*

Last day for submitting degree theses (*5 pm deadline*)

*Mon, May 18*

Last day of classes, spring semester

*Tue, May 19 – Tue, May 26*

Final examinations, spring semester

*Sat, May 30*

Commencement

***Summer DMin Term 2015***

*Mon, May 18*

DMin online component begins

*Fri, May 29*

Last day for registration changes

*Sun, Jul 12 – Sat, Jul 18*

DMin residency component

*Mon, Jul 13 – Fri, Jul 17*

DMin orientation (*Incoming cohort*)

*Fri, Aug 7*

Last day of DMin online component

*Fri, Aug 21*

Last day for submitting final papers (*5 pm deadline*)

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# ADMINISTRATION

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The Board of Trustees is the governing board of St Vladimir's Orthodox Theological Seminary.

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M.Div., St Vladimir's Orthodox Theological Seminary  
D.Min., St Vladimir's Orthodox Theological Seminary

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# THE SEMINARY

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## *Mission and Purpose*

Located in suburban Westchester County, close to nature but only thirty minutes from the rich cultural and educational resources of New York City, St Vladimir's Orthodox Theological Seminary is a graduate professional school whose degree programs are registered by the New York State Education Department and accredited nationally by the Commission on Accrediting of 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 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 offer not only the degree of Master of Divinity, but also the degrees of Master of Arts, Master of Theology, and Doctorate of Ministry, each with its own objectives, methods, and techniques, and each also 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 a center not only for theological education but also for theological research and reflection. Through the effective use of its various resources—faculty, publications, library, buildings—the seminary has been able to broaden its outreach, bringing the message of

Orthodox theology to thousands who otherwise might be untouched by formal theological education. Through the major international conferences it sponsors, addressing both historical and contemporary issues, ecclesial and theological, and through the various non-degree programs that it runs, the seminary serves the Church and society through a number of different avenues.

While having a clear sense of unity and community, St Vladimir's is also characterized by its diversity, with persons of many different backgrounds and cultures. This can be seen not only in the faculty and Board of Trustees, which includes bishops of the Orthodox Church in America, the Moscow Patriarchate, the Antiochian Orthodox Christian Archdiocese, the Greek Archdiocese of America, the Serbian Orthodox Church, and the Malankara Orthodox Syrian 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 numbering more than nineteen hundred, including over forty hierarchs, nine hundred clergy, and three 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 was recognized as soon as the first seeds of Orthodoxy were sown on American soil by eight Russian monks who arrived in Alaska in the fall of 1794. 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." But these pioneering attempts were short-lived. Throughout the 19th century, while the number Orthodox in America steadily grew, the Orthodox Church remained fundamentally an immigrant community served by bishops and priests sent from abroad, primarily from Russia. It was only in 1905 that Archbishop Tikhon, later Patriarch of Moscow (+1925), recognized the need for American-born 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 establishing it as “an institution of higher learning.”

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

The next decades of the seminary’s history were shaped above all by the Very Rev. Alexander Schmemmann, dean from 1962 until his death in December 1983. His vision and energetic leadership brought advances in many areas: increase in support for the seminary on the part of church authorities and Orthodox faithful throughout the country, stabilization of administrative

structures, development of the faculty, programs of instruction, and the student body, and acquisition of a permanent “home” for the seminary. In 1961, a five-year search for a suitable campus was crowned by the acquisition of a beautiful property in Westchester County, and within a few years, after a successful financial drive, new buildings were erected and housing for faculty and staff was acquired. In June 1966, the seminary was accepted to Associate Membership in the American Association of Theological Schools, becoming fully accredited in 1973. Final recognition of the seminary’s maturity was given in March 1967, when the Board of Regents of the University of the State of New York granted the seminary the power to award the degree of Bachelor of Divinity (later Master of Divinity), followed in 1970 by the degree of Master of Theology, in 1985 by the degree of Master of Arts, and in 1988 by the degree of Doctor of Ministry. In May 1977, a new dormitory and staff residence, necessitated by the seminary’s continued growth, was dedicated by His Beatitude ELIAS IV, Patriarch of Antioch; and in 1983, a few months before Fr Schmemmann’s death, a beautiful new chapel, together with a new administrative facility containing bookstore, classroom and office space, was dedicated by His Beatitude Metropolitan THEODOSIUS, Primate of the Orthodox Church in America.

Under the leadership of the Very Rev. Dr John Meyendorff, appointed dean in 1984, the seminary expanded and strengthened its programs of study. Additional on-campus apartment space for the growing number of married students was developed, and property was acquired to allow for further expansion. Dramatic changes in 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 houses, a new library and renovation of older structures—was completed. The state-of-the-art John J. Rangos building, which houses the library, an 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 at 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 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: the Dean presides over ecclesial life and educational programs; the Chancellor presides over the organizational operation of the school; and the Executive Chair of the Board 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—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 of the heavy demands of course work, chapel services, choir trips, field work, parish visits, and work assignments; “realistic” because active involvement in church life and service is no less demanding, and because being stretched is a necessary part of spiritual and intellectual growth. At St Vladimir's the knowledge, skills, and reflexes needed for “real” life are developed in every aspect of seminary life, in the refectory and hallways as well as in the classroom.

Visitors to St Vladimir's are often struck by the sense of common purpose, commitment and endeavor shared by students, faculty, and staff alike. This is no accident. Theology in the Orthodox tradition is not simply a task of the mind or an individual matter. It is the life of the mind and heart, body and soul, of persons united in a community of faith. St Vladimir's seeks to live in this tradition, to keep it alive in daily life.

Visitors are also impressed by the richness of the seminary's liturgical life. Daily worship in the chapel, the observance of the Church's fasts, and the celebration of her feasts are not mere 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 experienced in corporate prayer. Without this, seminary life would indeed be impossible.

### *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 190,000 volumes and receives over 300 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 a number of private collections: Nicholas Arseniev, Georges Florovsky, John Kolchin, Metropolitan Makary, John Meyendorff, Jaroslav Pelikan, Anthony Repella, Nicholas Ozerov, Alexander Schmemmann, and others.

The library is fully computerized with a full-feature open-source integrated library system, serving not only the seminary community but also those interested in the Orthodox Church throughout the world. The seminary is a founding member of the New York Area Theological Libraries Association (NYATLA), and as a result of this membership, faculty and students have 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, thus providing significant opportunities for students to enrich, deepen, and broaden their education.

#### FORDHAM UNIVERSITY

St Vladimir's is in close proximity to Fordham University, the Jesuit University of New York. Fr John Meyendorff, former Dean of St Vladimir's (1984–92), held the position of Professor of Byzantine History at Fordham (from 1967). During his time there, an arrangement was developed by virtue of which students at St Vladimir's Seminary are able to take courses 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 courses.

#### ST NERSESS ARMENIAN SEMINARY

St Nersess Armenian Seminary was established in 1961 in Evanston, Illinois, under the auspices of the Dioceses of the Armenian Church in America. After moving to New York in 1967, the school first resided on the campus of St Vladimir's, and in 1977 it acquired 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. Since their move to New York, students at St Nersess Seminary have taken their M.Div. degree at St Vladimir's Seminary. With the revision of St Vladimir's M.Div. curriculum 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.



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# ADMISSIONS & FINANCIAL AID

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## *Admissions*

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

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

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

## APPLICATION REQUIREMENTS

Application materials may be found online in the Application Packet, or they 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 Applications.** In addition to the completed and signed application form, applicants must submit a recent photograph (full face, preferably 2 ½” x 2 ½”, electronic submissions acceptable), a copy of the applicant’s Baptism/Chrismation certificate, a personal essay, and a fully completed and signed background check consent form. Three recommendations (one of which must be from the applicant’s pastor) and official transcripts from each graduate or undergraduate institution attended must be sent directly to the seminary by the recommending individuals and educational institutions. In addition, personal interviews are required of all applicants. To arrange interviews, applicants should contact the Director of Admissions. Application fees and tuition information can be found at: [www.svots.edu/admissions/tuition-and-fees](http://www.svots.edu/admissions/tuition-and-fees).

*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.*

Upon notification of acceptance, the following medical information must be supplied:

- Completed health examination form; and
- Proof of protection against measles, mumps, and rubella. (Persons born prior to January 1, 1957 are exempt from this requirement.)

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

**Master of Divinity.** Applicants to the Master of Divinity (M.Div.) program must submit an additional essay, as specified on the application form, and receive the blessing of their bishop. The Hierarch's Blessing form must be sent directly to the seminary by the 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 applicants 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 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; and
- 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 to the Master of Arts program are encouraged to secure the blessing of their hierarch. The Hierarch's Blessing form must be sent directly to the seminary by the hierarch. Applicants are also encouraged to secure at least one recommendation from a former professor or other person who can attest to the applicant's ability to pursue academic work in theology.

**Master of Theology.** Applicants to the Master of Theology (Th.M.) program must submit a thesis proposal, as explained on the application form. While a hierarch's blessing is not required

of Th.M. applicants, it is recommended. The Hierarchy's Blessing form must be sent directly to the seminary by the hierarch. Please note that Th.M. students must also pass competency examinations—prior to matriculation—in ancient Greek and any languages required for their chosen thesis topic (in addition to English), as determined during the application process as a condition of admission. 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.

**Doctor of Ministry.** Applicants to the Doctor of Ministry (D.Min.) program must also submit a letter of reference from their Chancellor, Dean, or Supervisor, and a personal essay that includes the following:

- Description of the applicant's current ministry and reflection on challenges faced in that ministry;
- Discussion of how the program is expected to enhance the applicant's ministry; and
- Proposals for three possible topics for the final project.

## 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 the deadline will be considered only if funds remain available. Notifications of financial aid awards are normally issued with offers of admission.

## PERSONAL INTERVIEWS AND CAMPUS VISITS

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

Personal interviews may be combined with a campus visit. 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 English 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](http://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 Director 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 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 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 offered only in the fall, in order to matriculate as degree candidates.

#### PROBATIONARY ADMISSION

A student may be admitted to the seminary on academic probation in the following circumstances: if he or she has been admitted because of 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 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 in which it was granted must re-apply for admission the following year or during subsequent years. Applicants may request that transcripts be retained by the Office of Admissions for up to two years from the date of their first application; letters of recommendation must be resubmitted with a new 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 eligible for U.S. Government loans, students must be degree candidates and 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, M.Div. candidates are eligible to receive financial aid for no more than six semesters; M.A. candidates for no more than four semesters; and Th.M. candidates 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 granted or administered by the seminary (including U.S. Government 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 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 scholarships, merit-based scholarships, and U.S. Government loans. All types of financial aid require both an annual financial aid application and the FAFSA (domestic students only). 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-for-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 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 2014–2015, 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 scholarships:

- **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 M.Div. program and who are 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 scholarships 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.

**U.S. Government 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](http://www.fafsa.ed.gov).

The Direct Loan Program offers the following types of loans, which are not based on financial need:

- **Unsubsidized Direct Loan:** unsubsidized loans for graduate/professional students to help pay for education expenses up to \$20,500. Interest is charged during all periods, even during



the time a student is in school and during grace and deferment periods. A six-month grace period applies to payments of principal only. Students may allow interest to accrue and be added to the principal amount of the loan, also known as capitalization. However, capitalization increases the total repayment amount as interest is charged on a higher principal.

- **Graduate PLUS Loan:** unsubsidized loans for graduate/professional students to help pay for education expenses up to the cost of attendance, less other financial aid received. Interest is charged during all periods. Repayment begins sixty days after the final loan disbursement. Graduate students will automatically be granted an in-school deferment as long as long as they are enrolled at least half-time. A credit check is required.

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

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

Funds are returned to the appropriate U.S. Government 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 Loans (other than PLUS loans)
- 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 able to consider new financial aid awards only 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/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.

## *Tuition and Expenses*

Charges for tuition, fees, and room and board charges 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: 2014–15

#### *TUITION*

Full-time (12–18 credits)	\$5256 (per semester)
Auditor	\$219 (per credit)
Credits in excess of 18	\$438 (per credit)
Part-time	\$438 (per credit)
Transfer credit / Advanced standing with credit	\$25 (per credit)
Tuition deposit (due upon offer of admission)	\$200 (non-refundable)

*REQUIRED FEES*

Application	\$60
Late application	\$120
Diploma replacement	\$30
Registration	\$150 (per semester)
Continuation registration	\$500 (per semester)
Late registration	\$50
Winter term	\$35
Student activities fee	\$75 (per semester)
Transcript*	\$10 (per transcript)

*\*Transcript processing fee is waived for transcripts processed in 5-10 business days and sent by normal mail. Students who request expedited processing will be charged the transcript processing fee and the cost of special mailing.*

*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: 2014–15

*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	\$300	\$300	\$300	\$300
Student Activities	\$150	\$150	\$150	\$150
Board	\$3708	\$5562	N/A	N/A
Room/Rent (9 mos.)	\$2520	\$2363	\$6147–8741	\$6147–8741
Total	\$17,190	\$18,887	\$17,109–19,703	\$17,109–19,703

*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 and Supplies (per year)	\$800	\$800	\$800	\$800
Food	N/A	N/A	\$550	\$550 +\$50 per child
Health Insurance*	\$110	\$390	\$390	\$390 +\$175 per child
Transportation (excluding payments)	\$150	\$250	\$250	\$350
Utilities and Phone	\$60 (phone)	\$100 (phone)	\$200	\$250
Child Care	N/A	N/A	N/A	\$400
Total (9 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	\$20,870	\$26,347	\$30,419–33,013	\$38,969–41,563

*\*Health insurance estimates are based on United Health Care’s Student Injury and Sickness Insurance Plan. (Please see [www.svots.edu/content/insurance-information](http://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.healthcarechaplaincy.org/clinical-pastoral-education-cpe.html](http://www.healthcarechaplaincy.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.*

## *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 established 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.
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 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, Monsulich, and Kosty families to aid one or more needy students of the Orthodox Church in America or the Carpatho-Russian Diocese, or one or more international students.

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.
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. Kocon.
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 Archbishop Photius Donahue Memorial Scholarship Fund, established in his memory by family and friends and by the parish and parishioners he served at St Andrew Orthodox Catholic Church, East Lansing, MI.
32. The Christine Olga Hotrovich Memorial Scholarship Fund, established in 1991 by Fr Protodeacon Joseph Hotrovich and Matushka Olga and sister Anne Marie in memory of their beloved daughter and sister, Christine Olga Hotrovich.
33. The Jean Owsenek Clark Scholarship Fund, established in 1990 by those who loved her. Limited scholarship available to students in the liturgical music program.
34. The Anne and Barbara Dubivsky Scholarship Fund, established in 1990 by Anne and Barbara Dubivsky, dear friends of the seminary, to aid students from Eastern Europe who are enrolled in one of the seminary's degree programs.
35. The Olga Coben Theological Scholarship Fund, established in 1989 by Lillian Kiddon in memory of her sister, Olga.
36. The Michael P. and Stella Sopchak Theological Scholarship Fund, established in 1991 by their family and friends. Limited scholarships are available from this fund with priority to students from Alaska, Africa, and Eastern Europe.
37. The Rev. Fr Andrew Nassir Memorial Endowment Fund, established in 1991 to render financial assistance to worthy students enrolled in St Vladimir's who have declared their intention to become ordained in the Orthodox Christian faith.
38. The Sotirovich/Franklin Scholarship Fund, established in 1990 by William Vasilio Sotirovich, Moira Louise Sotirovich, Liliana and Tatiana Lakich-Sotirovich and Danica D.

Sotirovich in memory of Lt Col Milan V. Sotirovich, Ljubica Sotirovich, Miodrag M. Sotirovich and Lillian Mary Franklin and in honor of Joseph Henry Franklin. This scholarship is established to aid Orthodox and other students of theology who will work to promote the role of the Orthodox church in advancing international friendship, for ecumenical relations—especially with the Anglican Communion, and for students who may serve as chaplains in the United States Armed Forces.

39. The Bishop 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, who also served for many years on its Board of Trustees.

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 Church, 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 Zurich Scholarship Fund, established in 1995 by Mr and Mrs Mitchell Zurich, 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 Matushka Eva and family and friends to assist students who are either studying liturgical music or are enrolled in the Masters of Divinity program at St Vladimir's Seminary, with priority given to married students.

65. The Joseph Tich Family Scholarship Fund, established at his death in 2002 with the proceeds of a life insurance policy purchased by Joe and donated to the seminary. The Joseph Tich Family Scholarship Fund assists men and women who are studying at St Vladimir's Seminary.

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

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

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.

69. The Danilchick Family Endowment for Pastoral Studies, established in 2013 by a generous gift from Protodeacon Peter and Tanya Danilchick to enhance the Doctor of Ministry (D.Min.) program of study at St Vladimir's Seminary. This program is intended to provide the most advanced opportunity for pastors to further their ministries and prepare the church for a new generation of leaders formed in a full Orthodox educational context. This endowment is used to provide annual scholarship awards for up to 50% of all tuition and related costs based on need to qualified students enrolled full-time in the Doctor of Ministry program.

70. The Georgia Toumbakis Endowment Fund, established in 2013 from the estate of Georgia Toumbakis to needy students studying at St Vladimir's Seminary.

71. The Dr Albert Rossi Endowed Scholarship Fund, established in 2013 by Brain Gerich in honor of Dr Albert Rossi, who has sacrificially and lovingly devoted decades of service to St Vladimir's Seminary and the Orthodox Church as teacher, counselor and mentor. This

scholarship fund is intended to provide annual funding to qualified full-time students enrolled in degree programs at St Vladimir's Seminary.

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# STUDENT LIFE

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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*

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 seminary faculty and staff, students and their families, and 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 students enroll in the seminary, and so become members 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 retain 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 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 for 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. 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. The members of the seminary faculty guide the students in their liturgical formation by observing both their performance and their deportment. 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 so 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 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 service 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, demands that can make it difficult for students to manage their time effectively, as experience has shown. Typically, students spend about ten hours a week in chapel, a commitment that increases to fifteen hours a week during Lent. The seminary maintains this rigorous schedule so that students can develop their liturgical instincts by deepening their participation in the worship and prayer of the Church and by becoming intimately familiar with the services and their structure and ethos.

So important is regular participation in chapel services for the spiritual life and formation of every student that failure to attend services regularly may 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 reasons, some legitimate and perfectly understandable (other ecclesiastical responsibilities, family, 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). Whether for self-reflection or the basis for intervention, chapel logs play an 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. Students in the M.Div. program are required to live on campus, whereas students in the other degree programs may live off campus, but they are then ineligible for seminary financial aid. Nevertheless, the seminary considers all degree candidates and non-degree special students, whether they live on or off the seminary campus, as 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, their ecclesiastical status, voluntary or paid activities and assignments, as well as any change in status (ordination, employment, enrollment in other institutions).

**Dormitories.** Single students normally 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 should contact 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.

**Apartments.** 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. Apartments 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 normal duration of their program of study; during this time they must be 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 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. Married students with pets (cats or small dogs) may apply for accommodations in the Erickson House. Please note, however, that the seminary might revoke this privilege should students not take proper care of their animals.

While every effort will be made to accommodate students with special needs, 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 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.

## *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.

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# PROGRAMS OF STUDY

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

## *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 a residential program 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 any new requirements that may then be in force.

## PROGRAM LEARNING OUTCOMES

St Vladimir's Seminary seeks to equip M.Div. students to:

- Read Scripture and the Church's tradition with discernment in order to teach, preach, and minister according to the gospel;
- Think theologically and pastorally about the world and about their cultural context in order to address contemporary realities in a manner faithful to the Church's tradition;
- Grow in faith, emotional maturity, and spiritual life in order to develop the capacities needed for pastoral leadership;
- Celebrate the offices of the Church with beauty and dignity in order to worship God rightly, forming a community in the faith and life of the Church; and
- Employ managerial skills and understand administrative procedures in order to lead a community in accordance with the commandments of Christ and the discipline of the Church, so that they might witness to the gospel of Jesus Christ.

## ADMISSION REQUIREMENTS

To enter the M.Div. program at St Vladimir's, a student must normally have the Bachelor of Arts (B.A.) degree or the Bachelor of Science (B.S.) degree from an accredited college or university.

The seminary does not prescribe a specific program of pre-theological studies, but it does encourage potential students to gain a broad liberal arts education while in college. Studies in the humanities and the natural and social sciences should prepare the student to 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.

#### 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 for at least one year 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 a student to do remedial work.

#### 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:

- 6 credits in 010-level “skills” courses in Liturgics (Liturgics 021–022) and Liturgical Music (Liturgical Music 011–012, Liturgical Music 021–022).
- 15 credits in 100-level “foundational” theology courses: Biblical Languages 100, Church History 100, Liturgical Theology 102, Liturgics 101, Old Testament 100, Pastoral Theology 101, and Spirituality 101. These courses serve as introductions to the fields in question. They are designed to provide sufficient background for all higher-level courses.
- 39 credits in 200-level courses, which include higher-level courses in the academic areas mentioned above and courses relating to the practice of ministry: Applied Theology (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, Patristics 204), Liturgy (Liturgical Theology 202), and Systematic Theology (Systematic Theology 201, Systematic Theology 202).
- 30 credits in 200-, 300- or 400-level elective courses.

JUNIOR YEAR	
<i>Fall Semester</i>	
Biblical Languages 100	3
Church History 100	3
Liturgical Theology 102	3
Old Testament 100	3
Liturgical Music 011	1
Liturgics 101	1
Pastoral Theology 101	1
Spirituality 101	1
<i>Spring Semester</i>	
Church History 202	3
New Testament 202	3
Patristics 204	3
Liturgical Music 012	1
Electives	4
MIDDLER YEAR	
<i>Fall Semester</i>	
New Testament 203	3
Systematic Theology 201	3
Liturgical Music 021	1
Liturgics 021	1
Electives	7
<i>Spring Semester</i>	
Homiletics 204	3
Liturgical Theology 202	3
Systematic Theology 202	3
Liturgical Music 022	1
Liturgics 022	1

Electives	4
SENIOR YEAR	
<i>Fall Semester</i>	
Christian Education 203	3
Homiletics 205	3
Pastoral Theology 205	3
Electives	6
<i>Spring Semester</i>	
Canon Law 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**

As part of its ongoing self-assessment, St Vladimir’s Seminary requires M.Div. middler and senior students to submit portfolios of their work. Compiled from student papers, sermons, and fieldwork evaluations, these serve as cross-sections of the seminarians’ work and growth. Portfolios are reviewed by the Director of Assessment and evaluated by an external reviewer at a peer school. (External reviewers are unable to see student names.) In this way the seminary is helped to see how it is measuring up to the outcomes it has established for the M.Div. degree program.

**FIELD EDUCATION REQUIREMENT**

M.Div. candidates must complete three field education units as part of the seminary’s program in applied theology.

**Prison Ministry.** For the first unit, completed during the junior year, students are provided a structured experience of prison ministry, for which they receive academic credit. 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 unit, 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—six credits—must register for CPE 300 and successfully complete the ACPE-accredited unit of 400 hours.

**Parish Ministry.** The third unit, 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 submitted 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 the opportunity to retake the exam.

### THESIS OPTION

Candidates for the M.Div. degree with a cumulative grade point average of 3.0 (B) or higher have the option of preparing and submitting a thesis project—in lieu of elective credits—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.

The following thesis registrations are possible:

**1. Thesis (TS 305 [3 credits]).** M.Div. students are permitted to write a thesis of 25–35 pages in lieu of three elective credits in their senior year, normally in the fall semester. (*Note: The thesis option does not replace the M.Div. Senior Oral Examination.*) Prerequisites for writing a thesis are:

- Successful completion of the research-writing seminar; and
- Submission of an acceptable thesis proposal (as described below).

**2. Honors Thesis (TS 310 [4 credits]).** Invited M.Div. students may write an honors thesis of 40–50 pages. Prerequisites for writing an honors thesis are:

- Minimum cumulative GPA of 3.4 at time of registration;
- Successful completion of the research-writing seminar;
- Submission of an acceptable thesis proposal (as described above); and

- Invitation, normally toward the end of the research-writing seminar, by the course instructor and the Associate Dean for Academic Affairs. *TW 205 students who are not invited to write an honors thesis may appeal to the faculty council for permission to do so. The decision of the faculty council is final.*

**Note: Although honors thesis is not required to fulfill program requirements, it is required for graduation honors.**

## THESIS GUIDELINES

**Thesis Proposal.** To register for thesis, students must successfully complete the research-writing seminar (**TW 205**) and submit—at the time of registration—an approved thesis proposal of 4–5 pages, written in accordance with the research standards learned in the seminar; the proposal must justify its topic and identify the problem or issue under investigation:

- A proposal for **TS 305** is grounded in a course of readings of 10–12 state-of-the-question books and articles on a precisely focused topic chosen and studied under the guidance of one of the members of the faculty.
- A proposal for **TS 310** must outline the research problem to be investigated and give a sense of critical methodology and research approach.

In both cases, the proposal must also include a working title and 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. Correct bibliographical style and good English stylistics are essential for acceptance of the proposal. Finally, the proposal must be approved by a member of the faculty, who will normally serve as the thesis advisor, and be submitted to the Office of Academic Affairs for final approval. The Associate Dean for Academic Affairs will make the final decision in assigning thesis advisors.

**Registration Deadline.** 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.

**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, an electronic copy of the thesis (as PDF file) must be submitted to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. *Theses submitted after the deadline will be considered by the faculty council at its next meeting and, if accepted, will be subject to a full grade penalty (e.g., A becomes B). Students whose theses are not submitted on time will normally register, without grade penalty, for a semester of continuation.*

**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 (CTN) 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. In the event that the student is unable to complete the thesis even with

continuation registration(s), the permanent grade W (Withdrawal) will be entered on the student's transcript.

### SPECIAL PROVISIONS FOR HONORS THESIS

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

**Thesis Grade.** Each reader submits 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.

**Library Copy.** Additionally, the thesis in its approved form—**and on white, acid-free bond paper**—is to be deposited with the librarian no later than the Monday of exam week. This copy of the thesis will be bound (for which reason the left margin must be 1.5 inches) and will be added to the library collection. Once the printed copy of the thesis has been submitted to the library, no changes of any kind will be permitted. *Students who do not submit the library copy of the thesis by the deadline will not be permitted to graduate.*

### ORDINATION

The degree of Master of Divinity does not make a student automatically eligible for ordination in the Orthodox Church. In questions of ordination, the various Orthodox ecclesiastical jurisdictions are governed first of all by the universal canons of the Church. In addition, each jurisdiction may set further requirements that must be met by its candidates for holy orders. While the seminary faculty may recommend a seminary graduate for ordination, the final decision rests exclusively with the hierarchy of the Church.

### 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 reserved for students who complete all academic requirements at a high level and submit an honors 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 each 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.

The program is a residential program designed to be completed in two years by full-time students, who take an average of 15 credits in course work per semester. The program may, however, be spread over a longer period of time by non-residential students working on a part-time basis. The degree must be completed within four years of entrance into the program, after which time the student is normally required to fulfill any new requirements that may then be in force.

### PROGRAM LEARNING OUTCOMES

St Vladimir's Seminary seeks to equip M.A. students to:

- Read Scripture and the Church's tradition with discernment;
- Think theologically and pastorally about the world and their cultural context, addressing contemporary realities in a manner faithful to the Church's tradition; and
- Research and write at a scholarly level, in order to grow in faith and spiritual understanding, witnessing the gospel of Jesus Christ.

## ADMISSION REQUIREMENTS

A student entering the M.A. program normally must have the Bachelor of Arts (B.A.) degree or the Bachelor of Science (B.S.) degree from an accredited college or university.

The seminary does not prescribe a specific program of pre-theological studies, but it does encourage potential 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.

## 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

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 examinations, the Faculty Council may require an M.A. student to do remedial work.

### 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 Liturgical Music 011, Liturgics 101, Theological Writing 101, and Theological Writing 205, the research and research-writing seminar required for thesis registration.
- 13 credits in 100-level “foundational” theology courses: Biblical Languages 100, Church History 100, Liturgical Theology 102, Old Testament 100, and Spirituality 101. These courses serve as introductions to the fields in question. They are designed to provide sufficient background for all higher-level courses.
- 21 credits in 200-level advanced theology courses: Church History 202, Liturgical Theology 202, New Testament 202, New Testament 203, Patristics 204, Systematic Theology 201, and Systematic Theology 202.
- 19 credits in 200-, 300-, or 400-level elective courses.
- 3 credits in thesis (TS 305).

FIRST YEAR	
<i>Fall Semester</i>	
Biblical Languages 100	3
Church History 100	3
Liturgical Theology 102	3
Old Testament 100	3
Liturgical Music 011	1
Liturgics 101	1
Spirituality 101	1
Theological Writing 101	1
<i>Spring Semester</i>	
Church History 102	3
New Testament 202	3
Patristics 204	3
Theological Writing 205	1
Electives	4
SECOND YEAR	
<i>Fall Semester</i>	
New Testament 203	3
Systematic Theology 201	3
Electives	9

<i>Spring Semester</i>	
Liturgical Theology 202	3
Systematic Theology 202	3
Thesis 305	3
Electives	6

## STUDENT PORTFOLIO

As part of its ongoing self-assessment, St Vladimir’s Seminary requires M.A. students to submit portfolios of their work. Compiled from student papers, these serve as cross-sections of the seminarians’ work and growth. Portfolios are reviewed by the Director of Assessment and evaluated by an external reviewer at a peer school. (External reviewers are unable to see student names.) In this way the seminary is helped to see how it is measuring up to the outcomes it has established for the M.A. degree program.

## THESIS REQUIREMENT

Each candidate for the M.A. degree is required to prepare and submit a thesis project 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.

The following thesis registrations are possible:

**Thesis (TS 305 [3 credits]).** M.A students write a thesis of 25–35 pages in lieu of three elective credits in their senior year. Prerequisites for writing a thesis are:

- Successful completion of the research-writing seminar; and
- Submission of an acceptable thesis proposal (as described below).

**Honors Thesis (TS 310 [4 credits]).** Invited M.A. students may write an honors thesis of 40–50 pages. Prerequisites for writing an honors thesis are:

- Minimum cumulative GPA of 3.4 at time of registration;
- Successful completion of the research-writing seminar;
- Submission of an acceptable thesis proposal (as described above); and
- Invitation, normally toward the end of the research-writing seminar, by the course instructor and the Associate Dean for Academic Affairs. *TW 205 students who are not invited to write an honors thesis may appeal to the faculty council for permission to do so. The decision of the faculty council is final.*

**Note: Although honors thesis is not required to fulfill program requirements, it is required for graduation honors.**

## THESIS GUIDELINES

**Thesis Proposal.** To register for thesis, students must successfully complete the research-writing seminar (**TW 205**) and submit—at the time of registration—an approved thesis proposal of 4–5 pages, written in accordance with the research standards learned in the seminar; the proposal must justify its topic and identify the problem or issue under investigation:

- A proposal for **TS 305** is grounded in a course of readings of 10–12 state-of-the-question books and articles on a precisely focused topic chosen and studied under the guidance of one of the members of the faculty.
- A proposal for **TS 310** must outline the research problem to be investigated and give a sense of critical methodology and research approach.

In both cases, the proposal must also include a working title and 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. Correct bibliographical style and good English stylistics are essential for acceptance of the proposal. Finally, the proposal must be approved by a member of the faculty, who will normally serve as the thesis advisor, and be submitted to the Office of Academic Affairs for final approval. The Associate Dean for Academic Affairs will make the final decision in assigning thesis advisors.

**Registration Deadline.** 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.

**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, an electronic copy of the thesis (as PDF file) must be submitted to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. *Theses submitted after the deadline will be considered by the faculty council at its next meeting and, if accepted, will be subject to a full grade penalty (e.g., A becomes B). Students whose theses are not submitted on time will normally register, without grade penalty, for a semester of continuation.*

**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 (CTN) 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. In the event that the student is unable to complete the thesis even with continuation registration(s), the permanent grade W (Withdrawal) will be entered on the student's transcript.

## SPECIAL PROVISIONS FOR HONORS THESIS

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

**Thesis Grade.** Each reader submits 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.

**Library Copy.** Additionally, the thesis in its approved form—**and on white, acid-free bond paper**—is to be deposited with the librarian no later than the Monday of exam week. This copy of the thesis will be bound (for which reason the left margin must be 1.5 inches) and will be added to the library collection. Once the printed copy of the thesis has been submitted to the library, no changes of any kind will be permitted. *Students who do not submit the library copy 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 recommendation of the Faculty Council and approval by the Board of Trustees, the following citations may be given at graduation:

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

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

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

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

## *Master of Theology Degree*

The Master of Theology program (HEGIS 2301) seeks to encourage scholarly research and reflection in Orthodox theology. It is intended for qualified Orthodox students from the U.S. 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 program is a residential program designed to be completed in one year by full-time students, who take an average of 12 credits per semester, at least half of which must be in courses designed for students in the Master of Theology program. The program may, however, be spread over a longer period of time by non-residential 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 any new requirements that may then be in force.

### PROGRAM LEARNING OUTCOMES

St Vladimir's Seminary seeks to equip Th.M. students to:

- Engage in advanced theological reflection and dialogue;
- Research and write theology at a scholarly level suitable for peer-reviewed publications; and
- Pursue a terminal academic degree, so that they may develop their academic talents to the highest degree possible in witness to the gospel of Jesus Christ.

### 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 should approximate that provided by the M.Div. program at St Vladimir's. Thus, it should include course work in patristics, church history both Eastern and Western, historical theology, and liturgy, as well as in biblical studies and systematic theology. It should also include the study of Greek and of any languages required for the thesis, as determined by the student's thesis supervisor. Applicants whose academic preparation falls short of program prerequisites but who are otherwise qualified may be offered admission to the Master of Arts program with up to one year advanced standing, enabling them to complete the M.A. in one year, before reapplying to the Master of Theology program.

Admission to the program also requires submission and acceptance of a thesis proposal of 4–5 pages. 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.

### LANGUAGE REQUIREMENT

Coursework at the Th.M. level requires a working knowledge of ancient Greek. Therefore students must demonstrate this knowledge by passing a Greek language examination prior to matriculation. Students who fail the examination will be required to complete a remedial Greek

language course, as assigned by the director of the Th.M. program. In addition, Th.M. students are expected to be proficient in any language required for their chosen thesis topic. Language proficiency requirements will be formally agreed upon between the applicant and his or her thesis supervisor as a condition of admission.

## COURSE REQUIREMENTS

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

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

Master of Theology seminars—in selected fields of Orthodox studies, generally History, Patristics, and Systematic Theology—serve as the core curriculum of the Th.M. program. The seminars, which are rotated on an annual basis, are also open to qualified M.A. and M.Div. students (*i.e.*, those with second- or third-year standing and a minimum cumulative GPA of 3.5), as long as these courses do not conflict with their program requirements. M.A. and M.Div. 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. Instruction, activities, and assignments are set to the competence and needs of Th.M. students. Auditors are not permitted.

## 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, an electronic copy of the thesis (as PDF file) must be submitted to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. The thesis is then evaluated by two readers: the first reader is the student's thesis advisor, who is a full-time or sessional member of the faculty, and the second is appointed by the Associate Dean for Academic Affairs from among the other faculty of the seminary. The thesis will then be discussed and defended at a special meeting of the faculty, to which competent scholars from other institutions may be invited. These scholars will take part in the final faculty vote to recommend the candidate for the degree.

*Students who do not complete their thesis by the thesis submission deadline, which is posted on the academic calendar, must register for continuation (CTN) 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. In the event that the student is unable to complete the thesis even with continuation registration(s), the permanent grade W (Withdrawal) will be entered on the student's transcript.*



**Library Copy.** Additionally, the thesis in its approved form—**and on white, acid-free bond paper**—is to be deposited with the librarian no later than the Thursday before commencement. This copy of the thesis will be bound (for which reason the left margin must be 1.5 inches), and will be added to the library collection. Once the printed copy of the thesis has been submitted to the library, no changes of any kind will be permitted. *Students who do not submit the library copy of the thesis by the deadline will not be permitted to graduate.*

## RESIDENTIAL STUDENTS

The fullness of the experience of an Orthodox degree, while available to all Th.M. students, is more easily accessible to residential Th.M. students, who are expected to attend at least one chapel service per day. They may of their own choosing become a member of one or more of the chapel choirs, in which case they are expected to attend rehearsals and services as scheduled.

## 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.

## *Doctor of Ministry Degree*

The Doctor of Ministry program (HEGIS 2301) at St Vladimir's enhances the practice of ministry for ordained and lay ministers in the Orthodox Church. The program integrates enhanced competencies in pastoral analysis with skills necessary to lead students to an advanced understanding of the nature and purposes of ministry. Working in communities of teachers and learners, the students gain deeper knowledge about the practice of serving others in Christian love as they grow in spiritual maturity as ministers of the Gospel of Jesus Christ.

While directed especially to ordained clergy engaged in pastoral ministry in the parish, the program is also open to clergy and laypersons professionally engaged in other forms of ministry (e.g., counseling). Although distinctly Orthodox in its setting and perspective, the program is also open to non-Orthodox applicants who meet prerequisites and wish to study in such a context.

## PROGRAM LEARNING OUTCOMES

Graduates of the program will be able to:

- Demonstrate an advanced competency in the practice of ministry in the Orthodox tradition;

- Perform analytical and ministerial research in Bible, Patristic texts, and contemporary sources;
- Integrate advanced theological knowledge into one’s ministry in the local context; and
- Communicate the Gospel of Jesus Christ more effectively through oral, written, and other media.

## COHORT MODEL

The program is hybrid program with onsite intensives and distance learning designed to be completed in three years by full-time students who take six credits per term while progressing through the program as members of a cohort, an arrangement designed to foster and strengthen collegiality and cooperation in Christian ministry. Should a student be required to withdraw from a course, he or she would have to wait until that course is offered in a subsequent cohort. The degree must be completed within six years of entrance into the program, after which time the student is normally required to fulfill any new requirements that may then be in force.

## HYBRID (DISTANCE-RESIDENTIAL) LEARNING

The program consists of eight courses offered two at a time in twelve-week hybrid terms, comprising eleven weeks of distance learning and one week of onsite intensive instruction, and a final project. Onsite intensives comprise fifty-one percent of the contact hours of each course; therefore, successful participation in the intensives is *a mandatory requirement* for course completion. Students who do not complete the mandatory requirement will be withdrawn from the courses for that term and will have to wait until the courses are offered the next time. In order to better accommodate the liturgical cycle of the Church and the attendant responsibilities of parish priests, program terms—winter and summer—include breaks for Advent and Great Lent.

## ADMISSION REQUIREMENTS

Applicants to the program must hold the Master of Divinity degree—at least 72 credits of broad-based work in theology, biblical studies, and the arts of ministry, which include the supervised practice of ministry—with a cumulative grade point average of at least 3.0 (B), show evidence of aptitude for advanced theological study, have at least three years of experience in a stable, identifiable ministry subsequent to the M.Div., and currently be serving in a position of ministry.

Admission to the program also requires submission and acceptance of a three project proposals of 1–2 pages each. In the proposals, students are expected to outline the problem to be investigated and give a sense of what they expect to find. The proposals should 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.

## COURSE REQUIREMENTS

Courses taken in the D.Min. program are intended to broaden and deepen the candidate’s knowledge of the major areas of theology and ministry. A minimum of 24 credits in advanced course work at the “500-level,” with a cumulative grade point average of at least 3.0 (B), is required for the degree.

All 24 credits in advanced course work must be completed at St Vladimir's and include the following:

- Christian Education 510 *Youth Ministry*
- Ethics 530 *Bioethics for Ministry*
- Homiletics 532 *Advanced Preaching and Communications*
- New Testament 590 *Exegesis for Preaching*
- Pastoral Theology 520 *Ministry to the Sick and Dying*
- Pastoral Theology 533 *Counseling in the Parish*
- Pastoral Theology 568 *Ministry in a Secular Age*
- Pastoral Theology 570 *Missiology*

### PROJECT REQUIREMENT

The Doctor of Ministry project, written under the supervision of the student's project advisor, must be based upon personal research and constitute an original scholarly contribution with practical, pastoral application. The project 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 and the D.Min. Project Handbook, which are available online.

**Project Submission and Defense.** During the final onsite intensive, students will make a presentation of their work to the faculty and members of the cohort; their feedback will be incorporated into the final version of the project. After the advisor has accepted the final version of the project, an electronic copy (as PDF file) must be submitted to the Office of Academic Affairs by the deadline indicated in the Academic Calendar. The project is then evaluated by two readers: the first reader is the student's project advisor, who is a full-time or sessional member of the faculty, and the second is appointed by the Associate Dean for Academic Affairs from among the other D.Min. faculty. The project will then be discussed and defended at a special meeting of the faculty, to which competent scholars from other institutions may be invited. These scholars will take part in the final faculty vote to recommend the candidate for the degree. *Students whose project is not submitted on time will normally be required to register for a semester of continuation.*

*Students who do not complete their project by the project submission deadline, which is posted on the academic calendar, must register for continuation (CTN) and pay the continuation fee in the following term(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. In the event that the student is unable to complete the project even with continuation registration(s), the permanent grade W (Withdrawal) will be entered on the student's transcript.*

**Library Copy.** Additionally, the D.Min. project in its approved form—and on white, acid-free bond paper—is to be deposited with the librarian prior to graduation. This copy will be bound (for which reason the left margin must be 1.5 inches), and will be added to the library collection. Once the printed copy has been submitted to the library, no changes of any kind will be permitted. *Students who do not submit the library copy of the D.Min. project will not be permitted to graduate.*

## GRADUATION

D.Min. degrees are awarded annually in December. 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 project readers and approval of the Faculty Council, he or she may receive commendation for the project.

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

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# ACADEMIC POLICIES

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## *Change of Classification*

A student seeking a change of classification or transfer from one degree 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 in the “Admissions” section of the catalog.

### 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. 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 then with 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. Finally, 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*

Class attendance is essential for achieving course and program objectives. Absence or tardiness diminishes the effectiveness of courses and programs. Consequently, 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 or even dismissal from a course, as stipulated by the seminary’s attendance policy and noted in course syllabuses:

### EXCUSED ABSENCE

- In the event that a student is unable to attend class, expects to arrive late, or needs to leave early, the student must contact the instructor no less than twenty-four hours in advance of the class, and request permission for an excused absence;

- In the case of a medical emergency, students will be excused from attending class if they provide explanation for their absence, normally within twenty four hours following the absence;
- Course instructors will decide how students are to make up any work missed because of absence, including missed lectures and in-class discussions; however
- Missing more than 25% of class sessions, whether excused or unexcused, normally requires mandatory withdrawal from the course.

#### UNEXCUSED ABSENCE

- Unexcused absence or tardiness may lead to a grade reduction for the course, as stipulated in the course syllabus;
- Course instructors will decide how students are to make up any work missed because of absence, including lectures and in-class discussions; however
- Missing more than 25% of class sessions, whether excused or unexcused, normally requires mandatory withdrawal from the course.

### *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 given the opportunity—normally at their initial registration—to request in writing that copies of their grades and other forms of evaluation 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.

*Note: Students who are asked to participate in a major seminary function, such as a travel choir trip over a weekend, are to be granted an extension of up to one week, if requested, for major assignments (such as a test or paper) scheduled or due on a Monday or Tuesday following the choir trip.*

## EXTENSIONS BEYOND THE END OF THE SEMESTER

Extensions beyond the end of the semester, which is 5 pm on the final day of exams, 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. *Note: If the course instructor would like to grant an extension—normally in lieu of a failing or marginally passing grade—to a student who has not met the conditions for an extension, he or she would assign the grade FI (Failure Incomplete) and submit the “Request for Extension” form for approval to the Associate Dean for Academic Affairs. In such cases, a mandatory grade reduction—of one full letter—in the final course grade normally applies.*

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. However, students who are unable to continue their enrollment in the following semester and must withdraw from the program may be granted an extension of up to one year to complete their course work. 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.

Any student requesting an extension of course work beyond the limits of the semester must submit a “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

Among other criteria for eligibility for continued enrollment, a student must maintain 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 maintains a grade point average satisfactory for his or her program of study, as defined below.

**Full-Time Study.** A full-time degree student in the M.Div., M.A., and Th.M. programs must register for at least 12 credits in course work per semester and successfully complete them; 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 duration of 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 duration of 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.

A full-time degree student in the D.Min. program must register for six credits in course work (or three credits in thesis) per term and successfully complete them. The normal duration of the Doctor of Ministry program is three years (six terms).

**Half-Time Study.** In order to be eligible for U.S. Government loan programs, a student must be enrolled as degree candidate 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 at least six credits in course work per semester and successfully complete them, thus finishing 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 U.S. Government 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 at least three credits in course work per semester and successfully complete them, thus finishing 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. or D.Min. 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—and a notation will be entered on the student's official transcript—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 U.S. Government 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 academic 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 M.Div. and M.A. 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. A notation for dean's list is entered on the student's official transcript.

### *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 **FI (Failure Incomplete)** is recorded when an extension to complete work beyond the semester has been granted by the course instructor, at the instructor's initiative, 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 **WA (Withdrawal Audit)** is recorded when a student withdraws from an audited course after the deadline for changes in registration.

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

The determination of grades is the responsibility of the instructor of the course. A grade shall be changed only with the consent of the instructor of the course and with the approval of the Associate Dean for Academic Affairs, except that, in cases of absence of the instructor or of a palpable injustice, the appropriate method of adjusting grades established by the Faculty Council shall be followed.

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 (Withdrawal Failing) 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 who wish to return after an absence extending beyond one academic year 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:

- 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.
- 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.
- 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 before 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 IP (In Progress) 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. Instruction, activities, and assignments are set to the competence and needs of Th.M. students. *Auditors are not permitted in Th.M. seminars.*

#### *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.

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# ANNOUNCEMENT OF COURSES

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## *Explanation of Course Numbers*

**Skills Courses.** Courses numbered **010–099** are skills courses. They are primarily intended to introduce students to the liturgical practice of Three Hierarchs 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.

**Intensive Courses.** One-credit intensive courses, required and elective, are intended for students in the M.Div. and M.A. programs. Preparation is expected for the first class session; a summative assignment is due one week after the final session. The following types of intensive courses are offered:

**5-day intensive courses** require 150 minutes of instruction and six hours of homework per day for five days

**10-week intensive courses** require 75 minutes of instruction and three hours of homework per week for ten weeks

**Entry-Level Core 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 or require second-year standing. 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 suitable summative exercise. One-credit elective courses require 50

minutes of instruction and two hours of homework per week for fifteen weeks, including a final exam or other suitable summative exercise. 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 they are needed to fulfill program requirements.

**Master of Theology Courses.** Courses numbered **400–499** are intended for students in the Master of Theology (Th.M.) program. Th.M. courses require 150 minutes of instruction and six to eight hours of homework per week for fifteen weeks, including a suitable summative exercise. Qualified students in other seminary degree programs or students from other institutions may also be admitted. *Auditors are not permitted in Th.M. seminars.*

**Doctor of Ministry Courses.** Courses numbered **500–599** are intended for students in the Doctor of Ministry (D.Min.) program. D.Min. courses are distance-residential courses offered in twelve-week hybrid terms, comprising eleven weeks of distance learning and one week of onsite intensive instruction. *Auditors are not permitted in D.Min. courses.*

**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.

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## *Applied Theology*

### CANON LAW 203

Credits: 3 credits

THE VERY 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. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

### CANON LAW 332 (432)

Credits: 3 (3) credits

THE VERY 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. *Prerequisite: 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. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

### CHRISTIAN EDUCATION 510

Credits: 3 credits

THE VERY REV. DR JOSEPH PURPURA

*Youth Ministry.* This Youth Ministry Course will examine deeply the current scope of youth ministry efforts across parishes within the Orthodox jurisdictions in North America, with a special emphasis on certain youth programs/ministries that exist on the parish, diocesan and archdiocesan levels. Source documents and practices of Orthodox Youth Ministry will be examined, as will the wide range of issues confronting Orthodox Youth. The student will come away with a deep and useful understanding of the current status of youth and youth ministry in the Church in such a way that they will be able to further connect with youth and assist the Church in building ministries that keep our young people active and engaged in the life of the Church. *Prerequisite: None.*

### CLINICAL PASTORAL EDUCATION 300 or 301–302

Credits: 6 credits

STAFF

*Level I ACPE Clinical Pastoral Education.* Elective registration for M.Div. students who seek academic credit for one unit of Level I ACPE-accredited Clinical Pastoral Education. *In order to receive academic credit, which also fulfills the degree program requirement for hospital ministry, students must register for CPE 300 (or CPE 301–302, if taking Level I CPE over two semesters) and successfully complete a Level I ACPE-accredited unit of 400 hours. Prerequisite: Second-year standing in the M.Div. program and permission of associate dean for academic affairs.*

### CLINICAL PASTORAL EDUCATION 310 or 311–312

Credits: 6 credits

STAFF

*Level II ACPE Clinical Pastoral Education.* Elective registration for M.Div. students who seek academic credit for one unit of Level II ACPE-accredited Clinical Pastoral Education. *In order to receive academic credit, students must register for CPE 310 (or CPE 311–312, if taking Level II CPE over two semesters) and successfully complete a Level II ACPE-accredited unit of 400 hours.*



*Prerequisite: Second-year standing in the M.Div. program and permission of 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 guide 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 that 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. *Prerequisite: 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.* 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, weddings, and funerals, and the pastoral challenges that can arise in those situations. *Prerequisite: Homiletics 204.*

#### HOMILETICS 310

Credits: 3 credits

THE REV. DR J. SERGIUS HALVORSEN

*The Art of Christian Rhetoric.* This course focuses 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 language 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.*

#### HOMILETICS 532

Credits: 3 credits

THE REV. DR J. SERGIUS HALVORSEN

*Advanced Preaching and Communications.* This course explores advanced topics in oral and written communications in Christian ministry, with a special emphasis on preaching. Students will analyze the rhetorical structures they commonly use in their preaching ministry, and will

study and apply new strategies to achieve persuasive, iconic, biblical preaching. Students will explore and employ strategies for soliciting feedback from hearers, and fostering collaboration in the preaching process. Special attention will be given to the question of how Christians are portrayed and perceived in contemporary culture, and how the loss of institutional authority affects preaching and evangelization. Additional topics include rhetoric, persuasion, effective use of imagery, speaking in non-liturgical contexts and online communication. *Prerequisite: None.*

#### PASTORAL THEOLOGY 101

Credits: 1 credit

THE VERY REV. DR NICHOLAS SOLAK

*Introduction to Prison Ministry.* The purpose of this course is to provide a structured, guided experience of a prison-ministry bible study at a local correctional facility. Students are introduced to good correctional practices, begin to develop pastoral skills in a prison setting, and interact with prison chaplains from various faiths. Students become familiar with the challenges commonly faced by criminal offenders as they enter the correctional system, and learn about the effect that incarceration has on family members. Also considered are the various challenges posed by release from prison, including issues of concern for parish prison ministries, ex-offenders in the parish, and family members of the incarcerated. *Prerequisite: Successful completion of the volunteer security orientation at the Westchester Correctional Facility.*

#### PASTORAL THEOLOGY 205

Credits: 3 credits

THE VERY REV. DR NICHOLAS SOLAK

*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 ordained ministry in the Orthodox Church in North America today. Although the primary focus of the course will be on ordained ministry, explicit connections to non-ordained ministry are made as well. The main topics include fundamentals of pastoral ministry, the person of the priest/pastor, spiritual direction and the Sacrament of Confession, pastoral counseling and referrals, along with specific issues of pastoral care: gender and sexuality, marriage and family, youth and young adults, sickness and suffering, addiction and recovery, seniors and the elderly, grief and loss, death and dying, disasters and relief, and social justice. *Prerequisite: Third-year standing in the Master of Divinity program.*

#### PASTORAL THEOLOGY 208

Credits: 3 credits

THE VERY REV. DR CHAD HATFIELD

*Parish Administration.* This course introduces students to administration—in parish and specialized professional settings—as integral to Christ’s saving work through an examination of the following topics: church polity; leadership and ministry; vision, planning and decision-making; finances and material assets; communications; and clergy assignment, protocol, and compensation. Students take an active role in applying basic principles to governance, leadership development, supervising staff, working with the parish council, conducting meetings, developing stewardship, managing buildings and grounds, preparing and interpreting budgets and financial statements, organizing capital campaigns, and supervising special funds. Course methodology includes time for silence and prayer, lecture, discussion, along with research and

reflection on actual parish life. *Prerequisite: Third-year standing in the Master of Divinity program.*

### PASTORAL THEOLOGY 335

Credits: 1 credit

THE VERY REV. DR ROBERT HOLET

*Stewardship in American Orthodoxy.* A review of the theory and practices of Church stewardship, from inception to the present day, can illumine the distinctive Christian faith perspective that serves as the basis of the Orthodox way of life. This course will review the biblical, patristic, and theological principles of an Orthodox approach to the stewardship of God's gifts—in creation and in the spiritual realm. Human stewardship is fulfilled through the sacred practice of *liturgical offering* and the recognition of the human vocation of priesthood within every person, as modeled by the sacrificial High Priesthood of Christ. Class presentations and readings will review many aspects of the stewardship practices in American Church life today, including financial stewardship. *Prerequisite: None.*

### PASTORAL THEOLOGY 361

Credits: 1 credit

DR DANIEL HINSHAW

*Suffering in Modern Health Care: A Challenge for the Church.* The Orthodox Christian understanding and teaching regarding sin, suffering, and death have had tremendous impact on the care of the sick. With increased secularization, it is becoming progressively more difficult for traditional Christians to navigate the complexities of a health care system that in many respects no longer shares the same basic assumptions. This course will examine the human dilemma posed by suffering and its impact on the culture of modern health care in relation to traditional Christianity. Pastoral and ethical problems posed by the emphatic denial of death that is a fundamental part of postmodern society will be explored in light of the Church's understanding of health, disease, and healing, to identify ways in which Orthodox Christians can more effectively interface with secular health care. *Prerequisite: None.*

### PASTORAL THEOLOGY 362

Credits: 1 credit

DR DANIEL HINSHAW

*The Therapeutic Encounter.* Healing implies a relationship between persons, one seeking healing and another offering to help. Within the Orthodox Tradition, healing is modeled on the reciprocal relationships of mutual love that exist between the Persons of the Holy Trinity. This intensive course will explore in depth the various elements that make up a therapeutic encounter, including a holistic perspective of the human suffering that drives such encounters, the qualities defining a healer, the modalities available for healing, and the patient who seeks healing. Clinical/pastoral scenarios will be used to make the course highly practical and interactive. *Prerequisite: None.*

### 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. *Prerequisite: None.*

#### PASTORAL THEOLOGY 375

Credits: 1 credit

THE 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. *Prerequisite: None.*

#### PASTORAL THEOLOGY 377

Credits: 1 credit

THE 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. *Prerequisite: None.*

#### PASTORAL THEOLOGY 378

Credits: 1 credit

THE 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. *Prerequisite: None.*

#### PASTORAL THEOLOGY 380

Credits: 1 credit

THE VERY REV. DR NICHOLAS SOLAK AND REV. STEPHEN POWLEY, EXECUTIVE DIRECTOR,  
OCPM

*The Parish and Prison Ministry.* This course will examine the challenges faced by a parish when a newly released criminal offender is introduced into a parish setting or someone from the parish is suddenly facing a prison sentence. Topics to be explored include assessing the readiness of a parish to engage in prison ministry, moving a parish from a condition of ignorance and fear to one of informed openness toward prison ministry, attending to the spiritual and social needs of those in the process of being released or incarcerated, and preparing the laity for the special challenge of welcoming a newly released criminal offender into the parish. *Prerequisite: None.*

### PASTORAL THEOLOGY 520

Credits: 3 credits

DR DANIEL HINSHAW

*Ministry to the Sick and Dying.* The Christian understanding regarding sin, suffering, and death revolutionized the care of the sick. Secularization has made it increasingly difficult for Christians to navigate a health care system that is often dismissive of traditional Christianity. The goal of this course is to help clergy and lay professionals work more effectively within the secular health care system. With Orthodox Christian anthropology as a foundation, the physical, psychosocial and spiritual aspects of suffering in the context of serious life-threatening illness and the phenomena of grief and bereavement will be explored. Theoretical knowledge will be applied in a practical and highly interactive case-based format during the onsite intensive week. The remainder of the online course will focus on spiritual care of the seriously ill and dying.

*Prerequisite: None.*

### PASTORAL THEOLOGY 533

Credits: 3 credits

THE VERY REV. DR NICHOLAS SOLAK

*Counseling in the Parish.* This course addresses the intersection of parish ministry and pastoral counseling. Students will analyze the role of pastoral counseling within parish ministry on theoretical and practical levels, with special attention given to the student's unique pastoral context. Students will review the historical tradition of pastoral care in the Orthodox Church in light of contemporary pastoral challenges and special emphasis will be placed on formulating a Christ-centered definition of pastoral counseling that leads to a deeper engagement with the Gospel. Additional topics include the scriptural, liturgical, sacramental, and spiritual foundations of pastoral counseling. *Prerequisite: None.*

### PASTORAL THEOLOGY 568

Credits: 3 credits

THE VERY REV. DR JOHN JILLIONS

*Ministry in a Secular Age.* This course consists of two parallel streams each week. Part One is built around Charles Taylor's seminal study, *A Secular Age* (2007), and will examine the features that characterize contemporary North American society. Part Two considers possible responses from the perspective of the Orthodox Christian tradition of ministry, asking how Orthodoxy today can connect with this changing society without losing its "salt." The aim of the course is to initiate students as participant-observers in doctoral-level research while also reflecting on pastoral needs of people who are increasingly alienated from traditional Christian faith and yet are open to compassion, service to others, care for the environment, authenticity and spirituality.

*Prerequisite: None.*

### PASTORAL THEOLOGY 570

Credits: 3 credits

THE REV. DR GREGORY EDWARDS

*Missiology.* This course will examine the biblical, theological, liturgical, and historical perspective of Orthodox missiology, emphasizing how missions should be an essential element of the Orthodox Church's identity—on the individual, local parish, and archdiocesan level. We will discuss the various missiological methods and characteristics throughout the centuries. We

will also be introduced to the latest concepts and debates in missiological circles, focusing particularly on today's challenges in post-modern cultures. *Prerequisite: None.*

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## *Biblical Studies*

### NEW TESTAMENT 202

Credits: 3 credits

DR JOHN BARNET OR DR GEORGE PARSENIOS

*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. *Prerequisite: Biblical Languages 100 and Old Testament 100.*

### NEW TESTAMENT 203

Credits: 3 credits

DR JOHN BARNET OR DR GEORGE PARSENIOS

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

### NEW TESTAMENT 301 (401)

Credits: 3 (3) credits

DR GEORGE PARSENIOS

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

### NEW TESTAMENT 315 (415)

Credits: 3 (3) credits

DR JOHN BARNET

*Romans.* An introduction to Pauline theology, considering in detail the exegesis of chapters 1-11. Major themes to be considered include Abraham and Christ, Law and Gospel, the one gospel for

both Jews and Gentiles, and Jewish rejection of the gospel. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

#### NEW TESTAMENT 418

Credits: 3 credits

DR GEORGE PARSENIOS

*The Spiritual Gospel and the Divine Apostle: The Theology of John and Paul in Conversation.*

The Gospel of John and the Letters of Paul present compelling and elaborate theological visions. They also share several major points of overlap that invite comparison. This course will put John and Paul into conversation on such issues as eschatology; the purpose and function of the Law of Israel; the preexistence of Christ; the Johannine emphasis on “abiding” in Christ and the Pauline emphasis on the life “in Christ”; the work of the Spirit; the relationship between the Spirit and Jesus; the titles of Jesus, especially “Son of God”; the use of Scripture; and many others.

*Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of instructor.*

#### NEW TESTAMENT 590

Credits: 3 credits

THE VERY REV. DR. EUGEN PENTIUC

*Exegesis for Preaching.* This course provides pastors and lay ministers with advanced exegetical methodology in order to strengthen the role of Scripture in the pastoral context. Through applied exercises in exegesis, students will develop skills to exegete difficult biblical texts, with particular emphasis on the Sunday and festal lectionary pericopes. Techniques of exegesis, exposition, and the application of a biblical text will be examined with a focus on strengthening preaching. Special emphasis will be placed on expository preaching and strategies for discerning how biblical ideas and themes can be related to the pastoral concerns of unique communities.

*Prerequisite: None.*

#### OLD TESTAMENT 100

Credits: 3 credits

THE VERY REV. DR JOHN BEHR OR THE VERY REV. DR. EUGEN PENTIUC

*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. *Prerequisite: None.*

#### OLD TESTAMENT 311 (411)

Credits: 3 (3) credits

THE VERY REV. DR. EUGEN PENTIUC

*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. *Prerequisite: Old Testament 100.*

OLD TESTAMENT 321 (421)

Credits: 3 (3) credits

THE VERY REV. DR HARRY PAPPAS

*The Psalms: Prayer Book of the Church.* This course explores the meaning and use of the Psalms in their Old Testament context, the writings of the New Testament, and the life of the Church. The focus will be on the Hebrew and Greek texts, and class time will include prayer, lecture and discussion. Attention will be given to personal as well as corporate appropriation for today, through an examination of how the Psalms were prayed and understood through various eras of the Church, both ancient and modern. *Prerequisite: Old Testament 100.*

OLD TESTAMENT 328 (428)

Credits: 3 (3) credits

THE VERY REV. DR. EUGEN PENTIUC

*Christ in the Old Testament.* Christ's birth, life, crucifixion, and glorious resurrection were all prophesied centuries earlier in the Old Testament times. The prehistory of Christ in the Old Testament, as taught in patristic tradition, will be examined in the light of modern biblical scholarship. Current methodologies will be used to analyze selected Messianic texts in the Pentateuch, Psalms, and Prophets. *Prerequisite: Old Testament 100.*

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*Historical Studies*

CHURCH HISTORY 100

Credits: 3 credits

PROF. RICHARD SCHNEIDER

*History and Theology of the Church from Origins to the Medieval Period.* This course surveys the principal doctrinal, political, social, and cultural developments of the Christian Church from the post-Apostolic to the medieval period. 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. *Prerequisite: None.*

CHURCH HISTORY 202

Credits: 3 credits

THE VERY REV. DR ALEXANDER RENTEL

*History and Theology of the Church from the Medieval Period to the Present.* 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. *Prerequisite: Church History 100.*



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.

*Prerequisite: 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 contemporary Orthodox critiques of the ecumenical movement. *Prerequisite: 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.” *Prerequisite 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). *Prerequisite: 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. *Prerequisite: 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. *Prerequisite: 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. *Prerequisite: 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. *Prerequisite: 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 Evagrian traditions. *Prerequisite: 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. *Prerequisite: 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. *Prerequisite: 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 focused on a close reading of the primary texts (in translation, with close analysis of selected passages in Greek). Texts to be studied include: *Two Centuries on Theology and the Incarnate Dispensation of the Son of God, The Church’s Mystagogy, Commentary on Our Father*, selected *Ambigua*, and *Questions to Thalassius*. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

#### PATRISTICS 431

Credits: 3 credits

THE VERY REV. DR JOHN BEHR

*St Gregory of Nyssa.* A seminar course focused on a close reading of the primary texts (in translation, with close analysis of selected passages in Greek), covering the wide range of Gregory’s interest: theology, Christology, exegesis, anthropology, asceticism, and spirituality. Texts to be studied include: *Against Eunomius, On the Formation of the Human Being, On the Soul and Resurrection, On Virginity, The Life of Moses*, and *Commentary on the Song of Songs*. *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of associate dean for academic affairs.*

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### *Languages and Writing Instruction*

#### ARABIC 013–014, 021–022, 023–024

Credits: 1 credit per semester

MR RASSEM EL MASSIH

*Introductory Arabic.* Basic grammar. Reading and conversation. *Jurisdictional requirement for M.Div. candidates of the Antiochian Orthodox Christian Archdiocese. Prerequisite: None.*

#### BIBLICAL LANGUAGES 100

Credits: 3 credits

DR JOHN BARNET

*An Introduction to Biblical Greek.* This course seeks to provide students with a basic historical and grammatical knowledge of the language, so enabling them to follow scholarly arguments

involving traditional Greek texts and to engage intelligently and critically with basic problems (technical and aesthetic) of translation. *Students who have the knowledge and competence that would normally be provided by this course may be granted advanced standing without credit, upon the recommendation of the course instructor and approval of the Associate Dean for Academic Affairs. Prerequisite: None.*

#### BIBLICAL LANGUAGES 200

Credits: 3 credits

DR JOHN BARNET

*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. *Prerequisite: Biblical Languages 100 or equivalent.*

#### BIBLICAL LANGUAGES 301–302

Credits: 3 credits per semester

THE VERY REV. DR EUGEN PENTIUC

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

#### BIBLICAL LANGUAGES 315

Credits: 3 credits

THE VERY REV. DR ALEXANDER RENTEL

*Readings in Koine and Hellenistic Greek.* This course reviews the basic grammar, syntax, and style of New Testament Greek, building on the foundation laid in Biblical Languages 200, and introduces students to a range of Hellenistic and Byzantine Greek texts with the aim of further developing basic Greek reading skills. Also presented in the course are topics ranging from scholarly editions of texts, text criticism, and manuscript studies to the use of technology in the study of Greek, including *Thesaurus Linguae Graecae* (TLG). *Prerequisite: Biblical Languages 200 or permission of instructor.*

#### BIBLICAL LANGUAGES 316 (416)

Credits: 3 credits

DR GEORGE PARSENIOS

*Readings in Patristic Greek Literature.* This course introduces students to a diverse selection of Greek texts outside of the New Testament; emphasis will be placed on the various genres of Patristic and Byzantine Greek. Exposure to different forms of literature—hagiographic, apologetic, epistolary, apocalyptic—as well as various styles will equip students for further study and research in Patristic Greek literature. Classes are devoted primarily to translation and grammatical exegesis; exercises in sight-reading will increase fluency. In addition, the course prepares participants for further research by introducing current issues in scholarship, tools for

research, and available lexica and editions. *Prerequisite: Biblical Languages 315 or equivalent.*

#### 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. *Prerequisite: None.*

#### MALANKARA LANGUAGES 101

Credits: 1 credit

MS MARIAM CEENA VARGHESE

*Introduction to the Languages of the Malankara Orthodox Syrian Church.* The focus of this course is to teach students to follow the Malayalam books used during liturgical services conducted in Malayalam. Students review the Malayalam alphabet and pronunciation, are introduced to basic grammar and vocabulary, and are exposed to conversational Malayalam. Special emphasis is given to reading liturgical texts and memorizing words and phrases used in liturgical prayers. The course also introduces students to the Syriac language and prepares them to read basic Syriac texts. *Jurisdictional requirement for M.Div. candidates of the Malankara Orthodox Syrian Church. Prerequisite: Permission of instructor.*

#### THEOLOGICAL WRITING 101

Credits: 1 credit

DR KATE BEHR

*Introduction to Theological Writing.* Clear, effective writing is essential in every discipline. This course helps students improve their writing by reviewing and practicing traditional grammar, mechanics, and syntax. The course also introduces students to several types/styles of theological writing, including reflection, exegesis, historical analysis, and critical review. *Program requirement for M.A. students and for M.Div. students who elect to write a thesis. Students who have the knowledge and competence that would normally be provided by this course may be granted advanced standing without credit, upon the recommendation of the course instructor and approval of the Associate Dean for Academic Affairs. Prerequisite: 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 literature, 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. Prerequisite: Theological Writing 101.

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## *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. Prerequisite: 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. Prerequisite: 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. Prerequisite: Liturgical Art 311 (may be taken concurrently).

LITURGICAL MUSIC 011–012, 021–022

Credits: 1 credit per semester

STAFF

*Liturgical Music of the Orthodox Church in America.* This course introduces students to the liturgical music of the Orthodox Church in America. Through a progressive series of exercises based on the repertoire of chanters, choir directors, and priests, students gain basic proficiency in reading and singing standard music used in Eastern Orthodox communities in North America.

*Requirement for all Eastern Orthodox men and women in the M.Div. program. Students who have the knowledge and competence normally provided by this course may be granted advanced standing without credit on the basis of an oral examination administered by the instructor.*

*Prerequisite: None.*

LITURGICAL MUSIC 011A–012A, 021A–022A, 023A–024A

Credits: 1 credit per semester

MR RASSEM EL MASSIH

*Byzantine Chant of the Antiochian Archdiocese of North America.* 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.*

*Prerequisite: Permission of instructor.*

LITURGICAL MUSIC 051–052, 053–054

Credits: 1 credit per semester

MRS ROBIN J. FREEMAN

*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.

*Limited enrollment. Prerequisite: Liturgical Music 011-012 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. Prerequisite: 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. *Prerequisite: 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. *Prerequisite: Liturgical Music 011–012 or permission of instructor.*

### 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. *Prerequisite: Liturgical Music 011–012 or permission of instructor.*

### 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. *Prerequisite: Liturgical Music 011–012 or permission of instructor.*

#### LITURGICAL MUSIC 375

Credits: 2 credits

DR NICHOLAS REEVES, REV. HDN HERMAN (MAJKRZAK), AND MS ROBIN FREEMAN

*Conducting in the Parish.* This course prepares students to conduct polyphonic Orthodox music in a parish context. Through studio lessons, chapel pratica, and online instruction, students are trained to conduct hymns and psalms with and without musical notation and according to their proper tones. The goal of the course is for students to prepare the arrangements that will be sung during daily services in Three Hierachs Chapel and then to lead small and large ensembles during those services. It is expected that students will attain a greater knowledge of the basic genres of the tones, *stichos* melodies, and special melodies. The final examination will include conducting, arranging, and singing an entire service. *Prerequisite: Liturgical Music 011–012 or permission of instructor.*

#### 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. *Prerequisite: 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. *Prerequisite: 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. *Prerequisite: Liturgical Theology 102.*

LITURGICAL THEOLOGY 323 (423)

Credits: 3 (3) credits

THE VERY 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. *Prerequisite: 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. *Prerequisite: Liturgical Theology 102.*

LITURGICAL THEOLOGY 346 (446)

Credits: 3 (3) credits

THE VERY 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. *Prerequisite: 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. *Prerequisite: Liturgical Theology 102.*

LITURGICAL THEOLOGY 373 (473)

Credits: 3 (3) credits

THE VERY 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. *Prerequisite: 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. *Prerequisite: Liturgical Theology 102.*

LITURGICS 021–022

Credits: 1 credit per semester

THE VERY REV. DR ALEXANDER RENTEL

*Liturgical Practice of the Orthodox Church in America.* This course offers instruction in the celebration of the daily cycle of services and the Divine Liturgy, 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. Prerequisite: Liturgics 101.*

LITURGICS 021A–022A, 023A–024A

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. Prerequisite: Liturgics 101.*

LITURGICS 101

Credits: 1 credit

THE VERY REV. DR ALEXANDER RENTEL

*The Liturgical Practice of Three Hierarchs Chapel.* This course introduces students to liturgical practice of the seminary chapel life. Students will be introduced to chapel deportment, reading, serving, and the liturgical tradition of the Eastern Orthodox Church. Students will also have

lectures on Church music, iconography, and the iconographic program of the seminary chapel. *Required for all M.Div. and M.A. candidates. Prerequisite: None.*

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## *Systematic Theology*

### DOGMATIC 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. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

### DOGMATIC 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. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

### DOGMATIC 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 turn 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. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

### DOGMATIC THEOLOGY 344 (444)

Credits: 3 (3) credits

DR PETER BOUTENEFF

*Christology in Dialogue.* The Church's teaching about Jesus Christ has 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. *Prerequisite: 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. *Prerequisite: 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. *Prerequisite: None.*

#### ETHICS 530

Credits: 3 credits

DR GAYLE E. WOLOSCHAK

*Bioethics for Ministry.* The goal of the course is to provide students with a foundation in bioethics and to relate questions of bioethics to pastoral ministry. The course will begin by laying the foundations for Orthodox approaches to bioethics. Following this foundational study, the program will then explore particular issues related to bioethics that impact ministries today. *Prerequisite: 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. *Required for all M.Div. and M.A. candidates. Prerequisite: None.*

#### SPIRITUALITY 310

Credits: 1 credit

THE REV. DR DAVID MEZYSKI

*Women in the Desert.* In the desert, Christians found profound inspiration in the stories of women ascetics and their struggles to find the Lord. In this class, we will read and discuss the accounts of these women and the spirituality they possessed that inspired generations of

Christians. The course will ask students to analyze the themes within these stories, especially those themes that Orthodox Christians might use in evangelizing and teaching a variety of communities. *Prerequisite: None.*

#### SPIRITUALITY 315

Credits: 1 credit

THE REV. DR DAVID MEZYNSKI

*Tales of the Desert: The Growth of Monasticism in the Christian West.* Stories of the desert fathers and mothers gripped the hearts and imagination of the Christian West, particularly during the fourth to the sixth century. Pilgrims traveled to Egypt and the Holy Land to seek the advice of these renowned elders, subsequently sowing the seeds of asceticism throughout the empire. In this course, students will examine the lives and writings of notable men and women who visited the *abbas* and *ammās* of the desert both for their own edification and in order to promote monasticism in the West. Consideration will be given to how this literature might be used in a parish setting. *Prerequisite: 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. *Prerequisite: 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. *Prerequisite: None.*

#### SPIRITUALITY 371

Credits: 1 credit

DR KATE BEHR

*Theology and Science Fiction.* This course will examine the theological, moral, and spiritual dimensions of popular science fiction and fantasy narratives, including both classic and contemporary texts. *Prerequisite: 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. *Prerequisite: 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. *Prerequisite: 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 them 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. *Prerequisite: 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 twentieth-century Orthodox theologians require fresh answers in the face of developments in philosophy, science, and culture. On the basis of how twentieth-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. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

### SYSTEMATIC THEOLOGY 320 (420)

Credits: 3 (3) credits

THE REV. DR J. SERGIUS HALVORSEN

*Faith and Science.* This course investigates the relationship between Orthodox Christianity and scientific inquiry. Students will critically reflect on the historical emergence of science as a discipline distinct from theology, and how major discoveries in the natural sciences have shaped the discourse concerning Christianity in public life. Topics covered in the class include: cosmology; evolution; genetics; classical and quantum physics; sociology; medicine; neurobiology and the science of consciousness. Students will consider how scientific discovery affects theological understanding, and how Christian faith guides the application of science and technology. Providing students with a foundation in scientific discourse, this course will also give students an opportunity to craft Orthodox Christian apologetics. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

### SYSTEMATIC THEOLOGY 325 (425)

Credits: 3 (3) credits

THE 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 work, *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 and the challenges that it presents, and consider possible responses. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

### SYSTEMATIC THEOLOGY 338 (438)

Credits: 3 credits

DR PETER BOUTENEFF

*Orthodox Identity and Difference.* 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. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

### 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. *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative grade point average of 3.5, and permission of instructor.*

#### SYSTEMATIC THEOLOGY 430

Credits: 3 credits

THE VERY REV. DR JOHN BEHR

*The Paschal Christ.* The relationship between Scripture, history, and theology, and, standing amidst these, the person of Christ, are some of the most contested theological issues today. This course will address these contemporary concerns by examining, historically and systematically, issues pertaining to the identity of Christ, through themes including Gospel and Apocalypse, Scripture and its interpretation, history and theology; it will draw upon a wide range of early apocalyptic, paschal, exegetical, apologetic, and dogmatic texts, as well as attempts by modern systematicians and scriptural scholars to tackle the same and related issues. *Prerequisite 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 encounter 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. *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative grade point average of 3.5, and permission of instructor.*