have been blessed by opportunities to meet with eight Orthodox Christian patriarchs from multiple jurisdictions and have traveled to many of the world’s religious places, such as Mt. Athos (seven times), Meteora, Fruška Gora, Patmos, and Ephesus, and several sites in the Holy Land, including: the Mount of Olives, Mount of the Sermon, Mount Tabor, and Mar Saba in Judea; Jerusalem, Bethlehem, and Capernaum; and the Garden of Gethsemane and Dead Sea—discovering everywhere the far-reaching impact of St. Vladimir’s Orthodox Theological Seminary.

The theological education, research, and scholarship of our seminary are highly regarded by those whom I have met. The influence of our St. Vladimir’s Seminary Press and the distinguished reputation of our faculty, as well as the good works of our alumni, have been evident in conversations throughout my travels.

As a former chairman of International Orthodox Christian Charities (IOCC), which, like St. Vlad’s, is a premier pan-Orthodox institution, I have observed humanitarian efforts in Beirut, Damascus, Tbilisi, and Amman; in Kosovo, Bosnia, and Serbia; and in Ethiopia and Cameroon. At the same time, in those same places, I’ve listened to the high regard in which St. Vlad’s is held.

Proverbs 22:1 reminds us: “A good name is to be chosen rather than great riches, and favor is better than silver or gold.”

The stories in this Annual Report—written by those who have benefited from the ministries of our Dean, Chancellor, alumni, activities, and programs—attest to the “good name” of St. Vladimir’s Seminary and to its far reach around the globe. Whether unsung or widely publicized, their labor honors our Lord—and their alma mater. In this Annual Report we invite you to glimpse into some of their stories, as told by those who have benefited from their ministries and who wish to honor them.

—The Advancement Team
Many years ago, as spiritual leader of an Orthodox Christian Mission Center (OCCMC) team, Father Chad came to our monastery and to the Hogar Rafael Ayau Orphanage associated with it. He subsequently wrote in the *Cathedral Messenger* (December 2001) of St. George Antiochian Orthodox Christian Cathedral, Wichita, Kansas: “Once we were at the orphanage, I checked out the beautiful chapel where I would be offering Divine Liturgy the next morning—in Spanish! I became right at home serving there.”

Just as he felt at home with us on that very first visit, we nuns and the children at the Hogar now feel comfortable around him as our “Father.” At main events in our lives here at the Monasterio Ortodoxo de la Santísima Trinidad, Guatemala.

Beautiful framed icon of St. Herman of Alaska (already a patron beloved by us), which contained the saint’s relics. Father Chad wished Alaska and Guatemala to be united through St. Herman. What an unforgettable day!

In the ensuing weeks, the Athabaskan and Yupik native women on that mission team got along very well with our young Mayan girls. They shared dances and traditions, laughter and deep feelings—all hand-in-hand with the joy reflected in Father Chad’s face. Up to this day, we remember this cherished team.

It has also been our joy to visit Father Chad during his service to God in Alaska and New York, sharing our lives and confessing to our “Father,” a priest we love, trust, and cherish. May the Lord and St. Herman of Alaska continue to guide and protect him! Big is God!

The Very Reverend Chad Hatfield, D.Min., Hon. D.D.
CHANCELLOR/CEO, ST. VLADIMIR’S SEMINARY
By the Nuns of Monasterio Ortodoxo de la Santísima Trinidad, Guatemala

My “Let There Be Light” Moment

When I was 17, I used to walk my dog near Brookwood Cemetery in Surrey, UK. One evening out of the gathering twilight, a figure dressed from head to foot in black stepped out from behind a crumbling Victorian mausoleum. He was a monk at the recently established St. Edward the Martyr Brotherhood, which had taken over two disused funereal chapels in the cemetery.

With this chance encounter, so began 30 years of dally-dallying with Orthodoxy. I began dropping into St. Edward’s, as I liked the atmosphere and the structure of services I witnessed, but the “bridge” to become more involved was lost to me in a mist of girlfriends and parties. Luckily, the monks of St. Edward’s have been very tolerant of me turning up to services over the years on an irregular basis.

When I went to college and then moved around for work, I always sought out local Orthodox churches to attend services. I obviously had an attraction to the Orthodox Church and slowly increased my knowledge of the practices of Orthodoxy, but the motivation to move forward, to take the time to push things further, was not quite there.

This changed about a year ago or so. I was reading an article in a copy of *National Geographic* about the laws of physics (or lack of them) inside black holes. The language used in the article, describing conditions past the “event horizon,” incorporated words and phrases such as “believe,” “speculate,” and “where our understanding breaks down.” The inability to be sure of anything beyond the “event horizon” reminded me of our perception of death. This got me pondering on why science and religion are not viewed more positively as mutually complementary. The points of agreement seem greater than those of conflict.

At the same time my mind was turning all this over, by the grace of God I had started listening to a lot of theology lectures from various Orthodox sources via “YouTube.”

I came across lectures about “Becoming Human” and “Death: the Final Frontier,” given by Father John Behr. What he said and how he expressed himself was the catalyst, as it were, I had been looking for.

It merged all the science and the physical realities of life with the deeply spiritual elements and created a single coherent image. It really was a “Let there be light!” moment!

I know that the will of God is ultimately to be thanked, but the words and thinking of Father John have made a huge difference to my life. I am now working with the guidance of Father John and Brother Chad, which has taken me from being something of a dilly-dallying with Orthodoxy. I began dropping into St. Edward’s, as I liked the atmosphere and the structure of services I witnessed, but the “bridge” to become more involved was lost to me in a mist of girlfriends and parties. Luckily, the monks of St. Edward’s have been very tolerant of me turning up to services over the years on an irregular basis.

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I know that the will of God is ultimately to be thanked, but the words and thinking of Father John have made a huge difference to my life. I am now working with the guidance of the Fathers at St. Edward’s to take my involvement with the Orthodox Church further, and ultimately, to Baptism.
HE’S THERE FOR YOU
His Grace Bishop Anba Suriel (Guirgis), Ph.D.

ALUMNUS ’98–’99
BISHOP OF THE HOLY DIOCESE OF MELBOURNE, VICTORIA, TASMANIA, ACT, SOUTH AUSTRALIA, WESTERN AUSTRALIA, NEW ZEALAND AND ALL OCEANIA

By Ralph Toss, Former General Counsel to His Grace, and Reader in the Coptic Orthodox Diocese of New York and New England

Just a few words sum up His Grace Bishop Suriel: He’s there for you.

The focus, sacrifice, and love His Grace demonstrates in making these words come true are beyond comprehension, because he’s there for you while performing his duties as diocesan bishop, while working on his Masters and Ph.D. degrees, while doing ecumenical work, while fighting for Egypt’s Coptic minority, and while doing missionary work in Fiji, Pakistan, and Tonga. Despite his heavy commitments, and in all circumstances, he’s there for each sheep of his flock.

I first met Bishop Suriel at a youth retreat in 1998. This towering young bishop had nary a grey hair in his beard and spoke with an Ausse accent. Bishop Suriel reminded us Western youth that the Church was a relevant organism that could feed us spiritually. He had an obvious love for Christ and us, and needless to say—we fell in love with him.

When Bishop Suriel was appointed as day-to-day administrator of the Archdiocese of North America, how could we have gotten here without his being there: obeying God’s command to “pray without ceasing” (1 Thess 5:17), following St. Paul’s command, His Grace “rejoices with those who rejoice, and mourns with those who mourn” (Rom 12:15). Because he’s been there for me, I am where I am. And the Church is where it is. We, collectively, couldn’t have gotten here without his being there: obeying God’s voice and loving God’s flock.

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A “living Bible”... that’s how I think of Dr. Nicolae Roddy. Initially, he was my professor at Creighton University, but now he has become my mentor and friend as well.

As a naïve teenager, I left home for college in 1999 with a general idea of how my life would unfold. Much to my surprise, it turned out quite differently, and one important person who helped me navigate the detours was Dr. Roddy.

During my first semester at Creighton, Dr. Roddy taught a required course entitled “Christianity in Context.” He was the first Orthodox Christian I’d ever met, and his “orthodox” perspective and approach intrigued me. I first attended an Orthodox Christian parish with him, and with his help, established an OCF (Orthodox Christian Fellowship) chapter at Creighton.

I took another course offered by Dr. Roddy, this time on the Old Testament, which really challenged my thinking. I, with other students, struggled to assimilate his education into his daily life.

Our relationship grew over 15 years, and in 2012, Dr. Roddy came to speak at my parish about the Bible and archaeology. Spurred on by that retreat, some parishioners and I recently organized under the auspices of the Diocese of the Midwest of the Orthodox Church in America (OCA). This three-year program gives students instruction appropriate to their diverse and specific needs: preparation for diaconal ordination, catechetical education, or simply a more informed articulation of faith.

We are all extremely grateful to Dr. Gustilo and her colleagues for working so hard to provide us with this rare opportunity to learn and to build community.

Almost every Saturday afternoon for the past year, I’ve spent at least three hours sitting in class—taking notes and participating in discussion. At first, that might not sound so appealing. Who wants to give up half of every Saturday after a long workweek to sit in a classroom?

However, this isn’t just any class. This is a course offered by the “St. Macrina Institute for Diakonia and Catechesis,” recently organized under the auspices of the Diocese of the Midwest of the Orthodox Church in America (OCA). This three-year program gives students instruction appropriate to their diverse and specific needs: preparation for diaconal ordination, catechetical education, or simply a more informed articulation of faith.

Dr. Tracy Gustilo—along with Father Elijah Mueller, Father Joshua Lollar, and Father Timothy Sawchak (also St. Vladimir’s alumni) and Liam Higgins—helped to get the local Kansas City program under the Institute going in January 2014. Twelve students of all ages and backgrounds from various parishes and jurisdictions signed up: one student would like in the future to serve as a deacon, while others aspire to prison ministry, therapeutic responses to various addictions, mission work, or teaching—as well as personal growth in faith.

Dr. Gustilo, and two other talented instructors having differing particular interests and strengths, teach, so an expert is usually nearby to answer any type of question. I appreciate their efforts immensely! The classes and assigned readings truly nourish my soul and inspire me. Every Saturday I remember how grateful I am to be part of this new endeavor. We are all extremely grateful to Dr. Gustilo and her colleagues for working so hard to provide us with this rare opportunity to learn and to build community.

Who wants to give up half of every Saturday after a long workweek to sit in a classroom? We do!
The pastor in the cartoon on my daily calendar sits in his office, a phone to his ear. Various signs on different shelves of the full bookcase behind him declare: “Books I have read. Books I want to read. Books I have tried to read. Books I should read.” And the caption states: “Ah, Mrs. Smith, how wonderful. You have a book for me.”

I have come to view some volumes on my own shelves as old friends with whom, after decades, I am still in conversation. Others, undisturbed for years, will occasionally and suddenly call out: “Now is the time.” And, I will obey and take them down. A new version of one of these latter recently arrived by post from SVS Press. I already owned the original 1947 Russian version of Metropolitan Evlogy’s memoirs, My Life’s Journey—a gift from the Seminary’s former librarian, Stephen Beskid. Part of it had helped me in writing my M.Div. thesis in 1980. Diminishing language skills and lack of time, however, made my good intentions of ever finishing the book very unlikely…until my new English translation arrived, just in time for a significant journey I was about to take!

I was preparing for a summer trip to Poland with our diocesan hierarch, Bishop Michael, Fr. Wtaczeslaw Krawczuk, and my eldest son, John. We would be guests of Archbishop Abel, who leads the Diocese of Lublin and Chełm, where Metropolitan Evlogy had served in various capacities and as Bishop of Lublin.

Our group was planning to visit his cathedral, to wander through the same areas and hear of the same historical battles that Metropolitan Evlogy had experienced and described. His memoirs would illuminate our way. Metropolitan Evlogy (1868–1946) understood the difficulties of church life as experienced within the Russian Orthodox theological educational system and ecclesiastical structures. He was well aware of the theological tensions between Orthodox Christians, Roman Catholics, and Greek Catholics, and the political confusion emerging between Russians, Ukrainians, Communists, and supporters of the Tsar. Yet in the midst of it all he could share the following story:

I will mention, by the way, that Metropolitan Platon said something that is still relevant to this day. “The barriers which people have set up in the Church do not reach heaven.” The following situation brought on these words. Metropolitan Platon was passing by a Catholic church in the town of Korostyshev in the Kiev Province, and suddenly came upon something unusual—the church bells were ringing and the priest was in the doorway holding a cross. So he came out of his carriage, went inside the church, said some prayers, and told the priest that he was gratified by his welcome and uttered the abovementioned memorable comment. Both the Catholic and Orthodox Church leadership were displeased with this encounter (p. 258).

The translation of My Life’s Journey has now moved to a different location on my bookcase: “Books I will return to.” And, the 1947 gift from Stephen Beskid will find a new home on a shelf in the Seminary’s library.

The Reverend Andrew Cuneo, D.Phil., Alumnus ’10, M.Div., Rector, St. Katherine of Alexandria Orthodox Mission, Carlsbad, California

By Donnie Carmichael, Parishioner, St. Katherine of Alexandria Orthodox Mission, Carlsbad, California

At that moment, I knew I had found a very special place, my San Diego church home … and, a very special pastor.
GUATEMALA
a field ripe for harvest
Jesse Brandow
ALUMNUS ‘13, M.Div., ORTHODOX CHRISTIAN MISSION CENTER (OCMC) LONG-TERM MISSIONARY
By the Very Reverend John Chakos, OCMC Mission Specialist

I first met Jesse Brandow two summers ago in Guatemala at a time of momentous church growth in that country and Southern Mexico. While still a seminarian, and with some fluency in Spanish, he had come to Guatemala on a short-term missionary assignment to witness a compelling social and political movement among the Mayan people, who while seeking land reform were also eagerly embracing the fullness of Orthodox Christianity. The impact of this experience left him a changed man.

I watched as Jesse—with camera in hand, a sense of mission history in his head, and a love for the Mayan people in his heart—began to make an accurate record of the remarkable journey of the long-suffering Mayan people. Through his photos, Jesse saw and was moved by their outpouring of affection for Father Andres Giron (+ February 16, 2014), their charismatic leader in this great movement of faith and land reform. He also captured the unbridled joyous celebration of the first pastoral visit of their newly appointed hierarch, Archbishop Athenagoras of Mexico.

Together Jesse and I witnessed these stirring events, feeling the clergy and laity’s passion for Christ and His Orthodox Church. As a result, Jesse and I began to talk about his perceived calling and possible candidacy to serve as an Orthodox Christian clergy and laity’s passion for Christ and His Orthodox Church. As a result, Jesse and I began to talk about his perceived calling and possible candidacy to serve as an Orthodox Christian missionary among the Mayan people in his heart, and a love for the Mayan people in his head. I still remember the last question he asked as we finished that first lunch: “What do you need from me in this journey?” I answered: “A friend,” and he responded: “I’ll try and be that.”

I experienced witnessing the beauty of my first Divine Liturgy. Yet, I came away from it a changed man. My wife, Andrea, and I had led our congregation in worship through humble and devoted priests like Father Jeremy—willing, future generations will embrace Orthodoxy because of God’s grace and the passion of men! But for us, this was not the case; my wife first concluded that Orthodoxy was worlds apart from the “worship” we were accustomed to. My wife, Andrea, and I had led our congregation in worship through humble and devoted priests like Father Jeremy—willing, future generations will embrace Orthodoxy because of God’s grace and the passion of priests willing to be true friends of Christ (John 15:15) and true friends of people seeking a more spirited form of worship, and their eventual entry into Orthodoxy.

I look forward in the days and months ahead to working with Jesse in this apostolic field, already ripe for harvest. I believe that his efforts will place the Guatemalan Orthodox Church and its many villages squarely on the map of worldwide Orthodoxy and be a source of greater understanding for future missionary endeavors among the Mayan people.

After years of church ministry, my wife and I found ourselves in a quandary: our denomination had started to crumble from the top down. Suddenly, the spiritual life we’d known was in question. We couldn’t stay in the denomination we had been a part of, but we had no desire to start up a new church. Meanwhile, my father-in-law, our church’s pastor, had started conversing with the priest at St. Elijah’s, Father Constantine Nasr, about our congregation’s possible conversion to Orthodoxy.

Orthodox worship was worlds apart from the “worship” we were accustomed to. My wife, Andrea, and I had led our congregation in choruses of praise with piano, guitar, drums, and microphones. Initially, I thought Orthodox worship couldn’t be very different from Catholic and Episcopal practices, but nothing could’ve prepared me for what I experienced witnessing the beauty of my first Divine Liturgy. Yet, I remained skeptical.

In many marriages, the husband makes the decision for Orthodoxy first; the discipline of Orthodox spirituality and practice usually attracts men! But for us, this was not the case; my wife first concluded that Orthodoxy was a good fit, while I remained unsure.

Thus began a long series of conversations with Father Jeremy Davis, assistant priest at St. Elijah’s, starting with a lunch meeting. I had countless questions, and he answered them all with patience, understanding, and love. I still remember the last question he asked as we finished that first lunch: “What do you need from me in this journey?” I answered: “A friend,” and he responded: “I’ll try and be that.”

Along with my wife and myself, a number of other young people in our church posed similar questions. At home-based get-togethers we bombarded Father Jeremy with our opinions, questions, and pre-conceived notions about Orthodoxy. Again, he patiently answered and counseled us on our journeys.

In large part, Father Jeremy’s friendship brought us to Orthodoxy, and we have baptized our three subsequent children in the Church. God willing, future generations will embrace Orthodoxy because of God working through humble and devoted priests like Father Jeremy—priests willing to be true friends of Christ (John 15:15) and true friends with His brothers and sisters.
At age fifteen, I was a very motivated kid—involved in many different school organizations, playing on the soccer team, and still maintaining good grades. Additionally, I was also a member of our local Teen SOYO, a chapter of the national organization, Society of Orthodox Youth Organizations, of our Antiochian Orthodox Christian Church here in the U.S.

Still, I felt unfulfilled—even with everything I was doing. But Khouria Leslee Abud, then our parish’s Youth Director, had the uncanny ability to see my potential (as she does everyone’s), and she tapped into it without reserve. Around election time for new Teen SOYO officers, she encouraged me to become the organization’s president. At first I hesitated, thinking I didn’t have time for another activity; but through her persistence and persuasion I ran and was elected.

During my year of presidency I learned a lot about my capabilities—and myself. I was stretched spiritually, as Khouria Leslee influenced my leadership qualities. She helped me become detail oriented while keeping in mind the bigger picture. She helped me accomplish my goals and helped me understand why my goals needed accomplishing. She inspired me, allowing me to experience the exact amount of failure and success necessary to grow and (eventually) to make decisions on my own.

Although my time in Teen SOYO has long passed, it is evident that Khouria Leslee still has the same love for and positive effect on teens in our parish, diocese, and archdiocese—never giving up on them and always encouraging them.

Truly gifted by God to perceive potential in every single person, she gently but firmly taps into it, while continuously persuading each person to live up to their promise. Now, as a grateful college grad soon to enter medical school, I cannot thank her enough for tapping into mine!
The Arvo Pärt Project at St. Vladimir’s Seminary began with a relationship built upon a common faith shared by Arvo Pärt, famed Estonian composer, and seminary faculty members Dr. Peter C. Bouteneff and Dr. Nicholas Reeves. It blossomed into a concert-lecture series presented by the Seminary in May and June 2014 in New York City. The concert-lecture series focused on the spiritual underpinnings of Pärt’s music, which are inspired by early Christian chant and the ancient yet ever fresh teachings of the Orthodox Christian Church.


Media buzz and rave reviews (e.g., *The New York Times* and *The Wall Street Journal*) and packed venues perfectly exemplified the Seminary’s far reach and its mission to engage the surrounding culture with Orthodox Christianity. A continuing relationship with Pärt—including the Seminary’s bestowal of a Doctor of Sacred Music degree upon the composer—and with his Arvo Pärt Centre in Estonia promises future collaboration.

“‘For me there is so much Divine Power and beauty in the substance of music. Whoever has ears, let them hear.’”

— Arvo Pärt, Estonian composer and Orthodox Christian
Statement of Financial Position

ASSETS
Current assets $ 999,769
Investments $ 13,756,054
Inventory $ 808,307
Fixed assets (land & buildings) $ 13,374,119
Other assets $ 161,859
Total assets $ 29,100,108

LIABILITIES & NET ASSETS
Current liabilities $ 422,194
Mortgages & loans payable $ 2,924,417
Annuity & life trusts payable $ 138,120
Net assets-unrestricted $ 12,255,908
Net assets-temp & perm restricted $ 13,359,469
Total liabilities & net assets $ 29,100,108

The Statement of financial position lists the assets, liabilities, and net worth of an institution.

Statement of Financial Activities

TOTAL REVENUES $ 7,224,552
Less:
Program expenses $ 3,386,360
Supporting services $ 2,092,398
Total expenses $ 5,478,758
Net surplus (deficit) $ 1,745,794
Net assets, beginning of year $ 23,869,583
Net assets, end of year $ 25,615,377

The Statement of financial activities contains information on revenues and expenses, noting either a positive or negative change in net assets for the fiscal year.

Statement of Cash Flows

CASH FLOWS FROM OPERATING ACTIVITIES
Net surplus/(deficit) $ 1,745,794
Depreciation $ 589,995
Investment (gains) losses $(1,747,967)
Net cash from receivables $(50,936)
Net cash from inventory $ 23,149
Net cash from payables $ 6,558
Net cash used in operations $ 566,593

CASH FLOWS FROM INVESTING ACTIVITIES
Net proceeds from investing $ (45,470)
Purchase of fixed assets $ (55,171)
Net cash provided by investing $ (98,641)

CASH FLOWS FROM FINANCING ACTIVITIES
Proceeds of debt $ –
Repayment of principal on debt $(122,186)
Net cash provided by financing $(122,186)

Net increase (decrease) in cash $ 345,766
Cash, beginning of year $ 35,550
Cash, end of year $ 381,316

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of St. Vladimir’s Orthodox Theological Seminary as of June 30, 2014, and the changes in its net assets and its cash flows for the year then ended in accordance with accounting principles generally accepted in the United States of America.

At the end of FY2014, the Seminary showed net assets of $25,615,377 and a net increase in cash of $345,766, with an ending positive cash balance of $381,316. Additionally, the Seminary received a clean, unqualified Audit Opinion by independent auditor D’Arcangelo & Co., LLP, Certified Public Accountants & Consultants:

The Statement of Financial Position lists the assets, liabilities, and net worth of an institution.

The Statement of Financial Activities contains information on revenues and expenses, noting either a positive or negative change in net assets for the fiscal year.

The Statement of Cash Flows lists sources of funding for an institution—from operations, investing activities, and financing activities—and the amount of cash provided by each of these sources.

At the end of FY2014, the Seminary showed net assets of $25,615,377 and a net increase in cash of $345,766, with an ending positive cash balance of $381,316. Additionally, the Seminary received a clean, unqualified Audit Opinion by independent auditor D’Arcangelo & Co., LLP, Certified Public Accountants & Consultants:

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of St. Vladimir’s Orthodox Theological Seminary as of June 30, 2014, and the changes in its net assets and its cash flows for the year then ended in accordance with accounting principles generally accepted in the United States of America.

View the Seminary’s detailed financial reports
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Sanctuary of St. Vladimir's Seminary: 1962–1983 (Image courtesy of SVOTS archives)
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His Grace, The Right Reverend MAXIM (Vasiljevic)
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Seminary, His Beatitude
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by the President of the Board

theological degree, honoris causa,
being presented with a Doctor of
Christian composer Arvo Pärt

Leanne Parrott Photography)
(Images courtesy of

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Famed Orthodox

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Contact our Advancement Staff at 914-965-8313 or email advancement@svots.edu

Our far reach continues...
Travel schedule of our Dean, The Very Reverend Dr. John Behr, for upcoming half year

6–8 FEBRUARY  
Cambridge, United Kingdom  
Presentation: “Patriotic Text as Icons,” in Madingley Hall at the Friends of Mount Athos Symposium titled “Rightly Dividing the Word of Truth: A Symposium in Honour of Metropolitan Kallistos”

28 FEBRUARY  
Milan, Italy  
Presentation: “Life’s Beginning and End, and the Way to Approach Illness,” at a conference sponsored by the Theological Faculty of Northern Italy, Archdiocese of Milan, in collaboration with 13 other theological schools and themed Jesus Christ and the New Humanism

7–11 MARCHE  
Manton, CA  
Lenten Retreat: Monastery of St. John of San Francisco

14 MARCH  
Shirley, NY  
Lenten Retreat: St. John the Theological Church, Archpriest Jonathan Ivanoff, rector

19–20 MARCH  
Wheaton, IL  
Presentation: “Divine Simplicity,” at a conference at Wheaton Center for Early Christian Studies, Wheaton College

26–29 MARCH  
Waco, TX  
Lenten Retreat: St. Andrew Orthodox Church, Priest John Ballard, rector

14–19 APRIL  
Vienna, Austria  
Presentation at the University of Vienna, and meetings with Orthodox Christian communities and leaders

1–5 MAY  
Colchester, United Kingdom  
Presentation: “Forgiveness and Healing in the Face of Moral Injury,” at a symposium at Wivenhoe House, University of Essex, sponsored by The John Templeton Foundation

21–24 MAY  
Prague, Czech Republic  
Presentation: “From Synchronic Mind to Diachronic Symhony: Returning to the Fathers after a Neo-Patristic Detour,” at the International Scientific Doctoral and Post-doctoral Conference, Eccumenical Reception and Critique of 20th Century Orthodox Theology in Exile and Diaspora

10 JUNE  
Madrid, Spain  
Presentation at The Bare Life and the Moral Life Symposium, St. Louis University’s Madrid campus

20–24 JULY  
Atlanta, Georgia  
Representative of St. Vladimir’s Seminary at The All-American Council, Orthodox Church in America

10–14 AUGUST  
Oxford, UK  
The XVII International Conference on Patristic Studies

Listen to Father John Behr’s lecture at the Ecclesiastical Institutes Seminar in Egypt, June 2016, titled “Orthodox Theological Education in the Twenty-First Century”

ABOVE TOP  
Father John Behr (right), dean of St. Vladimir’s Seminary, with Pope Tawadros II (middle), the 118th and current Pope of Alexandria and Patriarch of the See of St. Mark of the Coptic Orthodox Church of Alexandria, Egypt, and His Grace Suriel (left), bishop of the Diocese of Melbourne and Affiliated Areas, of the Coptic Orthodox Church in Australia (Bishop Suriel is featured on page 5 of this Annual Report). Father John is presenting the Pope with a translation of a work by St. Athanasius of Alexandria, On the Incarnation (SVS Press, 2012). Father John visited Egypt in June 2013, and in 2016 Father John will teach a summer program at Bishop Suriel’s school in Australia, the St. Athanasius Coptic Orthodox Theological College in Donvale, Victoria.

ABOVE BOTTOM  
Father John Behr presents an icon of St. Vladimir to His Beatitude Daniel, archbishop of Bucharest and patriarch of Romania, who has blessed a cooperative agreement between St. Vladimir’s Seminary and the Faculty of Orthodox Theology, University of Bucharest

LEFT  
Dr. Paul Meyendorff receiving the “St. Macrina the Great Award” from the Student Council President, Father Alejandro Margaritinos, in recognition of his dedication and achievements as a teacher, at Commencement 2014

RIGHT  
Famed Orthodox Christian composer Arvo Pärt being presented with a Doctor of Divinity degree, honoris causa, by the President of the Board of Trustees of St. Vladimir’s Seminary, His Beatitude Metropolitan Tikhon, primate of the Orthodox Church in America, at Commencement 2014

(Image courtesy of Leanne Parrott Photography)