The Very Rev. Chad Hatfield, chancellor and CEO, decided to make a concerted effort at St. Vladimir’s Seminary to “go green,” said The Very Rev. Chad Hatfield, chancellor and CEO.

Our Three Hierarchs Chapel and our New Facility building, which houses classrooms and faculty and staff offices. Through the newly mounted solar grid, the Seminary expects to reduce its energy costs for the two structures by nearly 78%.

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In June 2010, the Seminary received notice that NYSERDA had awarded them a government grant in the amount of $72,556.50 for the solar project, which represents half of the cost of the project. The Seminary is approaching private foundations and individuals to fund the full cost of the project.

NYSERDA is an agency that provides energy audits and analyses to small businesses, churches, schools, and other facilities to help them make informed decisions and implement energy-efficient strategies. The other “partners” in our solar venture are D.C. Power Systems, a distributor of renewable energy products based in California, and Best Energy Power, a local installer.

Atop our “New Facility” building, gleaming solar panels lie like sleek sunshades. Soaking up the sun’s rays, they’re storing energy to power two buildings on our seminary campus.

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The Gift of Wisdom

Underwriting a book published by SVS Press ensures that your gift will multiply a hundredfold. Since its inception in 1963, SVS Press has reached millions of readers with its impressive titles on patristics, church history, biblical studies, spirituality, hagiography, ecumenism, Christian education, and liturgy. Additionally, the press produces Spanish-language versions to 15,000 prisoners of all different faiths throughout the U.S. The press’ best-selling title, The Orthodox Way, by Metropolitan Kallistos Ware, has been translated into fourteen languages, including Chinese.

Many people have been drawn to faith in God and Orthodox Christianity through reading an SVS Press book. We invite you to consider underwriting an upcoming title and giving the gift of wisdom to the world.

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Please contact Theodore Bazil, CFRM, at 914-861-8313 EXT 3219, or e-mail ToTo@svots.edu if you are interested in underwriting an SVS Press title.

The Gift of Wisdom

“…You have not asked for a long life but for wisdom and knowledge to govern my people.” (2 Chronicles 1:11)
“We engage the world”

YOU WILL BE A RICH FRUIT;
A Year at St. Vladimir’s
Giving Opportunities & Planned Gifts
Faculty Footnotes & Footprints
Board News
Chancellor’s Report
Contents

“ONE FAITH, ONE LORD, ONE BAPTISM”

Chancellor’s Report
This year our FY10 Annual Report has a theme related to Ephesians 4:5, reminding us that we truly have “One Lord, One Faith and One Baptism” as we engage the world in a variety of ways and circumstances through our Orthodox Christian beliefs and tradition. At SVOTS we strive to serve the Lord Jesus Christ as we profess our belief that Orthodoxy is indeed “right faith, right worship.” We are also deeply committed to stirring the various gifts or charisms that each received in the mysteries of Holy Baptism and Chrismation. Even in a seminary community we struggle both to discover these gifts and also to find the best way to use them in service to Christ and His Church. Our seminary is a place of in-tense spiritual combat where the future priests, destined to lay their lives are challenged not to be ignorant of their various gifts, but as St. Paul reminds the Church in Corinth (1 Cor. 12:1, to “strive for the 枚ing to the Lord.

For nearly seventy-five years SVOTS has been a place of testing, where the meaning of “vocation” is transformed from a profession or a job to a person who embodies a calling. The Latin word vocatio is often translated “call” but it can also mean “to give voice,” which is what we do at SVOTS. We give voice to our seminarians so they may go forth into the world prepared to make a Christian response to the complexities that now surround us on every side and challenge us to defend our claim that “We have found the true light; we have received the heavenly Spirit, we have found the true faith.”

If these words are true, and I believe that they are, can any of us who know this truth not be prepared to make the sacrifices required to have a new generation of physicians of souls trained in the best arena that we can provide? During the economic crisis of the last couple of years SVOTS acted responsibly, and we have reduced our operating budget by over $1.5 million. Our smaller staff and faculty have been “doing more with less,” and this mode has carried us through hard times. We will continue to be faithful stewards of the financial gifts that sustain our mission of forming vocations, even when the economy repairs strongly.

Having given you this pledge, I now want to ask each of you reading this issue of The Vine to joyfully find your own voice and become a stronger advocate for SVOTS. In these pages you will find stories of seminarians being shaped vocationally, and their families. You will see the labors of those who have passed through our unique Orthodox seminary and who bring forth good fruits in various places around the world.

I am also asking you to make an extra effort this year to return to your place on the list of annual donors, if you have lapsed, or to increase your annual support. We are prepared to help you to make the plans needed for estate gifts to support the Seminary so that we will remain strong and serve the spread abroad of Orthodoxy.

We have also printed a “Wish List” for those of you who want to provide a specific donation to support Seminars or other enterprises.

All Orthodox Christians are united in a common baptismal bond. Our common faith is expressed in Eucharistic fellowship. There is only One Whom we call Lord. We are faithful to hold His blessings daily. This unity of life and faith can be found in these pages that reflect back on this past fiscal year at St. Vladimir’s. When our news and stories give you thoughtful pleasure, please pray for those who have come here to be transformed into living vocations and for those who support the Seminary to make these new vocations possible.

The Very Rev. Dr. Chad Hartfield, Chancellor and CEO

“the one thing needful is, once again, to follow Christ and to acquire a Christlike humility.”

You will see the labors of those who have passed through the doors of our unique Orthodox seminary and who bring forth good fruits in various places around the world.”

The Very Rev. Dr. John Behr, Dean

READ THE MONTHLY COLUMNS OF OUR DEAN AND CHANCELLOR, “ON OUR MINDS,” IN THE “SECTIONS” SECTION OF OUR WEBSITE, WWW.SVOTS.EDU.


Dean’s Report
We conclude a wonderful year at the Seminary in FY10, with a large graduating class of outstanding students, a record number of whom were already ordained by a number of very interesting and stimulating conferences, and, of course, in the broader world of Orthodoxy, the first meeting of the Episcopal Assembly. Palpable in and through all of these was the sense of an optimistic configuration of Orthodoxy on this continent, from different contexts (especially North America and its reception), exploring the particular histories of the Orthodox on this continent so that each can become a shared heritage for all.

The second conference was that sponsored by the Volos Academy for Theological Studies, in collaboration with, amongst others, the Orthodox Christian Studies Program of Fordham University on the question “Neo-Patristic Synthesis or Post-Patristic Theology: Can Orthodox Theology be Contextual?” Just as Orthodox theology was reborn during the early twentieth century, with eminent theologians in the West liberating themselves from the “Western Capitivity” that had dominated Orthodox theology (in the East, no less) over the previous centuries, so now, with the historical perspective that the change in the century opened up, it is possible to see anew both the strengths and weaknesses of this era. Especially, we begin to take to heart the lesson learned during that period—that tradition is not merely repetition, but a creative fidelity—as we begin to see new words for our own century.

It was remarkable to see so many theologians of a younger generation come together, from different contexts (especially North America and the Volos Academy itself), working within different fields, carrying on and carrying forward a constructive theological dialogue. It was a testimony to the fact that Orthodoxy is not monotonous—a single voice, the “consensus of the fathers” (a Protestant formulation, trying to restrict authoritative theology to the earliest period of the Church), or even a “Neo-Patristic Synthesis,” which in fact owes as much to nine-teenth-century German Idealism (in its appeal to “the mind” of the Fathers) as does the Sophiology that it tries to oppose—a symphony, each theologian being trained to follow the various lines of earlier singers, and then carrying the melody forward by contributing their own voice. Many of the themes explored in the Volos conference were picked up by two other conferences in June. The first was our own summer symposium on “Hellenism and Orthodoxy,” which likewise pursued similar lines of reflection (with the goal of the “Neo-Patristic Synthesis” in its appeal to “Hellenism” as a permanent category of Orthodoxy). This year’s symposium also continued the work of the previous year’s “Hellenism and Orthodoxy” conference, and so on to the Moscow Council of 1917/18 and the path to the Autocephaly granted to the Orthodox Church in America and its reception. It was a rich, side by side, recitation of the liturgies of the Orthodox on this continent so that each can become a shared heritage for all.

The second conference was that sponsored by the Orthodox Studies Program at Fordham University on “Orthodox Constructions of the West,” looking in particular at the ambiguous “West” that has played in Orthodox self-understanding. By a remarkable synchronicity, our summer symposium was held in the weeks following the
Among the singular contributions of the continuing legacy of St. Valentine’s Orthodox Theological Seminary to the history of the Orthodox Church is its example of unity in diversity that characterizes the American Orthodox experience. From its very early years to the present day, the Seminary reflects and celebrates the eirenic diversity of the Orthodox communities of North America, providing a setting that offers the possibility for integrated study, prayer, and pastoral development for the variety of communities of Orthodox believers in North America. This diversity extends not only to its student body, but also to its faculty and to its Board of Trustees.

By statute, the President and Chair of the Seminary’s Board of Trustees is the Primate of the Orthodox Church in America, currently His Beatitude Metropolitan Joseph. For nearly two years, the Primate of the American Archdiocese in North America, in cooperation with the OCA Primacy, has been re-elected as Vice President and Vice Chairman of the Seminary’s Board of Trustees, with His Eminence Metropolitan Philip now serving in its thirty-first year in this role.

For the more than three decades during which his services to the Seminary’s history, both the elected seminary trustees and also the episcopal appointments to the Board have been drawn from the range of Orthodox Christians here in North America. The current episcopal appointees to the Board illustrate the complementariness of St. Valentine’s to shepherd its diverse student body, with metropolitan, archbishops, and bishops agreeing to accept appointment to the Board from churches Greek, Serbian, Carpatho-Russian, and Russian; some are members of OCA parishes, and others are from episcopal jurisdictions; there are credal Orthodox and convert Orthodox; they are lay, ordained, priests, monks, archbishops, and bishops agreeing to accept appointment to the Board.

In 2010, he had the distinct honor of being named secretary to the Episcopal Assembly, a position that guides the Seminary.

During the Seminary’s 2010 Commencement ceremonies in May, the Board of Trustees awarded a Doctor of Divinity, honoris causa, to His Grace, The Right Reverend Basil (Esayy), and a Doctor of Humane Letters, honoris causa, to Albert F. Founds.

His Grace, Bishop of Wichita and the Diocese of Mid-America in the Self-Ruled Antiochian Orthodox Archdiocese of North America (AANA), is a 1973 alumnus of St. Valentine’s. He has served tirelessly to build up Orthodox Christianity in America and has contributed greatly to the Church’s collection of liturgical music and texts in English, including The Liturgy: The Book of Divine Services for the Priest and Deacon and the publication of the book containing St. Raphael’s Vita, Akolouthia, and Akathist.

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Mr. Founds, a trustee of the Seminary since 1982, has generously dedicated his talent and resources to a variety of charitable organizations throughout his life. Through his investment in enterprises in his homeland of Alabama through the company he chairs, Lumaq Corporation, he has strengthened the country’s economy and provided employment for hundreds of workers, who otherwise would face impoverishment. Mr. Founds emigrated from Albania to the United States with his family in 1948 at the young age of thirteen. Here, he completed high school and went on to City College of New York for a degree in Chemical Engineering. After serving as a Captain in the U.S. Army, he returned to City College where he earned an MBA. In 1974, he married Joan Malosis. They were blessed with a beautiful marriage and three children, Phillip, Gregory, and Elizabeth. Throughout his life, Mr. Founds has been a devoted member of the St. Nicholas Albanian Orthodox Church in Chicago, serving on the parish council and holding a variety of leadership positions.

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“I enjoyed the friendship of fellow trustees, seminary faculty, and staff, and I am particularly pleased to have met many students, many of whom are now priests.”

New to the Board of Trustees is another episcopal appointee, His Eminence Metropolitan Hilarion of Volokolamsk and chairman of the Moscow Patriarchate Department for External Church Relations. Metropolitan Hilarion is the author of more than 700 publications, including numerous books in multiple languages, and is also a renowned composer. St. Vladimir’s Seminary Press released his latest title, Christ the Conqueror of Hell: The Descent into Hades from an Orthodox Perspective in the fall of 2009. In addition to his doctoral degree from Oxford, he also holds a doctoral degree from St. Sergius Orthodox Theological Institute in Paris.

Metropolitan Hilarion’s presence will complement the remarkable and diverse talents of the hierarchy currently serving as seminary trustees: His Grace The Rt. Rev. Maxim, bishop of the Western Diocese of the Serbian Orthodox Archdiocese of America; and Metropolitan Mar Narsus of the American Diocese of the Malankara Orthodox Syrian Church (representing by The Very Rev. Chor-Episcopos Dr. P. S. Samuel).

Also joining the board is Thomas S. Zedlovich, who formerly served as a trustee and whose family has more than a 50-year association with the Seminary. Mr. Zedlovich is a graduate architect, and has served in various capacities at the Seminary over the years, including being a member of the Buildings and Grounds Committee, acting as a Board Director of the St. Vladimir’s Theological Foundation, and serving as Chairman for several Orthodox Education Day events.

SAVE THE DATES!

SVOTS 2011
Calendar of Events

VISIT OUR WEBSITE AT WWW.SVOT.EDU TO VIEW DETAILS OF UPCOMING EVENTS.

Monday, April 18 — Friday, April 22
Handbells, choir, classes

Monday, April 25 — Friday, April 29
Bright Week, recess

Thursday, May 19 — Saturday, May 21
Semi-Annual Board of Trustees Meeting

Saturday, May 21
Commencement

Friday, July 15
Patronal Feast

Wednesday, August 24 — Saturday, August 27
Student Orientation

Monday, August 29
Fall Enrollment Breakfast

Saturday, October 1
Orthodox Education Day 2011

Thursday, November 3 — Friday, November 4
Annual Board of Trustees Meeting

Wednesday, November 9 — Friday, November 11
Fall Open House for Prospective Students
VISION STATEMENT OF ST. VLADIMIR’S SEMINARY
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 to 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.

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The head of the Russian Orthodox Church, His Holiness Kirill I, patriarch of Moscow and All Russia, presented the prestigious “Unity of Orthodox Peoples Award” to St. Vladimir’s Seminary, a special ceremony in Moscow in January 2010. The Seminary was selected to receive the award by the International Foundation for the Unity of Orthodox Christians Nations (FUOCIN), for its activity “aimed at strengthening the unity of Orthodox nations through theological education.” Similar awards were concurrently presented to His Holiness Karekin II, Supreme Catholicos of the Holy Apostolic Catholicosate of Cilicia, and Russian President Dmitry A. Medvedev; Kusturica. In October 2009, the choir sang at the 9th annual service for the United Nations community at a vesper service held at the Greek Orthodox Archdiocesan Cathedral of the Holy Trinity in New York City, with His All-Holiness Bartholomew, the Archbishop of Constantino- ple, New Rome, and Ecumenical Patriarch presiding. That same month, they also sang an Akathist to the Theotokos, composed by St. Romanos, as part of the dedication of the new chapel at Sacred Heart University in Fairfield, Connecticut. In January 2010, they were invited to sing at the Prayer of Christian Unity service celebrated in the famous St. Patrick’s Cathedral in New York City.

The Seminary choir poses inside St. Patrick’s Cathedral. NYC, after being honored to sing at the Prayer of Christian Unity service.

COMMUNITY MARCHES FOR LIFE

On January 22, 2010, thirty-seven people from our Seminary journeyed to Washington, D.C. to participate in the March for Life—the annual national pilgrimage marking and protecting the U.S. Supreme Court decision Roe v. Wade, which legalized abortion in the United States in 1973. Then-Assistant Dean for Residential Life at St. Vladimir’s, Fr. David Mieczynski, oversaw the Seminary contingent. Members of our community joined numerous other Orthodox Christians from across the country under the banner of “Orthodox Christians for Life.” His Beatitude Metropolitan Jonah, primase of the Orthodox Church in America (OCA), led the Orthodox faithful participants and addressed the entire crowd of participants and addressed the entire crowd of marchers, estimated at over 100,000.

The seminary choir poses inside St. Patrick’s Cathedral. NYC, after being honored to sing at the Prayer of Christian Unity service.

CHOIR SPREADS GOSPEL THROUGH MUSIC

Under the direction of Professor Alla Generalov, director of Liturgical Music, our seminary choirs sang in some unique venues that allowed them to introduce Orthodox Christian liturgical texts and music to many worshippers not of the Orthodox faith. In October 2009, the choir sang at the 9th annual service for the United Nations community at a vesper service held at the Greek Orthodox Archdiocesan Cathedral of the Holy Trinity in New York City, with His All-Holiness Bartholomew, the Archbishop of Constantinople, New Rome, and Ecumenical Patriarch presiding. That same month, they also sang an Akathist to the Theotokos, composed by St. Romanos, as part of the dedication of the new chapel at Sacred Heart University in Fairfield, Connecticut. In January 2010, they were invited to sing at the Prayer of Christian Unity service celebrated in the famous St. Patrick’s Cathedral in New York City.

FACULTY WITNESS IN INTER-FATH SETTINGS

Our faculty witness to their faith while engaging in dialogue in inter-Orthodox and inter-faith settings. Many have been involved in such dialogues for years, exploring historic ruptures in ecclesial hierarchies and working to understand the doctrines and perceptions that have splintered the Body of Christ, while lending an Orthodox Christian voice to discussions. One such faculty member is Dr. Paul Meyendorff, the Father Alexander Schmemann Professor of Liturgical Theology at St. Vladimir’s. In November 2009, Dr. Meyendorff participated in a meeting of the St. Ireneos Orthodox-Catholic Working Group in Kiev, Ukraine. The group was hosted at the Kievian Monastery of the Caves and the Kiev Theological Academy and was graciously received by Metropolitan Wolodymyr of Kiev. While in Kiev, Prof. Meyendorff also gave a half-hour interview to the religion TV station “Gas” about Orthodoxy in North America.

In May 2010, Dr. Meyendorff led a workshop on the current practices of the sacrament of Confession in the Orthodox Church, during the biennial meeting of the Society for Oriental Liturgy, held in Velos, Greece. While there, Dr. Meyendorff was interviewed by Alexandra Niki- forova, a reporter at a radio station operated by students from the St. Tatiana Chapel of Moscow University. During the interview, Professor Meyendorff spoke of the essential relationship that sacraments bear to our life in Christ, and reminded listeners, “The Church is not a ‘museum,’ but the living body of Christ.”

Readers of the Russian language will want to view the published print version of Professor Meyendorff’s interview at: www.today.ru/rub/000813.html.

ORTHODOX AND ANGLICAN SEMINARIES SIGN HISTORIC CONCORDAT

In celebration of the 20th Anniversary of the Glorification of St. Tikhon of Moscow, a convocation was held at Nashotah House, an Episcopal seminary in Wisconsin, with both Anglican and Orthodox participants, in October 2009. Orthodox speakers included His Beatitude Metropolitan Jonah, primase of the Orthodox Church in America (OCA); His Grace Melchisedek, bishop of Pitts- burgh (OCA); Archpriest Chad Hatfield, chancellor and CEO at St. Vladimir’s Seminary; Archbishop Stephen Platt of the Fellowship of St. Alban and St. Sergius in the UK; and Archbishop William Orphanos of the Antiochian Orthodox Christian Archdiocese of North America (AOCANA). Anna Glynn-Mackoul, executive chair of the Board of Trustees of St. Vladimir’s Seminary, served as a moderator for one of the presentations. A concordat was also signed to mark the historic event and to demonstrate the common purpose of both seminaries to preserve the history of the An-
the kingdom, as different as our journeys to the Christian East.” Other churches and cities included in their tour were: St. George Antiochian Cathedral in Wichita, the Seminary Octet presented a public concert titled “A Musical Journey to the Three Crowns,” which was a building of apartments owned by Fr. Lucas Rice and Fr. Ignatius Warren—traveled up to St. Herman to present singing, intensive courses in missiology, homiletics, and pastoral counseling. Both Fr. Chad, former dean at St. Herman, and Archpriest John Dunlop, his current dean and a SWOTS alum, have been instrumental in nourishing the relationship between the two seminaries, which are under the auspices of the Orthodox Church in America (OCA). The seminarians who accompanied Fr. Chad to Kodiak this year enthusiastically testified to the significance of their Alaskan journey. Fr. Lucas is a former Baptist pastor and an inquisitive person of “The Archangel Church in Louisville, Kentucky, and Fr. Ignatius’ homiletics seminar. Similarly, Fr. Ignatius, who worked as a hospital chaplain intern during his “middy” year at St. Vladimir’s, and who is a former elementary and middle school teacher, taught the pastoral counseling course at St. Herman.

Both seminarians are in the Antiochian Orthodox Christian Archdiocese of America (AOCA); Fr. Lucas’ home parish is St. Michael the Archangel Church in Louisville, Kentucky, and Fr. Ignatius’ home parish is St. George Cathedral in Wichita, Kansas. They regarded their homiletics and pastoral courses as “two sides of the same coin,” springing from the same core and directed toward the same goal: “the priest knowing his congregation.”

Fr. Lucas Rice and Fr. Ignatius Warren (from left) taught seminars in homiletics and pastoral counseling during the 20th “middy” year at St. Vladimir’s, then they stood high above the harbor at Kodiak Island, taking in the wonder of the place where Orthodoxy in America was born.
SYMPOSIUM EXPLORES “ROOTS AND SHOOTS” OF HELLENISM

Our “Hellenism & Orthodoxy” symposium, held on the seminary campus in June 2010, featured keynote speakers by two distinguished speakers: His Eminence Archbishop Demetrios, primate of the Greek Orthodox Church in America, whose presentation was titled “Hellenism and Orthodoxy: A Linguistic and Spiritual Journey”; and Archimandrite Elpidophoros Lambriniadis, chief secretary of the Holy and Sacred Synod of the Ecumenical Patriarchate, Turkey, delivered his keynote titled “Greek Orthodoxy, the Ecumenical Patriarchate, and Sacred Synod of the Ecumenical Patriarchate.”

Archimandrite Elpidophoros Lambriniadis (right), chief secretary of the Holy and Sacred Synod of the Ecumenical Patriarchate, Turkey, delivered his keynote titled “Greek Orthodoxy, the Ecumenical Patriarchate, and Sacred Synod of the Ecumenical Patriarchate.”

We invite our Web audience to listen to the podcasts of the symposium on Orthodox Christian Network, http://www.ocn.net.

CHANCELLOR PARTICIPATES IN WORLD FORUM ON ISLAM’S IMPACT IN EUROPE

In May 2010, Archpriest Chad Hatfield was invited to present a paper at a forum in Vienna, Austria, sponsored by the Educational Initiative for Central and Eastern Europe, Kairos Journal, and the Hudson Institute. The conference theme was “The Future of Europe and the Question of Islam.” Fr. Chad was the only Orthodox Christian speaker, but there were many Orthodox participants, especially university students who appreciated hearing an Orthodox perspective.

Fr. Chad’s paper, titled “East Meets West: Orthodoxy Christianity Expands to the West,” gave him an opportunity to introduce participants to the often “unknown” Orthodox Church. The core of his talk could be summed up in the following quote from his paper:

“Christians, who believe that their faith is good for Europe, and the world, need not fear the rise of secularism or Islam. The motivation for healing the divisions that make Christians appear to be divided and, therefore, irrelevant, is our Lord, God, and Savior Jesus Christ. The Truth of the Good News is the only armor that is needed. Christians don’t need debates and arguments to change lives for the better. Christians influence others by the example of holy lives lived in a world full of despair and lacking hope.”

HOSTING RENOWNED FIGURES

Annually, we welcome personalities from all points of the compass to our campus, and open up our beautiful Metropolitan Philip Auditorium to the public, offering free lectures to the wider community. Further, we often partner with Orthodox Christian radio stations so that these lectures can be broadcast to thousands of listeners. Here are just two instances of the various speakers who regularly visit our campus.

SEMINARIANS SPEND SUMMER BREAK ON MISSION FIELD

Four seminarians immersed themselves in the cultural and faith of the Albanian people during their 2010 summer break by participating in a twelve-day mission trip during May and June. The journey took them through major cities—Tirana, Korça, and Durrës—and to hubs of Orthodox Christian activity, including parishes, monasteries, orphanages, and conference centers.

The seminarians—Jason Kitz, Logan Johnson, Fr. Raphael Burberg, and Bruce Lawrence—traveled under the auspices of the Missions Institute of Orthodox Christianity, a center directed by Fr. Luke A. Veronis and situated on the campus of Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts. Seminarians from Holy Cross also comprised part of the mission group to Albania. The Missions Institute is a joint effort between Holy Cross and St. Vladimir’s Seminary, and our SVOTS Dean and Chancellor serves on its Board of Directors.

Archpriest Chad Hatfield, chancellor and CEO at St. Vladimir’s, is teaching a course on missionology during the Fall 2010 semester on our seminary campus, concentrating particularly on the “Orthodox-centric” method of missionology.
In March 2010, the Faith and Order Commission of the National Council of Churches of Christ in the USA (NCCCUSA) met at St. Vladimir’s Seminary and attended the regularly scheduled Akathistos service. Since the commission is comprised largely of mainland, liberal Protestant members, though with both Orthodox and Roman Catholic participants as well, I was asked to speak to them about the service and about the veneration of Mary, the Theotokos, in the Orthodox Church. This allowed me to explain, in an academic setting, the Orthodox (as well as classical Western) tradition of the veneration of saints and the connection between Mariology and Christology.

In speaking about the Akathistos service, I was able to impress on them as well the poetic aspects of the service, particularly the fact that poetic images cannot always be understood in the same way as dogmatic formulations. For example, when we say “Most holy Theotokos, save us,” we do so because, as members of Christ by virtue of our baptism, we feel close to her, and not because we think that she is our Savior. The Akathistos service immediately followed my lecture and based on the comments afterward, the participants left with a much greater appreciation for both Orthodox theology and liturgy.

In February 2010, I presented a paper entitled “Religious Identity: Sacred Songs of Serbia” at Boston University’s School of Theology, as part of the eighth annual Forum on Music and Christian Scholarship conference. This is a unique association of Christian musicians from a variety of faith traditions, focused on bringing their faith and their academic research together.

A privileged place where Christ engages the Church is the liturgy celebrated regularly by Orthodox communities throughout the world. The rites, words, and traditions date from late antiquity but are spoken here and celebrated now in this present age. I have the honorable task of considering both liturgical history and contemporary practice.

This summer I had the opportunity to give talks to high school students at a program called “CrossRoad,” at Holy Cross Seminary. One morning I was walking from my car to the front door of the classroom building. A high school senior girl, a hundred yards away, was walking towards the same door. She was singing softly to herself. The sun was shining and the scene was ordinary enough. As we reached the door I asked her what she was singing. She said, “I was singing the Akathistos.” I was stunned. I asked if she would sing it again. She said, “I was singing the Jesus Prayers.” I was stunned. I asked if she would sing it again. She said, “I was singing the Jesus Prayers.” I was stunned. I asked if she would sing it again. She said, “I was singing the Jesus Prayers.” I was stunned. I asked if she would sing it again. She said, “I was singing the Jesus Prayers.” I was stunned. I asked if she would sing it again. She said, “I was singing the Jesus Prayers.”

My recent book, Beginnings, about how the Fathers understood the Biblical creation accounts, continues to engage the world. It has been reviewed in dozens of publications, popular and academic, journals on Scripture and Church history, on Evangelical, Catholic, and Asian theology, and journals about Religion and Science.

Interestingly, the only negative reaction has come from those who read the Bible from a strictly literal perspective. The book itself wasn’t the real problem for them; it was the message of the Fathers within the book. Why? Because the church fathers were not “Fundamentalists.” The Fathers brought several different approaches to the Bible, with both Orthodox and Roman Catholic participants as well. I was asked to speak to them about the service and about the veneration of Mary, the Theotokos, in the Orthodox Church. This allowed me to explain, in an academic setting, the Orthodox (as well as classical Western) tradition of the veneration of saints and the connection between Mariology and Christology.

When she sang the song in front of her peers they clapped as she finished. When I play her little song on my computer I am deeply touched. I now play that song to many parents’ groups. March, a seventeen-year-old high school senior, taught me how to make the “ordinary extraordinary” by bringing Jesus into the present moment, with song. For me, that was a profound lesson.
Nineteen Students Ordained to Serve in FY10 ...

and, one monastic tonsured

The single most important way we engage the world is through our ordained graduates, who tend the flock of Christ as they themselves grow into the image of the One True Shepherd. In FY10, nineteen students were ordained as either deacons or priests, and one of our monastic students was tonsured into the Lesser Schema. All are serving the Orthodox Church, either as pastors of their own parishes, interns, or as seminarians assisting pastors, and all have fascinating backgrounds that have led them to their priestly vocations.

DEACON PHOTIUS AVANT

Educational and Professional Background: B.A. Literature, University of North Texas • Secondary (grades 6–12) English Literature and Composition teacher in Texas for six years.

Student status: 3rd-year student, M.Div. program SVS

Jurisdiction: Orthodox Church in America (OCA)

Ordination Holy Diaconate: 25 March 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)

Ordination Holy Priesthood: Currently a deacon, attached to Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York

Biographical note: After graduating from the University of North Texas, Dn. Photius began his career as a public school teacher. His conversion to Orthodox Christianity from Roman Catholicism at the age of 23 sparked an interest in serving the Church. His wife, Carissa, is a Certified Public Accountant, and they have three children, Isaak, Genevieve, and Ian Patrick.

FATHER JOHN BALLARD

Educational and Professional Background: Majored in Criminal Justice and History, Texas Christian University • Professional cook and kitchen supervisor in Dallas, Texas

Student status: Graduate 2010, M.Div. program SVS

Jurisdiction: Self-Ruled Antiochian Orthodox Christian Archdiocese of North America (AOCANA)

Ordination Holy Diaconate: 7 December 2008, St. Nicholas Antiochian Church, Bridgeport, Connecticut, by His Eminence Philip, metropolitan of All North America and the Self-Ruled Antiochian Archdiocese of North America (AOCANA)

Ordination Holy Priesthood: 9 August 2009, Ss. Constantine and Helen Church, Dallas, Texas, by His Grace Basil, bishop of the Diocese of Wichita and Mid-America (AOCANA)

Biographical note: Fr. John abandoned his culinary ambitions as a professional cook to attend St. Vladimir’s, but was happily assigned as the break-fast cook for his fellow seminarians. He also enjoyed working with the youth at his parish assignment at St. Nicholas Church, Bridgeport, Connecticut. Fr. John’s wife, Rebecca, completed her pediatric residency in New York and will start a fellowship in neonatology at Rainbow Babies and Children’s Hospital, Cleveland, Ohio. The couple have an infant son, Maximus.
FATHER RAPHAEL BARBERG
Educational and Professional Background: B.A. in Cultural Studies, SUNY Empire State; studied Sociology, University of Buffalo and Physics, RIT • Retired Police Lieutenant, City of Buffalo, NY
Student status: 3rd-year student, M.Div. program SVS
Jurisdiction: Self-Ruiked Antiochian Orthodox Christian Archdiocese of North America (ACOANA)
Ordination Holy Diaconate: 3 September 2001, St. George Antiochian Orthodox Church, Niagara Falls, New York, by His Grace Anthoun, bishop of the Diocese of Miami and the Southeast (ACOANA)
Ordination Holy Priesthood: 11 April 2010, St. George Church, Niagara Falls, New York, by His Grace Alexander, bishop of the Diocese Ottawa, Eastern Canada, and Upstate New York (ACOANA)
Current church service: Seminarian parish placement, St. Mary's Antiochian Orthodox Church, Brooklyn, New York. The Rev. Michael Ellis, rector
Biographical note: Fr. Raphael retired after 20 years in the Buffalo Police Department, and now hopes to serve the Lord in either parish ministry or in the military field. During summer break 2010, he served as a missionary in Kerka, Albania. Fr. Raphael and his wife, Kh. Kellyan, have five children ages 5–13, Catalan, Hannah, Mary Katherine, Luke, and Nathanael.

FATHER JASON BLAIS
Educational and Professional Background: B.A. in Biblical Studies, Oral Roberts University • Middle School teacher of geography and civics in Florida for three years
Student status: 3rd-year student, M.Div. program SVS
Jurisdiction: Self-Ruiked Antiochian Orthodox Christian Archdiocese of North America (ACOANA)
Ordination Holy Diaconate: 21 March 2010, St. Anthony's Orthodox Church, Bergenfield, New Jersey, by His Grace Thomas, bishop of Charleston, Oakland, and the Mid-Atlantic (ACOANA)
Ordination Holy Priesthood: 20 June 2010, Parish Life Conference for the Antiochian Diocese of Miami and the Southeast, by his Grace, Antun, bishop of Miami and the Southeast (ACOANA)
Current church service: Seminarian parish placement at St. George Church, Danbury, Connecticut, The Rev. George Alberts, rector
Biographical note: While still theology students at Oral Roberts University, Fr. Jason and his wife, Emily, began attending the Orthodox parish of St. Anthony's in Tulsa, Oklahoma. Upon graduating, Fr. Jason and Emily moved to Florida, where they worked as public school teachers. After four years, Fr. Jason requested the blessing of Metropolitan Philip to attend the Seminary. Fr. Jason and Kh. Emily have one daughter, Abigail, and are expecting a son, Luke.

FATHER MAXIMUS CABLEY
Educational and Professional Background: B.A. in Theology and Mental Health and Human Services, Franciscan University of Steubenville • Teacher of religion and psychology at the high school level in Kalamazoo, Michigan • High School Youth ministry, 4 years • Marketing/Trade show coordinator, small manufacturing company in Michigan • Personal Injury Adjuster and Total Loss Auto Claims Adjuster for State Farm Insurance
Student status: 3rd-year student, M.Div. program SVS
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 20 February 2010, Three Hierarchs Chapel, St. Vladimir's Seminary, Yonkers, New York, by His Beatitude John, primat of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: 14 September 2010, Three Hierarchs Chapel, St. Vladimir's Seminary, Yonkers, New York, by His Beatitude John, primat of the Orthodox Church in America (OCA)
Biographical note: Raised as a Roman Catholic and originally from Trinidad and Tobago, Fr. Maximus immigrated to the U.S. in 1988. Always sensing a call to be a pastor and teacher, he has been involved in pastoral ministry in one form or another for the past 23 years. After becoming an Orthodox Christian and marrying, Fr. Maximus felt a renewal of Christ's call for him to be a pastor and teacher. After three years of prayer and planning, Fr. Maximus and his wife, Mat. Photograph, moved from Michigan to New York where he enrolled at the Seminary. Mat. Photograph works as a customer service rep for a company in nearby Elmsford, New York.

FATHER BENEDET CURCHILL
Educational and Professional Background: B.A. in Humanities, St. John's University, Collegeville, Minnesota; Llicentiate in Medieval Studies (History), Pontifical Institute of Mediaeval Studies, Toronto; Ph.D. in Medieval Studies, History (Byzantine), University of Toronto; Visiting Scholar, Istituto Siciliano di Studi Bizantini e Neoellenici, 1975–1977 • Adjunct Assistant Professor, Fordham University, 1975-1980; New York University, 1980, 1984 • Xerox Corporation, various positions, 1983-2006 (Retired)
Student status: Graduate 2010, M.Div. program SVS
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 11 October 2009, Three Hierarchs Chapel, St. Vladimir's Seminary, Yonkers, New York, by His Beatitude John, primat of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: 14 March 2010, Three Hierarchs Chapel, St. Vladimir's Seminary, Yonkers, New York, by His Beatitude John, primat of the Orthodox Church in America (OCA)
Current church service: Associate Director, St. Vladimir's Seminary Press, Yonkers, New York; attached to Three Hierarchs Chapel on the seminary grounds
Biographical note: After being received into the Orthodox Church in 1983, Fr. Benedict spoke to his pastor about attending the Seminary and eventual ordination, and received the excellent advice to "let the chrism dry." Some years later, after he retired, he came to St. Vladimir's to test whether the chrism was dry enough, and whether the impulse he still felt toward ordained church service was a genuine vocation to the priesthood. Now he looks forward to using his life experience in ministry, wherever that may take him.

DEACON JOHN COX
Educational and Professional Background: B.A. History, Asbury University • Musician • Public Relations Representative at the Knoxville Museum of Art • Property Manager at Quiet Reflections Retreat
Student status: 3rd-year student, M.Div. program SVS
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 20 March 2010, Three Hierarchs Chapel, St. Vladimir's Seminary, Yonkers, New York, by His Eminence Seraphim, archbishop of Ottawa and Canada, Orthodox Church in America (OCA)
Ordination Holy Priesthood: Currently a deacon
Current church service: Seminarian parish placement at Holy Trinity Church, East Meadow, New York, The Rev. Martin Kraus, rector
Biographical note: Deacon John is married with two children. In the summer between his second and third years at St. Vladimir's he was blessed with the opportunity to serve an internship with Fr. Marcus Burch and the wonderful people at St. John of the Ladder in Greenville, South Carolina, in order to gain parish experience in his home diocese. The Cox family members—Fr. John, Mat. Sunny, John Basil, and Nicholas—are looking forward to reuniting with dear friends for their third year and ultimately to returning to serve the Church in the Diocese of the South.

FATHER ANDREW CUNEIO
Educational and Professional Background: B.A. in English from Stanford University; Master's degree and Doctorate in English Literature from Oxford University • Assistant Professor, English Department, Hillsdale College, Michigan
Student status: Graduate 2010, M.Div. program SVS • St. Basil the Great Award for Academic Achievement • Waledctorian Class 2010
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 25 March 2009, Three Hierarchs Chapel, St. Vladimir's Seminary, by His Beatitude John, primat of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: 14 November 2009, Three Hierarchs Chapel, St. Vladimir's Seminary, by His Grace Melchisedek, bishop of Pittsburgh and Western Pennsylvania (OCA)
Current church service: Intern at St. Seraphim of Sarov Orthodox Church, Santa Rosa, California
Biographical note: Fr. Cuneio has an acolyte studying the works of C.S. Lewis. He contributed to a volume titled The C.S. Lewis Bible, and continues to lecture on Lewis, whom he terms his “pre-Orthodox father in the Christian faith.” He and his wife, Mat. Emily, and their three girls, Lucy, Bridget, and Emma, came to St. Vladimir's from a small parish, Holy Ascension, in the Diocese of Midwest.
FATHER JASON FOSTER

Educational and Professional Background: B.S. in Accounting, Louisiana State University in Shreveport; B.S. in Finance, Louisiana State University in Shreveport; M.A. in Biblical Studies, Dallas Theological Seminary, M.Div., Cramer Theological House; M.Th., Oxford University, Ph.D. Candidate, Durham University under the supervision of Dr. Andrew Louth • Ministry: Southern Baptist Minister for eight years, Episcopal (now ACNA) Deacon for two years • Financial Consultant with Ernst & Young, LLP in Dallas, Texas; National Sales Manager with Reach Local, Shreveport, Louisiana

Student status: Special student in non-degree program Jurisdiction: Orthodox Church in America (OCA)

Ordained Holy Diaconate: 10 April 2010, St. Saraphim of Sarov Cathedral, Dallas, Texas, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)

Ordination Holy Priesthood: 21 July 2010, Greek Orthodox Cathedral of the Annunciation, Atlanta, Georgia, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)

Current church service: Annual Giving Officer, Advancement Office, St. Vladimir’s Seminary, Yonkers, New York, attached to Three Hierarchs Chapel on the seminary grounds

Biographical note: Fr. Jason’s journey to Orthodoxy began when he, as a Baptist minister, became increasingly passionate about researching the meaning and history of the Eucharist. He pursued that interest and earned several graduate degrees in Theology, in more than one country. He and Mat. Ashley have six daughters.

FATHER DANIEL HICKMAN

Educational and Professional Background: B.A. in Pastoral Studies, Moody Bible Institute, Chicago, Illinois; M.Div., Reformatted Theological Seminary, Orlando, Florida • Served as pastoral staff at Protestant seminaries for five years before converting to Orthodoxy

Student status: Coursework and campus residency 2006–2007, serving as Manager of SVS Bookstore Jurisdiction: Orthodox Church in America (OCA)

Ordination Holy Diaconate: 8 September 2009, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)

Ordination Holy Priesthood: 11 October 2009, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)

Current church service: Assigned to St. Nicholas Orthodox Church, Juneau, Alaska

Biographical note: Fr. Simon and his wife, Mat. Elizabeth, both are musically inclined: he sang in the St. Vladimir’s Octet and she directed the choir at a local parish during their seminary sojourn. They have two children, Zachari and Gabriella.

FATHER SIMEON B. JOHNSON

Educational and Professional Background: B.A. Political Science, Regis University • Worked several sessions with the Colorado Senate and then in Human Resources and Personnel Student status: Graduate 2010, M.Div. program SVS Jurisdiction: Orthodox Church in America (OCA)

Ordination Holy Diaconate: 14 November 2009, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Grace Melchisedek, bishop of Pittsburgh and Western Pennsylvania (OCA)

Ordination Holy Priesthood: 22 May 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)

Current church service: Assigned to St. Nicholas Orthodox Church, Juneau, Alaska

Biographical note: Fr. Simon and his wife, Mat. Elizabeth, both are musically inclined: he sang in the St. Vladimir’s Octet and she directed the choir at a local parish during their seminary sojourn. They have two children, Zachari and Gabriella.

DEACON DUNSTAN LYON

Educational and Professional Background: B.A. in Religious Studies and Classical and Near-Eastern Archaeology, University of Minnesota; M.A in Classical Archaeology, University of Missouri Student status: 3rd-year, M.Div. program SVS Jurisdiction: Orthodox Church in America (OCA)

Ordination Holy Diaconate: 22 May 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)

Ordination Holy Priesthood: Currently a deacon

Biographical note: Dn. Dunstan was born and raised in Mt. Pleasant, Iowa. After high school he decided to attend the University of Minnesota, during which time he participated in two archaeological excavations in Messene, Greece. These excavations exposed him to Eastern Orthodoxy and led him to join the Minnesota Orthodox Christian Fellowship, where he met his wife, Nicki. After receiving his Masters degree in Art History and Archaeology (emphasis, Classical and Byzantine Archaeology), he felt led to the ministry and enrolled in the M.Div. program at St. Vladimir’s, where he is currently a third-year seminarian.

FATHER RARES CLAUDIUS ONOFREI

Educational and Professional Background: Bachelor of Medicine, Shansi University of TOM, Taqian, China, with a concentration in the integration of Chinese and Western medicine Student status: Graduate 2010, M.Div. program SVS Jurisdiction: Romanian Orthodox Episcopal of the Orthodox Church in America (OCA)

Ordination Holy Diaconate: March 29, 2009, St. Dumitru Romanian Orthodox Church, New York City, by His Eminence Nathanial, archbishop of Detroit and the Romanian Orthodox Episcopal (OCA)

Ordination Holy Priesthood: 11 October 2009, Falling-Asleep of the Ever-Virgin Mary Cathedral, Cleveland, Ohio, by His Eminence Nathanial, archbishop of Detroit and the Romanian Orthodox Episcopal (OCA)

Current church service: Assigned to St. Anne Orthodox parish, Pomona, California

Biographical note: Fr. Rares Onofrei hails from Bistrița, Romania, and attended Holy Trinity Church, in Darste Brasov, under the omophorion of Metropolitan Laurentiu Streza. Along with his wife, “Diomita” Dorina, Fr. Rares expresses gratitude for their continued spiritual path. Poignantly, he says, “Once I read that if God wills, he will make priests, even from the stones of the desert. I did not understand those words at that time, but now, due to the interesting course my life took, I am convinced of the truth of those words and grateful to God for what he did with our lives, bringing us to St. Vladimir’s.”

DEACON MICHAEL PORTER

Educational and Professional Background: B.A. Religious Studies and Communications, Hiram College Student status: 3rd-year, M.Div. program SVS Jurisdiction: Self-Administered Antiochian Orthodox Christian Archdiocese of North America (AOACNA)

Ordination Holy Diaconate: 11 July 2009, St. Luke the Evangelist Mission, Solon, Ohio, by His Grace Mark, bishop of the Diocese of Toledo (AOACNA)

Ordination Holy Priesthood: Currently a deacon


Biographical note: Fr. Michael and his wife Jennifer, who is the Director for Development at the College of Mount St. Vincent in the Bronx, have been involved in the arts, museums, music, and special events in the New York Metro area, and the diversity of the region has helped them explore a wide variety of cultures. Fr. Michael also participated in the traveling Men’s Choir of the Seminary during his second year of studies.
FATHER LUCAS RICE

Educational and Professional Background: B.A., Georgetown College • Former Baptist pastor who later worked in the insurance industry
Student status: 3rd-year, M.Div. program SVS
Jurisdiction: Self-Ruiled Antiochian Orthodox Christian Archdiocese of North America (AOCANA)
Ordination Holy Diaconate: 26 June 2009, St. George Chapel, St. Michael the Archangel Orthodox Church, Louisville, Kentucky, by His Grace Mark, bishop of the Diocese of Toledo (AOCANA)
Ordination Holy Priesthood: 23 May 2010, St. Nicholas Antiochian Orthodox Cathedral, Brockley, New York, by His Grace Basil, bishop of the Diocese of Wichita and Mid-America (AOCANA)

DEACON MICHAEL SAKRAN

Educational and Professional Background: B.A. History and Religious Studies, University of Houston • Diploma in Orthodox Theology, St. Stephen's Course • U.S. Marine Corps 1998–2002 • Mortgage Loan Officer 2002–2005
Student status: 3rd-year, M.Div. program SVS
Jurisdiction: Self-Ruiled Antiochian Orthodox Christian Archdiocese of North America (AOCANA)
Ordination Holy Diaconate: 13 November 2009, St. George Orthodox Church, Houston, Texas, by His Grace Basil, bishop of the Diocese of Wichita and Mid-America (AOCANA)
Ordination Holy Priesthood: Currently a deacon (to be ordained to the Holy Priesthood 12 November 2010 at St. George Orthodox Church in Houston, Texas by Bishop Basil)

FATHER DANIEL TALLEY

Educational and Professional Background: B.S. in Ornamental Horticulture and Landscape Design, University of Tennessee, Knoxville • Horticulturist in public and private sector for over 10 years
Student status: Graduate 2010, M.Div. program SVS
Jurisdiction: Antiochian Orthodox Christian Archdiocese of North America (AOCANA)
Ordination Holy Diaconate: 31 January 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, priate of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: 25 March 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, priate of the Orthodox Church in America (OCA)
Current church service: Rector, St. Tikhon Orthodox Mission, Chattanooga, Tennessee

FATHER IGNIATIUS WARREN

Educational and Professional Background: Bachelor’s of Music Education, Wichita State University • taught elementary and middle school music in Wichita, Kansas; served as a musician in the United States Army Reserve
Student status: 3rd-year M.Div. program
Jurisdiction: Antiochian Orthodox Christian Archdiocese of North America (AOCANA)
Ordination Holy Diaconate: 14 June 2009, St. George Cathedral, Wichita, Kansas, by His Grace Basil, bishop of Wichita and Mid-America (AOCANA)
Ordination Holy Priesthood: 27 June 2010, St. George Cathedral, Wichita, Kansas, by His Grace Basil, bishop of Wichita and Mid-America (AOCANA)
Current church service: Seminarian parish placement, St. George Antiochian Church, Danbury, Connecticut

FATHER THEOPHAN WHITFIELD

Educational and Professional Background: B.A. in Philosophy, Princeton University, M.A. and M.Phil. in Philosophy Columbia University • Teacher of philosophy, history of science, and mathematics at the university and high school level in New York City and Connecticut for 10 years
Student status: Graduate 2010, M.Div. program SVS
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 30 January 2009, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Beatitude Jonah, priate of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: 8 September 2009, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Beatitude Jonah, priate of the Orthodox Church in America (OCA)

MONK KILIAN

Educational and Professional Background: B.A. in Classics, German Studies, and Sandert McGill University, Montreal, Canada
Student status: 3rd-year, M.Div. program SVS
Jurisdiction: Orthodox Church in America (OCA)
Monastic tenure into the Lesser Schema: 25 March 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, priate of the Orthodox Church in America (OCA)
Current church service: Seminarian parish placement at Christ the Savior Church, Paramus, New Jersey

Current church service: Rector, St. Nicholas Church, Salem, Massachusetts

Biographical note: After college, Fr. Theophan attended a Protestant seminary as a Southern Baptist. After one year, he felt God’s call to delay ordained ministry and, instead, to pursue a secular academic career. Fifteen years later—now an Orthodox Christian with a wife and three daughters—Fr. Theophan enrolled at St. Vladimir’s in response to his conviction that Christ was renewing the call for him to serve his Church as pastor and teacher. He and his wife, Mat. Marina, also a teacher, have three daughters: Ayame, Miya, and Eimi.

Current church service: Seminarian parish placement at St. Nicholas Antiochian Orthodox Cathedral, Brooklyn, New York

Biographical note: Father Kilian entered the Monastery of St. John of San Francisco in Mantol, California in 2004. Following his ordination, he was sent to study at St. Vladimir’s to prepare for serving the broader context of the Orthodox Church. Now a member of the nascent Holy Trinity Brotherhood under His Beatitude Metropolitan Jonah, Father Kilian has studied the Central Alaskan Yup’ik language, and he began his studies this past summer in the Tinglit (Tlingit) tongue with the aim of following the missionary footsteps of Sis. Herman and Innocent and serving the native peoples of Alaska after graduation. Father Kilian worked as a summer parish assistant and studied the Tinglit language and culture immersion at St. Nicholas Church, Juneau (Dlaat’k’ Hoon in Tinglit), Alaska.

Biographical note: Fr. Daniel is married to Mat. Catherine (Nancy), and they have two children, Ephraim and Amelia. The family has many interests including, gardening, whitewater kayaking, canoeing, agriculture, hiking, and field botany. Fr. Daniel and Mat. Catherine are professional gardeners by trade. By God’s grace, Fr. Daniel has returned to his home parish in Chattanooga, Tennessee.

Biographical note: Fr. Ivanangka was born in Fairbanks, Alaska. After graduating from high school, he entered the Orthodox Church in America (OCA) and is a member of the Seminary Octet. He also conducted a homiletics course at St. Herman Seminary in Kodiak, Alaska spring semester 2010. He and his wife, Kh. Nicole, who also sings in the chapel choir, began their third year at St. Vladimir’s this fall.

Biographical note: Fr. Lucas is active in children’s education, both on campus with the Church School and at his parish assignment. In the seminary chapel, he is active in the Men’s, Mixed, and Byzantine choirs and is a member of the Seminary Octet. He also conducted a homiletics course at St. Herman Seminary in Kodiak, Alaska spring semester 2010. He and his wife, Kh. Nicole, who also sings in the chapel choir, began their third year at St. Vladimir’s this fall.

Biographical note: Fr. Stephen was educated at the Eastern Orthodox Seminary in Joy of All Who Sorrow, Connellsville, Pennsylvania. He was a Methodist pastor for 15 years before entering into the Orthodox Church in America. He is active in the Men’s, Mixed, and Byzantine choirs and is a member of the Seminary Octet. Fr. Stephen conducted a homiletics course at St. Herman Seminary in Kodiak, Alaska spring semester 2010. The family has many interests including, gardening, whitewater kayaking, canoeing, agriculture, hiking, and field botany. Fr. Stephen and Mat. Catherine are professional gardeners by trade. By God’s grace, Fr. Stephen has returned to his home parish in Chattanooga, Tennessee.

Biographical note: For one year, he felt God’s call to delay ordained ministry and, instead, to pursue a secular academic career. Fifteen years later—now an Orthodox Christian with a wife and three daughters—Fr. Stephen enrolled at St. Vladimir’s in response to his conviction that Christ was renewing the call for him to serve his Church as pastor and teacher. He and his wife, Mat. Marina, also a teacher, have three daughters: Ayame, Miya, and Eimi.

Theologian and Teacher of philosophy, history of science, and mathematics at the university and high school level in New York City and Connecticut for 10 years.
The student body was a striking ethnic and intellectual mixture. Recently discharged American soldiers on the GI Bill, refugees from all over Orthodox Europe, Japanese, Arab foreign and domestic, the in-converted converts, and even a few Greeks. I remember a class with one Arab student, a Russian from St. Vladimir’s Seminary Press, 1988

When Fr. Paul Schnelch, retired SVOTS faculty member, wrote this description of the heterogeneous student body at St. Vladimir’s Seminary in the 1950s, he could as well have been describing the current student body. Students at St. Vladimir’s move the mosaic of Orthodox Christian communities in North America and globally, representing at least seven jurisdictional traditions to the current Ortodox Orthodox churches.

There are an estimated 223–300 million Christians in the Orthodox Church worldwide. The majority of them reside within Russia, Eastern Europe, the Balkans, and the Middle East. And about 2 million reside in North America. Students come from approximately 60 million believers within the Orthodox Christian world and the Greek, Armenian, Coptic, Ethiopian, Eritrean, and Malankara Syrian Orthodox Churches and the Armenian Apostolic Church. Although the Eastern Orthodox and Orthodox churches are not in communion with each other, our students from both faith communities are in dialogue in the classrooms and in casual conversations on our campus. They build harmonious friendships that may lead to future formal dialogue and unity.

In short, our students epitomize a mosaic of Orthodox and Oriental Christian believers in the world, equipped with personal characteristics that will distinguish their future ministries. They embody a jumble of individual characteristics that may lead to future formal dialogue and unity.

In short, our students epitomize a mosaic of Orthodox and Oriental Christian believers in the world, equipped with personal characteristics that will distinguish their future ministries.

An Orthodox theological education is far more encompassing and far more demanding than that offered in a typical institution of higher learning. At St. Vladimir’s, faculty, staff, and students alike are challenged to respect and value each member of our richly diverse community as a unique human person, created in the image and likeness of God. They are challenged to love not just humanity in general but all those flesh-and-blood sisters and brothers whom they meet in daily life, with all their strengths and weaknesses, with all their idiosyncrasies, with all their sometimes hidden charm.

The rich diversity of our community—men and women studying in various programs, coming from many continents, with a wide range of experiences and interests, talents, and goals—places unique demands on us all. It also offers us unique opportunities for Christian growth.

While embracing (and enjoying) this diversity, our academic programs seek to form all of our students in three areas.

Serious academic study: To teach, to study, effectively communicate the gospel, and effectively transmit a substantial knowledge of content as well as analytical skills to understand and convey that content.

Service and ministry to others: Parish placements, other forms of field education, and community service assignments offer students the opportunity to develop the virtues of humility, patience, kindness, and self-control. One recent graduate, in his valedictory address, remarked with appreciation that he had learned as much working on the breakfast crew as he had in his classes.

Prayer: We are all familiar with the maxim of the Desert Fathers: “The theologian is one who prays, and the one who prays is a theologian.”

Whether personal or corporate, prayer means joining ourselves to Christ’s prayer, to the Church’s prayer. Hence, at the seminary, the focal point of our life of prayer is communal worship in our Church, following the Church’s daily and annual liturgical cycles.

Dr. John Barnet

Associate Dean for Academic Affairs

goals of theological education

Our Student Body... A Striking Ethnic and Intellectual Mixture

St. Vladimir’s Seminary has become a challenge as a school to foster the openness of the Church. The seminary faculty has designed the various programs to reach beyond jurisdictional boundaries, allowing the students to learn the GCA, Antiochian, Serbian, Greek, and Russian traditions. Thus, when the priest down the street invites a St. Vladimir’s graduate to consecrate, he will be at home, and reflect the unity of our faith. Likewise, living in community with Indian Orthodox students helps create the bridge to reunion between the two churches.

St. Augustine and Cyprian, in the theological battles of their day, noted that the Lord said, “I am truth,” not “I am custom.” These holy men underscored that while the churches have varied traditions, the underlying message is the same: The Word became flesh, died for the sins of mankind, and has risen from the dead. Yet, custom can so easily prevail, locking us into a static religion rather than a living, dynamic faith.

To a disciple, John the Dafatel said, “If a disciple is a young sheep, run up to heaven with his own sheep, his foot and pull him back down.” When we refrain from seeking advice, when we refrain from questioning our own preconceptions, we run the risk of clinging to custom and self-control, rather than truth, losing ourselves, even if we appear successful.
Our students depend heavily on financial support from scholarships to fund their studies. St. Vladimir's is privileged to have several scholarships designated and funded by generous benefactors who want to help needy and gifted students. In 2010, two new need-based scholarships, The Malankara Orthodox Scholarship Fund, established in 2006 for entering and returning students, granting six (6) awards (up to 75% of tuition) in the M.Div. program and preparing for ordination. The Kuhudic / Dranichak Scholarship Fund, established in 1995 by Mr. Alex Machaske and friends to assist students studying liturgical music and for programs to achieve the theory and practice of liturgical music within the Orthodox Church.

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The Zeren Milovich Scholarship Fund, established in 1980 by St. Vladimir’s Theological Foundation in honor of its first president, an alumnus of the Seminary, and who served for many years on its Board of Trustees.

The Rev. Father Andrew Nasir 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.

The Protospytfer Father George Niccoloff Memorial Scholarship Fund, established in his memory by Popadka Niccoloff and her family in 1997 to assist men and women in the Orthodox Church in America who are studying at St. Vladimir’s Seminary.

The Lydia Sokol Petitch Scholarship Fund, established in 1985 by Lydia Sokol Petitch to give financial aid to any needy student.

The Protospytfer Joseph J. Plishby Memorial Scholarship Fund, established in 1983 in memory of Fr. Plishby, the first chancellor of the Orthodox Church in America, by his family, for annual awards to qualified theological students.

The Constantin C. Popoff Memorial Scholarship Fund, established in gratitude to the late Constantin C. Popoff for his many contributions to the Seminary’s activities, for assistance to any student in need.

The Very Rev. Constantine V. Pishch and Family and Professor Nicholas Glodekovsky Memorial Scholarship Fund, established in memory of The Very Rev. Constantine Pishch, missionar- y priest in America, by his son Constantine Popoff of Seattle, to be awarded to worthy stu- dents of the Seminary. The fund is also in memory of Professor Nicholas Glodekovsky, who inspired Fr. Constantine’s missionary activities.

The Peter Jr. and Michael Ruzila Memorial Scholarship Fund, established in 1965 in memory of the late Peter Ruzila, Jr. by his parents to assist any student in need. In 1999, Michael was added to the name of the fund.

The SVS Memorial Scholarship Fund, established in 2005 as a permanent endowment fund to provide scholarship aid to qualified seminarians. Donors desiring to give toward endowed scholarships in amounts less than the determined minimum for named endowments can give to this general memorial fund and have their loved ones (and themselves, in the case of bequests) re- membered in prayer at the Seminary in perpetuity.

The St. Anthony the Great Scholarship Fund, established in 2010 for entering and returning stu- dents, granting three (3) Awards (up to 100% of tu- ition in grant and work-study) to Eastern Orthodox men and women of monastic rank, philosophers who demonstrate need, strong academic performance, and promise of significant service to the Church. Priority is given to men and women who are enrolled in the M.Div. program and preparing for ordination.

The St. Syrovon 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.

The St. Sava of Serbia Scholarship Fund, established in 2010, is composed of several indi- vidual scholarship funds set aside for students of Serbian descent. Three (3) Awards will be pre- sented to entering and returning students (up to 100% of tuition, books, and room/board of a sin- gle student). Awarded to Orthodox men and women of Serbian descent 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. pro- gram and preparing for ordination.

The Father Vladimir Sakevich Memorial Scholarship Fund, established in memory of Fr. Vladimir to help needy students studying for the Orthodox priesthood.

The Dr. George Constantine Scholl Memorial Scholarship Fund, established in 1987 by family, friends and co-parishioners of St. Luke’s Church, Garden Grove, California, in beloved memory of a faithful Orthodox who believed in theological edu- cation for a pan-Orthodox Church, to assist any student in need.


The Mary Skive Memorial Scholarship Fund, established in 1986 by the Skive family in memory of their sister Mary, a devoted member of the Ortho- dox Church. Distributions are allocated in equal shares to St. Vladimir’s Seminary and St. Tikhon’s Seminary to students studying for the priesthood.

The Father Dragoljub Sukich Memorial Scholar- ship Fund, established in 1995 by the family and friends of Fr. Dragoljub Sukich, an alumnus of the Seminary, to assist needy students.

The Agatha and Martin J. Sokol Memorial Schol- arship Fund, established in 1981 by Lydia Sokol Petitch in memory of her parents to assist any needy student.

The Nicholas M. Sokol Memorial Scholarship Fund, established in 1981 by Lydia Sokol Petitch in memory of her late brother, Nicholas Sokol, to assist any needy student.


The Michael P. and Stella Sopchak Theological Scholarship Fund, established in 1995 by Mr. and Mrs. Sopchak to assist any student in need.

The Bishop Nicholai Velimirovich Serbian Scholarship Fund, established in 1990 as a trib- ute to the late Bishop Nicholas, a close friend of St. Vladimir’s Seminary, to assist any Serbian students in their theological studies at St. Vladimir’s Seminary. (NOTE: This fund feeds the St. Sava of Serbia Scholarship Fund, also listed.)

The Father John and Philip Yacos Memorial Scholarship Fund, established in 1986 by Mi- tushka Helen Yacos in memory of her beloved husband and son to assist any student in need.

Archbishop Kyriil (Yonchev) Theological Scholarship Fund, established in 1995 by Mr. and Mrs. Yonchev, archbishop of Pittsburgh and Western Pennsylvania and the Bulgarian Diocese of Toledo, Orthodox Church in America (OCA), to support theological education and especially to aid students preparing for priesthood in the OCA.

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.

The Mitchell and Violet Zunich Scholarship Fund, established in 1995 by Mr. and Mrs. Mitchell Zunich, to assist needy Serbian students and others in their theological studies at St. Vladimir’s Seminary. (NOTE: This fund feeds the St. Sava of Serbia Scholarship Fund, also listed.)

The St. Sava of Serbia Scholarship Fund, established in 1981 by Lydia Sokol Petitch for scholarships for students in training at the Seminary.

The Trinity Retreat Center at Escot Farm Schol- arship Fund, established in 1999 by Dr. Scott and Mrs. Edith Halvorsen to support students in need studying at St. Vladimir’s Seminary.

The Very Rev. Alexander A. Vasilikho Memorial Scholarship Fund, established in 1980 by the pas- tor, church council, and parishioners of St. Nicholas Church, Middletown, Pennsylvania, in memory of their former pastor, Fr. Alexander A. Vasilikho, to assist any student in need.

Scholarships for Seminarians

ANNUAL COST OF A SEMINARY EDUCATION

Annual Cost of Education for One Seminarian, Based on the FY2011 Budget

Figures based on full-time equivalent students (“FTEs”) in 2011

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<thead>
<tr>
<th>Category</th>
<th>Amount</th>
<th>Percentage</th>
</tr>
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<tbody>
<tr>
<td>Academic Services</td>
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<td>Operations &amp; Plant Maintenance</td>
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<td>Academic Support</td>
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<tr>
<td>Total Annual Cost of Educating One Seminarian</td>
<td>$36,330</td>
<td>100%</td>
</tr>
<tr>
<td>Annual Tuition</td>
<td>$10,500</td>
<td>29%</td>
</tr>
<tr>
<td>Annual Shortfall</td>
<td>$25,830</td>
<td>71%</td>
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<th>Category</th>
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<tr>
<td>TECHNOLOGY</td>
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</tr>
<tr>
<td>ADVANCEMENT &amp; COMMUNICATIONS</td>
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<td>Debt Service</td>
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<td>General Administrative</td>
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</table>

16 ST. VLADIMIR’S ORTHODOX THEOLOGICAL SEMINARY
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NEWLY FORMED COUNCIL STRENGTHENS STUDENT LIFE

BY SEMINARIAN AARON OLIVER

The SVOTS Student Council was formed at the Spring 2010 general student meeting, to strengthen student participation in campus life and to facilitate communication among all aspects of the seminary community. The Associate Dean for Student Affairs is the advisor for the Student Council, and also acts as liaison between the Student Council and the Faculty Council.

The Student Council especially encourages outreach beyond the seminary community through designated projects, charities, and causes. Members of the council view themselves as playing a role in accomplishing the goals of the SVOTS 2010 Strategic Plan: enhancing the formation of seminarians for serving the Church, improving the scope and effectiveness of SVOTS outreach—including recruiting, and enhancing SVOTS resources to provide better service. As the new council engages in its multi-faceted work, members simultaneously are developing relationships with the Faculty Council, Alumni Board, and Board of Trustees in order to bring their vision to reality. Two other student organizations at the seminary, Inter-Seminary Dialogue (ISD) and Orthodox Inter-Seminary Movement (OISM), are under the umbrella of the Student Council as well.

Two representatives from each class are elected by the student body to be a part of the council. Current representatives are: second-year students Sarah Johnson and Andrew Boyd, and third-year students Dr. John Flizer and Aaron Oliver.

SVOTS Seminarian Elected President of Orthodox Inter-Seminary Movement

Fr. Kilian (Speaker), third-year student at St. Vladimir’s, has adopted the Pauline phrase, “There is neither Jew nor Greek…” (Gal 3:28) to his new role as President of the Orthodox Inter-Seminary Movement (OISM). “There is neither ‘Slav nor Greek,’” he reflects. “This is what we seminarians learn as we interact with each other and learn about each other’s liturgical and cultural traditions.”

Having participated in the group for the past three years, Fr. Kilian was elected President at the Spring 2010 meeting of the society. “Being president means that I will interface with student representatives from all of the member seminaries: Holy Cross in Boston; Holy Trinity in Jordanville, New York; St. Tikhon’s in South Canaan, Pennsylvania; St. Herman’s in Kidakusk, Alaska; Christ the Saviour, Johnston, Pennsylvania; and our own St. Vladimir’s.”

“I also will oversee and arrange things for our meeting each semester. Each member school of OISM takes a turn hosting the other seminaries, providing an opportunity for fellowship and for learning about each other’s traditions and histories.”

The Fall 2010 OISM meeting was hosted by Christ the Saviour Seminary in Johnston, Pennsylvania, over the weekend of September 24-26. Metropolitan Nicholas, primate of the American Carpatho-Russian Orthodox Archdiocese of the U.S.A., was among several other speakers who shared the Carpatho-Russian traditions practiced at Christ the Saviour with OISM members.

Besides SVOTS Seminarian Fr. Kilian, second-year Seminarian Logan Johnson is a student representative to the OISM Board, and about 5–10 other students from SVOTS participate annually in the society. The Board is especially deducing its efforts to pooling resources so that one student from St. Herman Seminary in Alaska can attend the full meeting each semester.

“OISM is for everyone,” said Fr. Kilian. “I am encouraging married students and female students to attend our meetings.”

SVOTS PROJECT WISH LIST FY2011

Donations may be sponsored by an individual, parish, or lay organization, or a group of friends. For further information on any of these projects contact Fr. Chad Hatfield, 914-961-8313 EXT 339, hatfield@svots.edu or Mr. Theodore Bazil, EXT 329, ted@svots.edu in our Office of Institutional Advancement.

THANK YOU!

Last year, a number of our donors responded to our published FY2010 Wish List, which earmarked gifts against needed projects. We received, with much gratitude, the following donations: $25,000, replacement of outside doors and facade, Three Hierarchs Chapel (completed with installation of new research); $10,000, installation of new energy efficient boiler and controls, North Dorm (partially completed); $10,000, funding of full one-year student scholarship, and $96,000 in donations for earmarked scholarships for several other students; $7,000, installation of high-grade commercial carpeting and pad of each of two floors North Dorm (completed); $5,000, the 27th Father Alexander Schmemann Memorial Lecture, public outreach (completed); $3,000, creation of three additional married student suites, North Dorm (completed), $300 planting of one deciduous, conifer, or specimen memorial trees, in honor of loved ones, campuswide (partially completed, with 19 trees planted).

CURRENT WISH LIST

With full enrollment and an aging campus consisting of 12 acres and 18 buildings, our needs are still great. St. Vladimir’s Seminary is committed to protect the health and safety of our students and to fund programs that enrich student life. Your donations will greatly improve the quality of campus life and insure that the work of the Seminary will continue to prosper. Please be assured that your gift will be appropriately earmarked to match your interest in one or more of the following projects.

We especially welcome gifts to pay down the mortgage on our Lakeside Married Student Housing; future mortgage payment will be: $487,980 in FY11; $518,739 in FY12; and $5,550,071 in FY13.

To receive a copy of any of the illustrated detailed brochures, contact advancement@svots.edu.

DONATIONS AVAILABLE CONTRIBUTION AMOUNT PROJECT DESCRIPTION TARGET AREA

UNLIMITED $500 to $26,000 for a naming opportunity Payment for 7-passenger minivan Administration, Faculty, Staff, & Student Transportation Seminarians (see our Scholarship categories pp. 15–16)

UNLIMITED $500 to $10,000 Scholarships Seminarians (see our Scholarship categories pp. 15–16)

UNLIMITED $500 to $75,000 for a naming opportunity Apartment in Lakeside Housing Married Seminarians

UNLIMITED $500, to $10,000 for a naming opportunity Underwriting of book publication SVS Press, The Collected Sermons of Father Alexander Schmemann (2 vols)

UNLIMITED $500 to unlimited Capital Improvements Aging Campus Buildings
GIVING OPPORTUNITIES AT ST. VLADIMIR’S SEMINARY

Many giving opportunities are available to support the Seminary. Our donor base is comprised of numerous constituencies: individuals, churches, societies, and organizations, as well as foundations and corporations.

MAJOR VARIOUS OF SUPPORT INCLUDE:

- **The Annual Fund**: as the principal source for sustaining the annual budget and providing unrestricted and restricted revenue for seminary operations. Many of our constituencies pledge an annual amount and contribute on an annual, semi-annual, or monthly basis.

- **Special Appeals**: provide a significant portion of the annual operating revenue. Our donors receive appeals for Orthodox Education Day, Christmas and Pascha, Student Scholarships, and other earmarked appeals.

- **Major Gift Programs**: pay down the institutional debt on our Lakeside Married Student Housing project, refresh our Student Scholarship funds, support SVTS Press publication projects, and improve our campus facilities. These gifts are restricted to the programs and represent significant contributions that advance the financial health and operations of the Seminary.

- **Planned Gifts**: provide opportunities for donors to make gifts from their current income, or from the assets of their estate. They represent gift intentions made during a donor’s lifetime, with principal benefits accruing in the future or at the time of the donor’s death. Planned gifts include a large range of opportunities.

- **Types of Gifts**: that the Seminary can receive as either restricted or unrestricted gifts within the above categories include cash, appreciated securities, real estate, personal property, retirement assets (IRA and 401Ks), life insurance beneficiary designations, gifts of services, oil, gas, or mineral rights, remainder interests in property, charitable gift annuities, charitable remainder trusts, and lead trusts.

For further information on any of these gift opportunities and to obtain the Seminary’s policy/procedures and regulations regarding gift giving, please contact our Associate Chancellor for Advancement, Mr. Theodore Bazil, CFRM, advancement@svots.edu, or 914-961-8313 Ext 329.

BISHOP BASIL PROGRAM IN BYZANTINE LITURGICAL MUSIC

This newly established program in honor of Bishop Basil’s work in the field of Byzantine Liturgical Music will ensure that the heritage of teaching Byzantine music not only continues at St. Vladimir’s but also evolves. When the $2M program is fully funded, a full-time faculty member with a terminal degree in musicology and expertise in Byzantine and Post-Byzantine chant and Hymnography will instruct all seminarians—not just those connected with churches of Middle Eastern or Greek background—in Byzantine music.

To become a partner in this program, please contact Theodore Bazil, CFRM, at tbazil@svots.edu or 914-961-8313 Ext 329.

ADVANCEMENT TEAM

ARCHDEACON CHAD WATSON* | Chancellor & CEO

ARCHDEACON JOHN DREI | Associate Chancellor for Advancement

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DESIGN: Konstantina Sokoloff/diagnosis.cc

WWW.SVOTS.EDU THIS ANNUAL REPORT WAS PRINTED ON 30% POST-CONSUMER, RECYCLED PAPER.

IN GRATEFUL MEMORY OF OUR DEPARTED BROTHERS AND SISTERS IN OUR LORD JESUS CHRIST WHO REMEMBERED ST. VLADIMIR’S SEMINARY WITH A CHARITABLE REQUEST:

The Board of Trustees established the Father Alexander Schmemann Legacy Society in 2008, in grateful memory of the former SVOTS dean’s myriad contributions to the Orthodox Church and for bequeathing his vision for theological education to the Seminary. Those who have remembered, and will remember, St. Vladimir’s by including a charitable gift in their estate plans comprise this society.

WITH GRATITUDE FOR OUR LIVING BROTHERS AND SISTERS WHO HAVE REMEMBERED ST. VLADIMIR’S SEMINARY WITH A PLANNED GIFT:

Margarita Braren
Michael F. and Darla Brooks
Mary A. Burton
The Rev. Philip and Mrs. Peter Diakonich
Mary A. Dix
The Right Rev. Paul Doyle
Dr. Frank and Eliza Doshi
Mary H. Ely

*Although we have made every attempt to list all the donors of the planned gifts and bequests already established, we apologizes for any omissions, and we ask that you contact Mr. Bazil, CFRM, Associate Chancellor for Advancement, with any corrections to our records. advancement@svots.edu or 914-961-8313 Ext 329.
The seminary’s beautiful, wooded 12-acre campus boasts a lake, waterfall, and stream. Fish, rabbits, snapping turtles, opossums, geese, and cranes abound. Wild ducks enjoy the more cultivated Koi pond in the Boich Family Courtyard bordering the library and chapel.

Metropolitan Jonah, primate of the Orthodox Church in America and SVOTS alumnus (’85, ’88), reminisces about his own seminary experience and speaks about the importance of inward spiritual transformation, as he addresses 27 incoming students at their orientation.

At Orthodox Education Day 2009, the seminary library hosted a special exhibit on iconography entitled “The Image of Creation,” with the help of a grant awarded by the American Theological Library Association. Alumnus (’79) Nicholas Nagorny enjoys the exhibit.

Children of seminarians participate in a host of local activities. Elouise Mitchell Levine, a member of the Boy Scouts of America’s St. Eugene’s Pack 25 in Yonkers, receives his Chi-Rho emblem as his pack leader, Donna Ragusa, looks on and Archpriest Steven Belonick, of the seminary’s Three Hierarchs Chapel, pins on the badge.

Maria, daughter of faculty member Fr. Alexander Rentel, delights in the St. Nicholas Day party held annually for the campus church school children. In FY10, children of seminarians and faculty housed on the seminary campus totaled 75!

Seminarians Daniel Talley and Justin Demoulin pick and pluck to entertain the campus community at a biennial talent show, held in the Metropolitan Philip Auditorium in the John G. Rangos Family Building—a great space for symposia, convocations, community dinners, and fun-filled activities.

Seminarian “Masha” Simakova prepares cuisine at the Russian food booth for the incoming crowds.

Children of seminarians participated in the annual “Orthodox Education Day” featuring ethnic food, fellowship, and educational workshops for the public. Here, seminarian “Masha” Simakova prepares cuisine for the incoming crowds.

Nineteen seminarians were ordained during FY10, beginning with Fr. Theophan Whitfield and Dn. Daniel Hickman, by the hand of Metropolitan Jonah, primate of the Orthodox Church in America, on the Feast of the Nativity of the Theotokos.

Our annual “Orthodox Education Day” features ethnic food, fellowship, and educational workshops for the public. Here, seminarian “Masha” Simakova prepares cuisine for the incoming crowds.
Thirty-seven people from SVOTS participated in the March for Life in Washington D.C.—the annual national pilgrimage marking and protesting the U.S. Supreme Court decision Roe v. Wade, which legalized abortion in the United States in 1973.

Dr. Rowan Williams, the Archbishop of Canterbury, presented the 27th annual Father Alexander Schmemann Memorial lecture, this past year titled “Theology and the Contemplative Calling: The Image of Humanity in the Philokalia” and received an honorary doctoral degree from seminary’s Board of Trustees at the event.

Nick Gregoriades, of the Church of Our Savior, Rye, N.Y., (right) was among the crowd that gathered on our campus to hear a captivating lecture by Dr. Weston W. Fields (left), executive director of the Dead Sea Scrolls Foundation.* Photo: Deborah Belonick

Fr. Joseph Huneycutt, priest of St. George Antiochian Orthodox Church, Houston, Texas, was a riveting retreat master for the Seminary’s annual public Lenten retreat, this year titled “Paschal Fire from Spiritual Ashes.” A podcast of his presentation may be found on Ancient Faith Radio: http://ancientfaith.com.

Ns. Grace Benjamin, Bishop of the Diocese of the West of the OCA and seminary alumnus ’82, proposes gourmet delicacies for a “Cook Off” Fundraiser to benefit married student campus housing. Celebrity judges declared him the winner over his worthy competitor, faculty member Fr. Alexander Rental.

Fr. Andrew Cuneo, Class of 2010, delivers the valedictory address at a glorious commencement. Twelve priests were among the class of 30 graduates, representing eight different Orthodox Christian jurisdictions. (Photo: Robert Lisak)
THE VERY REV. STEVEN J. BELONICK
Campus Chaplain
Father Steven Belonick has been in ordained ministry for thirty-one years and has spent the last ten of those years at St. Vladimir's Seminary, most recently as the Associate Dean for Student Affairs. He takes on a new ministry this March 2010.

THE REV. FATHER BENOBI BELONICK
Campus Chaplain
Father Belonick has been in ordained ministry for thirty-one years and has spent the last ten of those years at St. Vladimir's Seminary, most recently as the Associate Dean for Student Affairs. He takes on a new ministry this March 2010.

I’m delighted to join the academic staff at St. Vladimir’s remarks Father Wagschal. “Not only is St. Vladimir’s one of the world’s foremost Orthodox educational and research institutions, but it also has played a very significant role in my own formation as a Christian and a scholar. I’m very honored to be here.”

THE REV. REV. HIERO DEACON PHILIP
Chapel Choir Director
Hierodeacon Philip studied music at Westminster Choir College, Princeton, New Jersey. Having received his M.Div. from St. Tikhon’s Seminary in 2005, he taught for two years at St. Herman’s Seminary, in Kodiak, Alaska. He comes to St. Vladimir’s as a member of the Trinity Brotherhood, a group of monks who are spiritual children of Metropolitan Jonah, primate of the Orthodox Church in America (OCA). “Since childhood, liturgical music has been one of the greatest sources of my life. Because music has such a great capacity to shape people’s experience of the Church, I can only take up this new responsibility with a sense of my own inadequacy, trusting that the Holy Spirit will fill up what is wanting,” says Hierodeacon Philip.

MATUSHKA THEKLA HATFIELD
St. Juliana Society (Wives’ Group) Coordinator
Raided in the small mountain town of Evergreen, Colorado, Thekla Hatfield had a colorful period in her life as a studio musician and singer-pianist in a rock band, before settling down in marriage with Fr. Chad, our chancellor. She and her husband served as missionaries in South Africa before taking a parish in the United States. The moving story of her family’s conversion to Orthodox Christianity appears in her article “Windows to Heaven” in the volume Our Hearts, True Home (Coniliar Press, 1996).

Gifted in both the fields of art and music, Mat. Thelka offers much to the seminary community. However, she especially will make use of her thirty-plus years of parish and missionary experience to help our seminary wives prepare for future ministry. Mat. Thelka oversees the “St. Juliana Society,” a campus program tailored especially to the needs of the wives of our seminarians.

THE REV. GREGORY HATRAK
SVS Bookstore and Operations Manager
Dr. Gregory Hatra joins the seminary staff after spending many years working for both St. Tikhon’s Seminary, from which he graduated in 1994, and the Diocese of Eastern Pennsylvania (OCA). In 2008 he married his wife, Robin, a 2007 alumnus of SVOTS, and relocated to the New York area, joining our campus community. He was ordained to the deaconate in September 2010, and serves regularly in our seminary chapel.

“Working for St. Vladimir’s Seminary Press and Bookstore is an extremely fulfilling vocation,” he says. “It allows me to observe the development of future church workers at the Seminary, as well as offering me the opportunity to help put books into the hands of those seeking to further their knowledge of the Orthodox Church.”

THE REV. JASON FOSTER
Annual Gifts Officer
Father Jason Foster, who begins his second year as Annual Gifts Officer in our Advancement Office, has a strong background in accounting, finance, fundraising, and pastoral work before being called to St. Vladimir’s. The native Louisianan—once a bishop-miss —now an ordained priest—is as signed to our seminary chapel. Fr. Jason speaks often of the privilege of participating in the liturgical life that Orthodoxy Christians offers, and, he is working on a doctoral degree, about the history and place of the surcords in the Eucharistic prayers, under the direction of Dr. Andrew Louth at Durham University, United Kingdom.

Ever since the seminary community helped unfold his family’s possessi ons through their moving van, Fr. Jason has been struck by the community spirit on campus. He and his gracious wife, Ashley, have added to the camaraderie by often entertaining seminarians in their and their families, and by forming running and exercise groups that encourage campus staff, faculty, and students to stay fit. “We offer our hospitality and friendship to the community,” he says, “but the community and the liturgical life here really enrich us far more, and we’re so grateful to be part of the campus and school.” (Read more about Fr. Jason in the “Ordinaries” section of our Annual Report, pp. 10-13.)

THE VERY REV. D AVID M E ZYNSKI
Associate Dean for Student Affairs
Father David Mezynski studied English at Calvin College, Grand Rapids, Michigan. Having received his M.Div. from St. Tikhon’s Seminary in 2005, he worked there both as Assistant to the Dean and also as Director of Student Affairs until 2009, when he accepted a dual position as St. Vladimir’s as an assistant in the seminary library and as an assistant to the Associate Dean for Student Affairs. He was appointed Associate Dean for Student Affairs July 1, 2010, and is currently working on his Ph.D. dissertation at Fordham University.

“What I really appreciate about St. Vladimir’s is the communal sense of belonging and community that exists here,” he says.

within a structure and organization that attempts to encourage people to grow; to lift each other up,” notes Fr. David. “This engenders real formation, real development. Through their lives in the chapel and classroom, our men and women seminarians are theologically formed so that they might acquire the Orthodox ethos of humility, prayer, and consensus and thus be fully prepared to go out into the vineyard to do the Lord’s work.”

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When our Lord said, “I am the Vine, you are the branches; if you remain in me and I in you, you will bear much fruit,” (John 15:5), he spoke of a shared relationship. He is the Source of our life and work, and he expects fruit to blossom forth from us servants.

This section of The SVS Vine honors our alumnae, trustees, and supporters whose lives are entwined with our Lord’s, and whose ministries are entwined with St. Vladimir’s Seminary. These friends recall how the Seminary has positively influenced their lives, while the Seminary recollects with gratitude the contributions they have made to our school.

Within these profiles vivid memories of our former deans, such as Fr. Alexander Schmemann and John Meyendorff, come to fore, as hope in a new generation of administrators, trustees, faculty, and students emerges. Throughout, the Source, Jesus Christ, shines, as the One who guides the path of each faithful believer.
His Beatitude Metropolitan Constantine (Tsoukalas) (1900-1966)

Reverting back to the days when St. Vladimir’s Seminary was located in Upper Manhattan, Mitropoli-Int-Greek-Catholic, known then, we seminarians were divided in a large apartment building, on separate floors—2, 4, and 6. I shared apartment 6C, as we encouraged her, with Tom Hopko and Paul Zi-...
his Grace bishop melchisedech 1960 (mr.)

his Grace Bishop melchisedech lived through the industrial revolution in Russia. during his presidency in Europe he was able to travel to various places, such as the Exarchate Patriarchates and the Metropolitan of Rome, and meet such personages as Metropolitan-emissaries Trimouns of blessed memory, all of whom impressed on him the breadth and depth of influence of the Saint Vlasiian. there is simply no place in the orthodox world which has not been touched somehow by this man, he remarks.

on April 2, 2009, he was elected bishop of Pittsburgh and Western Pennsylvania. he returned to the united states and was consecrated on June 27, 2009.

attorneyane king bedi beri teske

anne van den berg was born in New Haven, Connecticut. she and her husband, judge raymond van den berg, the parish delegate, raised their children, Matthew, 23, and Marie, 21.

In 1983, he entered St. Vladimir’s Seminary, November 21, 1985 , by his Bishop Metropolitan Thaddaeos. in 1986 he was tonsured to the Great Schema, and given the name Michael, in honor of the great father, st. Michael archangel. in 2008, he was ordained to the rank of Spiritual father. in 2008, he was awarded the degree of Doctor of Theology in orthodox Church.

In the fall of 1986, fr. thomas was appointed Instructor of Dogmatic Theology at St. Tikhon’s Seminary. during his term at St. Tikhon’s, he served as a chaplain at the Holy Myronov Monastery in Englewood, New York. it was at this time that he met the monastics with whom he would later found Eighth day Books.

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SVOTS counts 40 hierarchs, more than 900 priests and deacons, and more than 900 lay persons (both women and men) among its alumni. Among the hierarchy are one patriarch, archbishops and bishops, and several metropolitans.

More than 150 bishops, priests, and deacons in the Antiochian Orthodox Christian Archdiocese of North America (AOCANA) are SVOTS alumni.

Four current Orthodox patriarchs worldwide have received honorary doctoral degrees from St. Vladimir’s.

The majority of alumni graduating from the Master of Divinity program at St. Vladimir’s are ordained to the Holy Priesthood.

GOVERNANCE

The Seminary’s Board of Trustees is made up of bishops, clergy, and laity from several Eastern Orthodox jurisdictions and from the Oriental Orthodox churches.

Metropolitan Jonah, primate of the Orthodox Church in America, is the President and Chair of the Seminary’s Board of Trustees; Metropolitan Philip, head of the Self-Ruled Antiochian Orthodox Archdiocese of North America, is the Vice President and Vice Chair of the Seminary’s Board of Trustees.

St. Vladimir’s is incorporated in the State of New York as a non-profit organization, in accordance with section 501 (c)(3) of the Internal Revenue Code of the United States.

St. Vladimir’s Orthodox Theological Seminary (SVOTS), founded in 1938, is a graduate professional school chartered and approved by the Board of Regents for and on behalf of the Education Department of the State of New York.

SEMINARY, STUDENTS, FACULTY

SVOTS, located in the New York Metro area, is near Orthodox Christian archdiocesan centers and to the largest concentration of Orthodox Christians in the United States.

St. Vladimir’s seminarians are expected to undertake the task of the Fathers of the Church, viewing everything in the light of Jesus Christ and His gospel, as proclaimed by the Apostles, according to holy Scripture.”—The Very Rev. John Behr, Dean

SVOTS offers the M.Div., M.A., and Th.M. degrees and has been a fully accredited member of the Association of Theological Schools in the United States and Canada (ATS) since 1973.

St. Vladimir’s interacts with other seminaries under the auspices of both the Eastern and Oriental Orthodox churches, i.e., Holy Cross and St. Nersess; and participates in the Orthodox Inter-Seminary Movement (OISM) and the New York Metro Inter-Seminary Dialogue. We have alumni serving at St. Herman’s, St. Tikhon’s, Holy Trinity, and St. Sergius seminaries.

Most full-time faculty members reside on campus, thus building community life and offering accessibility to students.

Currently, 79 students are enrolled at SVOTS. Students represent different Orthodox Church jurisdictions and come from many countries around the globe.

SVOTS provides dormitory facilities for single men and women, and 38 apartment units and suites for married students and their families.

Over the past five years, St. Vladimir’s Seminary has awarded an average of $263,000 annually in scholarship dollars to its students.

Annual tuition at SVOTS is $10,500 per year. Costs of room and board vary for single students and married families.

St. Vladimir’s faculty and students serve the Church by outreach to the faithful—presenting retreats, lectures, and seminars, and traveling as choral groups, to edify and uplift our brothers and sisters in Christ.

FINANCE

From 2002 to 2008, the OCA supplied SVOTS with an average donation of $27K annually, from national church appeals. However, since 2009, the national church no longer assists SVOTS or other seminaries within its jurisdiction with funding.

St. Vladimir’s began the practice of independent certified audits of its financial records in 1963; prior to that, all budgets were reviewed and approved by the members of the pan-Orthodox Board of Trustees.

The SVOTS endowment fund amounts to $11.8M, of which $9.5M is permanently restricted, and $2.3M is temporarily restricted. Of the remaining $200K available from the endowment for annual use, only 6% goes toward operating costs.

SVOTS, in its commitment to provide on-campus housing for married students, currently carries a $1.9M debt on the newly built Lakeside Student Apartments. Principal and interest payments on that debt are made possible by annual donations.

SVOTS is a founding member of the New York Area Theological Library Association (NYATLA), a member of the American Library Association (ALA) and American Theological Library Association (ATLA); the Online Public Access Catalog (OPAC) is available to the public.

The state-of-the-art technology of the library and Koha Integrated Library System assist researchers worldwide who are interested in the Orthodox Christian faith.

SVOTS has a spacious library that holds over 142,000 volumes and over 350 periodicals, and holds its holdings and consider its contents to be perhaps the finest collection of eastern Christian literature in the western hemisphere (second only to the Library of Congress, of course.)

SVS PRESS

SVOTS Press & Bookstore, a separate legal entity, publishes approximately 15 titles annually in hardcover and paperback. The press distributes millions of copies of books worldwide.

SVS Press has published more than 300 titles since its inception in 1968, and is currently the largest publisher of English-language materials on the Orthodox Christian faith: biblical studies, liturgical studies, paterics, church history, Christian biography, and Christian ethics. The press contributes approximately 9% annually to the Seminary’s operating budget, and our SVS Bookstore has distributed millions of copies of books worldwide.

ALUMNI

SVOTS counts 40 hierarchs, more than 900 priests and deacons, and more than 900 lay persons (both women and men) among its alumni. Among the hierarchy are one patriarch, archbishops and bishops, and several metropolitans.

More than 150 bishops, priests, and deacons in the Antiochian Orthodox Christian Archdiocese of North America (AOCANA) are SVOTS alumni.

The majority of alumni graduating from the Master of Divinity program at St. Vladimir’s are ordained to the Holy Priesthood.

FINANCE

From 2002 to 2008, the OCA supplied SVOTS with an average donation of $27K annually, from national church appeals. However, since 2009, the national church no longer assists SVOTS or other seminaries within its jurisdiction with funding.

St. Vladimir’s began the practice of independent certified audits of its financial records in 1963; prior to that, all budgets were reviewed and approved by the members of the pan-Orthodox Board of Trustees.

The SVOTS endowment fund amounts to $11.8M, of which $9.5M is permanently restricted, and $2.3M is temporarily restricted. Of the remaining $200K available from the endowment for annual use, only 6% goes toward operating costs.

SVOTS, in its commitment to provide on-campus housing for married students, currently carries a $1.9M debt on the newly built Lakeside Student Apartments. Principal and interest payments on that debt are made possible by annual donations.

SVOTS Press & Bookstore

SVOTS Press & Bookstore has distributed millions of copies of books worldwide.

Circle SVOTS Press & Bookstore and a growing number of other bookstores have selected our offerings of books and literature in the western hemisphere (second only to the Library of Congress, of course.)

SVOTS Press has published more than 300 titles since its inception in 1968, and is currently the largest publisher of English-language materials on the Orthodox Christian faith: biblical studies, liturgical studies, paterics, church history, Christian biography, and Christian ethics. The press contributes approximately 9% annually to the Seminary’s operating budget, and our SVS Bookstore has distributed millions of copies of books worldwide.

Quick Facts About St. Vladimir’s Orthodox Theological Seminary (SVOTS)
We are grateful to our friends and alumni who have given consistently to the Seminary for twenty or more years. These loyal members of the St. Vladimir’s Seminary Stewards Society are listed below.

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This past year has been an exciting one for the St. Vladimir’s Seminary Alumni Association. Following the approval of bylaws for the Association by the Seminary’s Board of Trustees, the alumni elected their own alumni board members for the first time in the recent history of the Seminary. The newly elected Alumni Board includes Fr. Theodore Paraskevopoulos, Fr. Paul Hodge, Fr. Abi Chacko, Matushka Michelle Jannakos, Gregory Abdalah, and Vitaly Permakov. These six new members join Matushka Valeria Zahniky, Matushka Alexandra Salchuck, and myself—all from the prior, “appointed” board. This coming year, we will be electing three new members for the Alumni Board as the terms of senior board members come to an end.

The new nine-member Alumni Board met May 19, 2010, at the Seminary. In addition to hearing reports from Chancellor Fr. Chad Hatfield and Alumni Relations Officer Dr. Philip Mathew, we held a brainstorming session to discuss current programs and possible future programs for the Alumni Association. The model used over the past few years for the annual, on-campus Alumni Reunion has not worked well, and we hope to find a model that will be successful. We also hope to encourage many more local alumni gatherings—especially in metropolitan areas where a large number of alumni live.

This next year, we will be working on new and different ways of staying in touch with alumni and keeping them involved with the Seminary and each other. Some of the plans we hope to realize include mission trips to help with projects at the Seminary (such as bar coding library books, redecorating and refurbishing common rooms, and other types of maintenance), re-establishing the monthly E-News, and developing a program using Web-based connections (like Skype) to connect SVOTS faculty to alumni and local communities. In addition, we hope to conduct an online survey of the alumni this year to get their input into our activities and events.

Over the next year, the Alumni Board hopes to improve the seminary involvement of our alumni and to reach out to them to fulfill needs that they have in their ministries. We hope to facilitate local alumni gatherings throughout the U.S. and Canada—both in geographic regions and at various jurisdictional gatherings. We also hope to find new ways of promoting and offering continuing education for our alumni and the clergy of the Orthodox Churches in North America and abroad.

The Alumni Association held elections for its officers at the May meeting: I was elected Chairman, Fr. Paul Hodge was elected Vice Chair, and Mat. Michelle Jannakos was elected Secretary, and according to the newly established bylaws, each of us will hold office for the next two years. As always, the Alumni Board is interested in getting ideas and suggestions from the alumni of the Seminary. If you have any suggestions for us, please pass them on to any of the board members. You may find our contact information in the Alumni Directory at www.svots.edu. Our goal is to represent the alums of St. Vladimir’s, and we value your input, ideas, and concerns.

“Especially, I want to see my work, and that of the seminary, as meeting our alumni where they are. In other terms, what can we do from here, in the areas of continuing education and assistance to them? What can we offer?”

PDN. Joseph formerly spent four years as a deacon and secretary to Archbishop Job, bishop of the Diocese of the Midwest of the Orthodox Church in America (OCA), of blessed memory. He also is on the Board of the Orthodox Christian Fellowship (OCF), a nationwide college campus ministry.

Fr. David Barr, new Alumni Board Chairman