Tell Me a Story

St. Vladimir’s Orthodox Theological Seminary

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I can assure these students that studying theology can truly lead one on a mysterious path!

About eight years ago, at a conference in Cambridge, UK, I was presenting a paper about the Georgian monastery on Mount Athos. I was impressed by another participant, who spoke about another monastery on Mount Athos, but to top it off, he was Ambassador of his country to the Holy See. When I became Chancellor/CEO of St. Vladimir’s, I was able to affirm all of my outsider perspectives. What I didn’t know, what I had to experience as an insider, was the extreme labor that had been required for the Seminary to emerge as a diamond in the rough—and what further enormous effort it will take to ensure that this jewel does not lose its luster.

I began to study theology formally at St. Vladimir’s Seminary, and then went on to earn a doctoral degree from the University of Oxford. Later, I served in Geneva, Switzerland, as an Orthodox Programme Executive for the World Council of Churches’ Commission on Faith and Order, which coordinates dialogue between churches on Christian unity.

When studying patristics, I would never have dreamt of working in ecumenical relations; however, that it is so cool!

Studying Theology  TAMARA GRDZELIDZE, ALUMNA 1993

When studying patristics, I would never have dreamt of working in ecumenical relations; however, as an Orthodox theologian in the Faith and Order Commission, I was obliged to face the challenging realities in our Church, and my love for it became stronger. Now, as Ambassador of Georgia to the Holy See, my ecumenical experience has found its fulfillment.

In this Annual Report, with its theme “Tell Me a Story,” you will hear other life stories from more recent seminarians from St. Vladimir’s, students just beginning their new ministries. When studying patristics, I would never have dreamt of working in ecumenical relations; however, that it is so cool!

I love—I have always loved—books.

They were instrumental in my conversion from my ethnic Anglo-Saxon religion to the Orthodox Christian faith, and in my embrace of the teachings of the Church. My extensive reading readied me to sacrifice whatever might be required (pension, parish) to possess what I came to look upon as the “Pearl of Great Price” (MATTHEW 13:46).

But I soon came to realize that “book-learning” could not provide me with the “inside story” that I’ve come to experience as a member of the body of Christ. Now, within the body of believers, I’ve become part of a larger story that spans more than two millennia, and I realize that all my reading cannot compare to my present status as a character actively participating within the continuing pages of this astounding history!

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I love—I have always loved—books. But more than books, I love the experience of being able to “write the next chapter” in the history of St. Vladimir’s, bearing in mind and building upon the great storyline written by my predecessors. I invite you to become a contributing author. Come, help me, and help our predecessors. I invite you to become a contributing author. Come, help me, and help our students, tell the next generation a wondrous tale.

As you read the personal stories of our students, alumni, and Dean Emeritus Protopresbyter Thomas Hopko (+2015), you will be reminded why St. Vladimir’s Seminary matters.

We have chosen “Tell me a story” as this year’s theme for our Annual Report. As you read the personal stories of our students, alumni, and Dean Emeritus Protopresbyter Thomas Hopko (+2015), you will be reminded why St. Vladimir’s Seminary matters, and hopefully, you will be moved to ensure its continuation through your annual donations, planned bequests, and endowed projects and programs—for without your help, our story will end. With love and affection in Christ,
I began to realize that the internal world of St. Vladimir’s is as vast or universal as the light that it emanates.

COMING TO ST. VLADIMIR’S SEMINARY was coming home, although as a British citizen, I still remain a “resident alien!” But then, aren’t we all “aliens,” as the Letter to Diognetus reminds us Christians: “every foreign country is their fatherland, and every fatherland a foreign country.” My wife, Kate, and I have spent almost all our married life living on campus, and soon the time spent will amount to over half our entire lives.

I grew up in Russian émigré circles in the United Kingdom, reading the works of the great émigré theologians, especially Fathers Georges Florovsky, Alexander Schmemann, and John Meyendorff. I knew St. Vladimir’s as a beacon for Orthodox theology and liturgy, but never thought it would have any part in my future, or in its. Towards the end of my doctoral work, I was invited, by the ever-memorable Father Thomas Hopko, to come to teach—initially for one year—receiving this invitation on my birthday no less!

Arriving at St Vladimir’s, I truly found myself at home, although in circles that had come through France, rather than through England, to make their home in the new world. My first impression when I arrived at the Seminary was how small it is: the small campus nestled away in American suburbia didn’t seem to match the reputation of St. Vladimir’s in the world of Orthodoxy and beyond. Yet as soon as the school year picked up, I began to realize that the internal world of St. Vladimir’s is as vast or universal as the light that it emanates.

The Seminary is a microcosm of the universal and eternal Church of Christ, and is so in a concentrated manner. a “seminary” is, by definition, a greenhouse or “hothouse”(!), where seeds are planted and nourished, intently and intensively, so that they might grow over the few years in which students are with us, so that they might bear ever more fruit when they leave and begin their life of ministry in many different contexts.

St. Vladimir’s has, in a unique way, the role of speaking from the Church, to the Church, and to the world. This is a role that the Seminary has long played, and as the world is changing ever more rapidly and in previously unthinkable ways, it is clear that we are called to speak ever more forcefully and expansively.

The Orthodox Church in the traditional Orthodox lands has found itself in ever more difficult circumstances, while in the new lands it is confronted with new, previously unthinkable, challenges. As heirs to the great intellectual theological traditions of the East, and having found a new voice in the West, we are in a unique position to speak the same eternal truths with newly minted words—through our professors, through our alumni, through our press, and through all the avenues offered by new media. But we can only do so with your support. Please, make my home, our home.

Faithfully,

THE VENERABLE DR. JOHN BEHR, DEAN

BECAUSE OF MY ETHNIC HERITAGE, I have one foot planted firmly in the U.S. and the other foot planted firmly on Serbian soil. I’m retired President and Publisher of Ohio’s main newspaper, The Plain Dealer, but I regularly read the American Serbodan. I’m a parishioner at St. Theodosius Cathedral, a parish of the Orthodox Church in America, and I’m also a member of St. Sava Cathedral, a parish under the Patriarchate of Serbia.

As Executive Chair of St. Vladimir’s Seminary’s Board of Trustees, I wonder: Cannot the improbable rebuilding of Ss. Cyril and Methodius Seminary, houses 53 seminarians and 10 full-time professors.

As Executive Chair of St. Vladimir’s Seminary’s Board of Trustees, I wonder: Cannot the improbable rebuilding of Ss. Cyril and Methodius Seminary, accomplished through the love and determination of the people of Kosovo, challenge us in the U.S., with our freedom and resources, to ensure the financial sustainability of St. Vladimir’s Orthodox Theological Seminary as the citadel of Orthodox Christian education in the midst of a secular, self-absorbed society?

I’m grateful for my rich Serbian heritage and my U.S. citizenship, and I plan to keep sharing the immeasurable blessings I’ve received from them in both my worlds. I’d like you to join me in supporting St. Vladimir’s Seminary, an institution dedicated to serving Christ and His Church. Let’s firmly follow in His footsteps, and stride forward together.

Sincerely,

ALEX MACHAKOYE, EXECUTIVE CHAIR, BOARD OF TRUSTEES
During Holy Week and Bright Week 2015, we three seminarians—Edward Hunter, Lijin Raju, and I—traveled to Kenya on a mission trip sponsored by the Orthodox Christian Mission Center (OCMC). We made three stops, and at the last stop, I believe a miracle happened.

Our first stop was the Orthodox Patriarchal Ecclesiastical School of Makarios III Archbishop of Cyprus, in Nairobi. There we witnessed the somber Holy Week services in English, Greek, and Swahili. On Holy Friday, His Eminence Makarios, the school’s namesake, led everyone in procession from St. George’s Cathedral and Swahili. On Holy Friday, His Eminence Makarios, the school’s namesake, led everyone in procession from St. George’s Cathedral through the impoverished slum of Kibera. As we sang “Holy God, Holy Mighty, Holy Immortal,” over and over again, we brought a message of hope amidst disease, chaos, and death.

Under the immense canopy of a huge tree, people from three villages had come together to hear us preach the gospel of Jesus Christ. Half were Christian, the other half were not. Significantly, the predominantly male portion of the crowd was not Christian, and in this African culture the men decided everything. So, I wondered, why had these men given their permission for the villagers to gather?

I soon found out: each previous time a group from OCMC had come to preach, rain also had come, and in an environment as dry as Turkana, rain is viewed a gift from God. So, we began to preach. And as we preached, it began to rain. By using rain, God prepared rich, receptive soil in the hearts of our listeners for the seeds we were sowing! Afterwards, the leading men gave permission to Father Martin Ritsi, OCMC’s Director, who had accompanied us on the trip, to return with more missionaries and more messages. Ed, Lijin, and I are considering doing just that, as the Lord wills, and as He commands the heavens to rain.

Four Things I’ve Learned… So Far

The world is a misery mill that tirelessly churns out creative forms of suffering and alienation. My goal as a pastor is to connect the weary and heavy-laden to Christ, so that He might give them rest.

We know that ministry is a blend of calling and skill, and that both need nurturing. My calling is nurtured by Christ, through prayer, fasting, worship, confession, and works of mercy. But my pastoral sensibilities need attention too.

Thankfully, the Doctor of Ministry (D.Min.) program at St. Vladimir’s nurtures both. The program provides me with better skills for the whack-a-mole work of ministry, but also nurtures my heart, strengthening my identity as a pastor.

Here are four things, I’ve learned… so far:

1. **Pastors have experience, and the Church needs it.** I am called to think about ministry, both because it makes me a better priest, and also because the Church needs me to do so. Pastors have an obligation to reflect and share so that, armed to the teeth, we might help others confront the uncertainties of an unfolding future. Our coursework and projects will no doubt be used by the Holy Spirit to ensure that the gates of hell will not prevail against the rock of our confession.

2. **Time is on my side.** Early on I was concerned that “one more thing” would dynamite the delicate constellation of work and family (and Netflix) that already troubles each time the church phone rings. Yes, the work takes time. I cannot dash it off between coffee hour and a post-liturugical nap. But the distance-learning format of the program allows me to find time in surprising places.

3. **I am not pursuing a doctorate, “we” are.** St. Vladimir’s takes the “cohort” vision seriously. I entered the program with ten others from eight jurisdictions, and by design we work closely, proceeding together. We offer one another encouragement, feedback, and an abundance of joyful fellowship.

4. **There is a difference between being self-emptying and self-draining.** (quote from Father Nicholas Solak, my D.Min. professor). It is easy to lose myself in ministry, to erase needed boundaries that protect my authenticity as a pastor. The program reminds me that ministry is hard, and that success often defies expectations. I am encouraged when I step back and see the wide scope of excellent ministry that is ongoing in the body of Christ.

The D.Min. program is connecting me to fellow pastors, my Lord, and myself. I look forward to learning lesson number five!
Have you ever been on a roller coaster that zips through dark twisted tunnels and then bursts into the light? That illustrates my spiritual journey as a seminarian: up and down, with loop-de-loops thrown in for good measure, and finally, a clear, bright horizon ahead.

I believe the Lord designed my particular “spiritual ride” to give me the flexibility, stamina, and the know-how needed to become His servant. But, I surely experienced some uncomfortable jolts, sharp dips, and slow climbs along the way!

As part of my journey, I adhered to an amazingly rigorous schedule of daily and weekly liturgical services, topped off by longer services for feast days and fasting seasons, plus weekend and Great Lenten assignments at local Antiochian Orthodox Christian parishes. (And at times, I had to re-tune my ears to accommodate traditional Russian chant!)

Additionally, I fulfilled my campus assignments: chapel duty, meal crew, and janitorial duty; preparation for special events; participation in Student Council; choir rehearsal; and even a stint as photographer for the Advancement Department. As I raced up and down the campus attending to all these duties (besides my coursework), I began to realize: “This is the life of a priest. This is the meaning of the Scripture: ‘You are not your own’” (1 Cor. 6:19). Priestly ministry is a life of service to others—period.

That Scripture stuck with me during the summer after my first year at the Seminary, as I fulfilled my Clinical Pastoral Education (CPE) internship at Banner Good Samaritan Hospital in Phoenix, Arizona. Hands down, CPE—a requirement of the Master of Divinity program at St. Vladimir’s—proved to be the best part of my three-year ride.

I performed 400 hours of patient visitation and self-reflection in the classroom, which sharpened my listening and communications skills. Noting CPE’s value, I decided to accept a residency position at Wesley Medical Center, Wichita, Kansas, after graduation, with the intention of someday becoming a certified CPE Chaplain.

On a roller coaster, the forces of acceleration and gravity can be jarring when in opposition, making you feel heavy, or they can be exhilarating when in conjunction, making you feel light, almost weightless—just as any spiritual journey contains sorrow and joy. Nevertheless, I’ve bought a ticket for my next ride, for I know that corkscrew tunnels eventually lead to glorious light.

When I landed at St. Vladimir’s, my expectations of what seminary life would be like were quickly debunked. I struggled with balancing schoolwork, church life, and my personal relationships.

Simultaneously, God worked on me. I had to focus more on drawing closer to God to achieve that balance. I had to rely on His power rather than willpower. I had to concentrate on approaching problems with His Spirit rather than cramming my mind with historical or doctrinal facts. In other words, I had to let God work in me, before I worked for Him.

Upon graduation, I plan to incorporate my formal studies in psychology and theology into my study for a Master of Social Work degree. As I move forward, I will keep in mind and heart the words that our Dean, Father John Behr, spoke at orientation on my first day at the Seminary: “You are not here to find yourself but to find Christ.”

The confusing questions in life are myriad, but drawing near to Christ is the answer to them all.  

Rami Dahdal at his newest CPE challenge at Wesley Medical Center in Wichita, Kansas
STUDENT STORIES

On the Job Training

FATHER THEODOR SVANE
MASTER OF DIVINITY GRADUATE, CLASS OF 2015

The day I was ordained, I was given a cross by my bishop. I was, by the grace of God, a priest. I looked like one, but I did not necessarily feel like one. Seminary had prepared me well for ordination, and I would not have been able to respond to the calling without that foundation. But at the same time seminary is not a parish, and it could only teach me so much.

Coming from the Orthodox Church in Norway—a tiny community in a predominantly secular country—I had hoped that during my time at St. Vladimir’s, my family and I would gain a broader experience of an Orthodox Church that exists within a culture similar to our own. I have not been disappointed.

During my days as a seminarian, and now, following my graduation, I have been able to respond to the calling, and now, following my graduation, I have been able to respond to the calling, to unite with Him. Daily.

In these parishes, I served, preached, visited parishioners, and performed administrative tasks—as well as manual labor! With my family, I toured neighboring Orthodox parishes, gaining new perspectives about how to grow a mission parish and how to handle a long-established parish.

My experiences have been greatly rewarding. But through it all, I have come to realize that one can never be completely prepared for the priesthood. There will always be some sense in which it is foreign and unnatural, because life in Christ is foreign, alien, unnatural to the world we live in—and to my fallen nature.

Yet Christ calls me to take up my cross and follow Him. To unite with Him. Daily.

And so, daily, I literally take the cross given to me at my ordination, hang it around my neck, and remind myself that my life belongs to Him. And as I struggle to live as a priest in Him who is the High Priest, I remember His promise that He will always be faithful to everyone who takes up his cross and follows Him.

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During my days as a seminarian, and now, following my graduation, I was very blessed to be warmly welcomed as an assistant into three very different and dynamic parishes of the Orthodox Church in America (OCA): St. James Seraphim of Sarov Orthodox Church in Santa Rosa, California, Alexandria Orthodox Mission, in San Diego, California, and Saint Katherine of Alexandria Orthodox Church in Beaufort, South Carolina. St. Katherine of Alexandria Orthodox Church in Beaufort, South Carolina, Seraphim of Sarov Orthodox Church in Santa Rosa, California, and Alexandria Orthodox Mission, in San Diego, California.

As a student both at St. Nersess Armenian Seminary and St. Vladimir’s Seminary, I am delicately perched between two vibrant institutions that offer unique perspectives into Orthodox Christianity. During my first year, I was vastly unprepared for the academic, social, and spiritual whirlpool my situation induced: a commute between schools made 4–6 times daily, paper and project due dates colliding, community service at both schools, and a deep ache caused by our churches not being in communion.

Craving stability and uniformity, I initially clung to the familiarity of my Armenian seminary family, but I soon found great joy in letting go and allowing God to work within me and through me at both schools. In the midst of rediscovering and embracing my Armenian inheritance and faith, I allowed my new Eastern Orthodox brothers and sisters to teach me a wonderful lesson: differences in our traditions need not cause me to shy away; rather, they invite me to explore deeply, learn deeply, and love deeply.

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**STUDENT STORIES**

**Beating Around the Spiritual Bush**

NIKITA ANDREJEV  
MASTER OF ARTS GRADUATE, CLASS OF 2015

My intentions in pursuing theological study at St. Vladimir’s Seminary were less practical than those of most of my classmates.

Through God’s mercy, my vocation in life had been set—iconographer and instructor—and I didn’t particularly need another degree. But I kept realizing that despite my “religious” occupation, and despite four years of theological education at St. Sergius Institute in Paris, I seldom focused on Christ and His invisible working. Proverbially, I still was beating around the spiritual bush, and was lacking a convincing “measure of the stature of the fullness of Christ” (Ephesians 4:13).

So much of what I did, I realized, was like non-essential chaff that will be burned away on the Last Day (Matthew 7:13). I ventured this scriptural idea not only concerned pointless aspects of life—sitting aimlessly on the couch—but also to my classroom reading assignments.

Exercising an active but sober mind, I learned to read church writers very closely, with sensitivity towards their original intentions and particular genius, and with attention to the organization of their written works. As well, I learned the relevance of context and literary style, and the importance of rhetoric. My professors offered valuable insights concerning methodology—instead of dogmatic formulas to be memorized.

My original intention in coming to the Seminary was to spend more time absorbing church teachings, but I came away with something more important: a mind more cultivated to perceive church teachings. My seminary training granted me, by God’s Grace, a token of maturity, and I will struggle to increase it—but at least I’ve stopped running in circles, absorbing church teachings, but I came away with something more important: a mind more cultivated to perceive church teachings. My seminary training granted me, by God’s Grace, a token of maturity, and I will struggle to increase it—but at least I’ve stopped running in circles, having just finished my physical therapy degree and...
### Coming to the Seminary

I arrived at St. Vladimir’s in 1956, from a small college in upstate New York. I was not the first student from my home town of Rockhill, Pennsylvania, to be welcomed at St. Vladimir’s, but we were not enrolled in a bachelor’s program at an area college. This required us to enroll in the graduate program. I don’t think I would ever be most welcome at St. Vladimir’s, but we were enrolled in a bachelor’s program at an area college. However, I knew that I wanted to be there more than I wanted to be a student, not because I wanted people to know that if I became a priest it was “by choice,” and not because I was “pre-theological” (sometimes referred to as “pre-theological”), but because I wanted to be able to share my seminary life and my life with my children and my grandchildren. I knew that I wanted to be there more than I wanted to be a student, not because I wanted people to know that if I became a priest it was “by choice,” and not because I was “pre-theological” (sometimes referred to as “pre-theological”), but because I wanted to be able to share my seminary life and my life with my children and my grandchildren.

### Arriving in New York City

I arrived in New York City in my father’s black and white Chevvy, unformed, of course. I was enrolled in a six-month preparatory school for seminarians in a six-story tenement on the corner of Broadway and 121st Street. The Seminary was housed in several apartments in 1957. The Seminary had no refectory, so we ate as we could, mostly the “schmemannary.” The connection (almost identification in some circles) of St. Vladimir’s with Father Alexander is something that was known—affectionately and not so affectionately—as the “schmemannary.” The connection (almost identification in some circles) of St. Vladimir’s with Father Alexander is something that was known—affectionately and not so affectionately—as the “schmemannary.”

### Under Father Alexander Schmemann’s leadership

I was blessed to see Metropolitan Leonty on his deathbed. I think he should be canonized a saint. Professor Veselin Kesich taught from the mid-1950s until shortly before his death in 1977. I was almost totally blind until near the end of his life, when he had corrective surgery. We couldn’t bear to hear the city noise any more without his music. I think that it was known—affectionately and not so affectionately—as the “schmemannary.”

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### St. Vladimir’s came to be so joined with his person and work

Father John helped me personally in countless ways. He was the aforementioned Professor Sergei Sergevich Verhovskoy, with whom everyone at the school called “Prof.” He was Dean from his arrival from France in 1951 until his death in 1977. He lived the seminary with the seminarians, supervising everything from the building’s construction to the landscaping of the campus. He was the most devoted advocate. In addition to his teaching he was the Seminary’s Provost and financial officer, largely responsible for the building projects in New York City while seminarians occupied in the fall of 1952. He loved the Cross Campus. Everyone thought of the grounds as the “Cross Campus.”

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### Father Meyendorff

Father Meyendorff was Dean from 1984 until 1992, when he retired and unexpectedly died. Father John suffered much over us—his rough and inspired us, not only by his extraordinary learning but also by his childlike love for liturgical worship and wholehearted devotion to the service of the Church.
friend, and (sometimes, sadly) for me a merciless critic. I believe his children, and, with other seminarians (and my future wife), often had coffee at his apartment with Matushka Maika after lessons. I never had the courage to ask him, while working under him in the library, if that first syllable of the word ‘duplicitas’ does not mean with ‘trick?’

**Dr. Sokolov knew about fifteen languages, ancient and modern, and once asked me in all seriousness if I knew Sanskrit?**

Three of my teachers exercised the task of spilling me once from their classroom for being disrespectful and rude. Two others had the kindness to allow me to graduate from the Seminary (with my permission to proceed) when I discovered shortly before Commencement that I had not fulfilled requirements for their classes, including attendance. It was from exams and assignments to do after graduation.) But I cannot forget that Professor Verhovskoy called my first sermon in church “impudent and impertinent,” and made me apologize to the pastor after the liturgy.

My purpose in sharing these memories is not merely to spellbinding storyteller! Father Thomas was known for being a “man of words”—and a prolific writer, outstanding teacher, and sought after speaker, one decade later. As a beloved pastor, preeminent preacher, seminary Dean in 1992, a post that he held until his retirement Dogmatic Theology in 1991–1992. He rose to the position of St. Vladimir’s Seminary in 1968, eventually becoming a full Professor of the Seminary’s fo r their classes, including attendance. It was from exams and assignments to do after graduation.) But I cannot forget that Professor Verhovskoy called my first sermon in church “impudent and impertinent,” and made me apologize to the pastor after the liturgy.

**Dr. Sokolov knew about fifteen languages, ancient and modern, and once asked me in all seriousness if I knew Sanskrit?**

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My purpose in sharing these memories is not merely to spellbinding storyteller! Father Thomas was known for being a “man of words”—and a prolific writer, outstanding teacher, and sought after speaker, one decade later. As a beloved pastor, preeminent preacher, seminary Dean in 1992, a post that he held until his retirement Dogmatic Theology in 1991–1992. He rose to the position of St. Vladimir’s Seminary in 1968, eventually becoming a full Professor of the Seminary’s fo r their classes, including attendance. It was from exams and assignments to do after graduation.) But I cannot forget that Professor Verhovskoy called my first sermon in church “impudent and impertinent,” and made me apologize to the pastor after the liturgy.

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### STATEMENT OF FINANCIAL POSITION

<table>
<thead>
<tr>
<th>ASSETS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Current assets</td>
<td>$ 489,867</td>
</tr>
<tr>
<td>Investments</td>
<td>$ 13,485,587</td>
</tr>
<tr>
<td>Inventory</td>
<td>$ 802,418</td>
</tr>
<tr>
<td>Fixed assets (land &amp; buildings)</td>
<td>$ 12,821,853</td>
</tr>
<tr>
<td>Other assets</td>
<td>$ 166,198</td>
</tr>
<tr>
<td><strong>Total assets</strong></td>
<td><strong>$ 27,765,923</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LIABILITIES &amp; NET ASSETS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Current liabilities</td>
<td>$ 463,861</td>
</tr>
<tr>
<td>Mortgages &amp; loans payable</td>
<td>$ 2,856,476</td>
</tr>
<tr>
<td>Annuity &amp; life trusts payable</td>
<td>$ 153,135</td>
</tr>
<tr>
<td>Net assets–unrestricted</td>
<td>$ 11,216,820</td>
</tr>
<tr>
<td>Net assets–temp &amp; perm restricted</td>
<td>$ 13,093,629</td>
</tr>
<tr>
<td><strong>Total liabilities &amp; net assets</strong></td>
<td><strong>$ 27,765,923</strong></td>
</tr>
</tbody>
</table>

### STATEMENT OF FINANCIAL ACTIVITIES

<table>
<thead>
<tr>
<th>TOTAL REVENUES</th>
<th>$ 3,606,289</th>
</tr>
</thead>
<tbody>
<tr>
<td>Program service expenses</td>
<td>$ 3,081,550</td>
</tr>
<tr>
<td>Supporting service expenses</td>
<td>$ 1,829,667</td>
</tr>
<tr>
<td><strong>TOTAL EXPENSES</strong></td>
<td><strong>$ 4,011,217</strong></td>
</tr>
<tr>
<td>Net surplus (deficit)</td>
<td>$(1,304,928)</td>
</tr>
<tr>
<td>Net assets, beginning of year</td>
<td>$ 25,615,777</td>
</tr>
<tr>
<td><strong>NET ASSETS, END OF YEAR</strong></td>
<td><strong>$ 24,310,449</strong></td>
</tr>
</tbody>
</table>

### STATEMENT OF CASH FLOWS

<table>
<thead>
<tr>
<th>CASH FLOWS FROM OPERATING ACTIVITIES</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Net surplus (deficit)</td>
<td>$(1,304,928)</td>
</tr>
<tr>
<td>Depreciation</td>
<td>$ 583,045</td>
</tr>
<tr>
<td>Investment (gains) losses</td>
<td>$ 215,740</td>
</tr>
<tr>
<td>Net cash from receivables</td>
<td>$ 128,602</td>
</tr>
<tr>
<td>Net cash from inventory</td>
<td>$ 5,889</td>
</tr>
<tr>
<td>Net cash from payables</td>
<td>$ 36,684</td>
</tr>
<tr>
<td>Net cash used in operations</td>
<td>$(334,968)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CASH FLOWS FROM INVESTING ACTIVITIES</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Net proceeds from investing</td>
<td>$ 54,727</td>
</tr>
<tr>
<td>Purchase of fixed assets</td>
<td>$(30,779)</td>
</tr>
<tr>
<td>Net cash provided by investing</td>
<td>$ 23,948</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CASH FLOWS FROM FINANCING ACTIVITIES</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Proceeds of debt</td>
<td>$ 2,785,098</td>
</tr>
<tr>
<td>Repayment of principal on debt</td>
<td>$(2,851,039)</td>
</tr>
<tr>
<td>Net cash used in financing</td>
<td>$(65,941)</td>
</tr>
<tr>
<td>Net increase (decrease) in cash</td>
<td>$(376,961)</td>
</tr>
<tr>
<td>Cash, beginning of year</td>
<td>$ 384,316</td>
</tr>
<tr>
<td><strong>CASH, END OF YEAR</strong></td>
<td><strong>$ 4,355</strong></td>
</tr>
</tbody>
</table>

Note: On GivingTuesday FY2015, the Seminary gave $80,000, representing one-tenth of the gifts it received, to Patriarch John X of Antioch, for distribution to suffering Christians in Syria. In 2015, Patriarch John X also was awarded a honorary doctorate during a special academic convocation. Pictured at the convocation (from left) are Vice-Chairman of the Board of Trustees, His Eminence Metropolitan Joseph of the Antiochian Orthodox Archdiocese, His Beatitude John X, and seminary Chancellor/CEO Father Chad Hatfield. Photo: Glen Mules
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Lake Erie College of Osteopathic Medicine, and Ohio University College of Osteopathic Medicine
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Alexander Popoff, Jr., P.E.

The Former Prime Minister of El Salvador

PHOTO: Leanne Parrott

FAR LEFT: His Eminence Metropolitan Elia, newly ordained bishop of the Diocese of Oulu of the Orthodox Church of Finland, and seminary alumnus (Master of Divinity, 2003), was the main speaker at Commencement, Saturday, May 30, 2015.
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Sessional Professor of Bioethics

The Very Reverend Dr. John Behr, Dean, receives the "St. Macrina the Great" award from Student Council President Father Theodore Stasne, in recognition of his dedication and achievements as a seminary faculty member, at Commencement 2015. PHOTO: Leanne Parrot

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Listen to the keynote “From Scroll to Book to Net: The Web of Knowledge,” by The Rev. Dr. John Behr, Dean.

NOVEMBER 2014
Listen to Metropolitan Hilarion’s public address “Primacy and Conciliarity from an Orthodox Perspective."

MAY 2015
Listen to Bishop Elia deliver the 2015 Commencement Address.

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