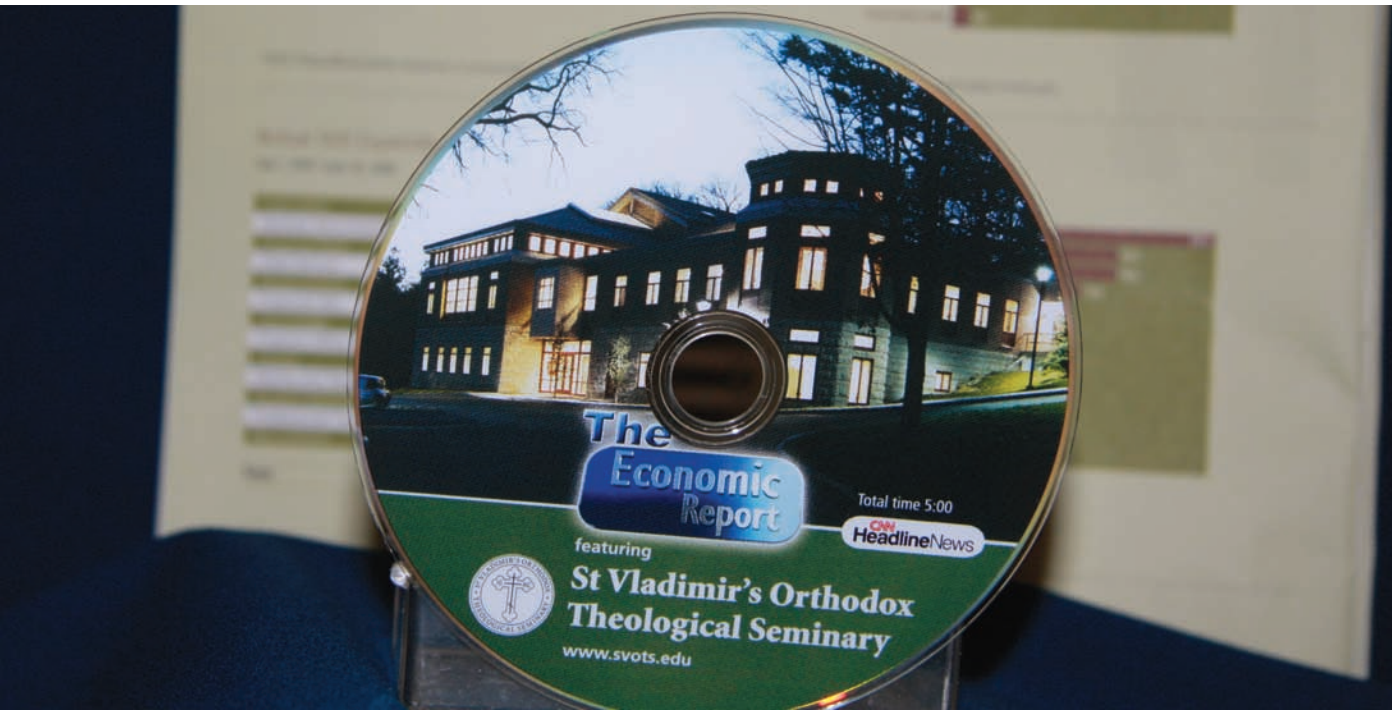


“THE ECONOMIC REPORT” FEATURES ST. VLADIMIR’S ON NATIONAL TELEVISION



In April 2008, a film crew from “The Economic Report,” hosted by Greg Gumbel, spent 10 hours filming seminary campus activities. St. Vladimir’s was chosen to be part of a TV segment about leading developments in faith based higher education.

Several local TV channels throughout the U.S. have begun featuring St. Vladimir’s Seminary in a program called “The Economic Report,” hosted by Greg Gumbel. The Seminary is highlighted in a particular segment titled “Leading Developments in Faith Based Higher Education” as part of the show’s *Focus on Emerging Issues* series.

Recently St. Vladimir’s established a “Go Green” initiative to provide an Orthodox response to the growing ecological crisis of our

day, and to lower energy costs on the seminary campus. The Economic Report segment spotlights this effort, informing viewers on the interrelated components of a theological education and presenting St. Vladimir’s as an exemplary Orthodox Christian institution that has made creative financial adjustments to the economic downturn.

Starting in June 2009, the program was broadcast on CNN Headline News through several local cable carriers: from New York

City to Seattle. As well as local broadcasts planned for 15 metro areas in the nation, the segment will be broadcast once nationally on Fox Business News.

Read more about SVS’s “Go Green” campaign in the “We Serve” section of our Annual Report, and watch for announcements about the broadcast in your area on our Web site: www.svots.edu. ■

CONSERVING GREENBACKS
& GREEN TREES

This FY09 annual report combines into one publication what normally would be four separate mailings to you:

- OUR ANNUAL REPORT
-
- OUR SVS NEWS
-
- OUR ANNUAL CHRISTMAS APPEAL
-
- OUR LAKESIDE MARRIED STUDENT HOUSING BROCHURE

By sending you one publication, we are conserving money on design, printing, and mailing costs. We hope you appreciate our efforts this fiscal year to conserve the resources entrusted to us.



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THE SVS VINE

Annual Report FY09

St. Vladimir's Orthodox Theological Seminary

WE SERVE

I AM THE VINE;
YOU ARE THE BRANCHES.
IF YOU REMAIN IN ME
AND I IN YOU,
YOU WILL BEAR MUCH FRUIT;
APART FROM ME
YOU CAN DO NOTHING.
JOHN 15:5

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THE SVS VINE "WE SERVE"

ANNUAL REPORT FY09 VOLUME 2

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"WE SERVE," OUR THEME FOR FY09

Chancellor's Report

In Galatians 5:13 we read the following: "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another." In this Annual Report you will read about the many ways that St. Vladimir's Seminary serves the Church. Our seminarians and their families, who struggle to make ends meet financially, are anxious to serve in fields that are ripe for harvest both domestically and abroad. This is, of course, the way of the Christian. Our faculty and staff have lived a life of service, striving to be an example to the seminarians, faithfully entrusted to our care by the Church since 1938.

It seems that this passage from Galatians is calling us away from a competitive or partisan spirit, which is characteristic of "the old man." St. John Cassian reminds us that "All Christians struggle with the old nature, but the aim is to make virtue a second nature." By God's grace and mercy this is the path that we have freely chosen to walk at SVS as we seek to serve the Orthodox Church. For a seminary, or parish, or Christian, there can be no higher goal. Our calling to serve one another is born from God's sacrificial love for mankind. This is why SVS exists

and this is what makes our seminary worthy of the support of the People of God.

Competition is what drives almost every aspect of our surrounding culture. We often hear that "competition is good." Last year, however, I learned something from my friend Archpriest Bill Olnhausen, as he reflected on 70 years of life. He believes that competition is generally a bad thing. He quoted Vince Lombardi who once said: "Winning isn't everything; winning is the only thing." Fr. Bill then went on to say: "It's all winners versus losers, get the other guy before he gets you. I challenge you: I'll pay you \$50 cash if you can find me one verse in the New Testament that glorifies competition between people. The New Testament, the teaching of Jesus, is entirely about cooperation and loving people. In New Testament sports images, all can win the race, all can get the prize. Real life isn't winners versus losers."

It is surely this "competitive spirit" that keeps our American Orthodoxy looking "tribal" and small to the outside eye. Can you imagine the beauty of non-competitive, cooperative, and united Orthodoxy? This is the vision of Orthodoxy that SVS strives to convey to those who live and learn here. As we seek to serve the Church in the twenty-first century our standard can only be based on what we have received from the gospel of Christ.

In this, our second Annual Report, you

"Can you imagine the beauty of a non-competitive, cooperative, and united Orthodoxy?"

will find encouraging stories of trustees, faculty, alumni, seminarians, and supporters that demonstrate how this vision of Orthodoxy has become a living reality. You will find a small portion of the many ways that SVS, through love, serves the Church in the world. This vision continues to grow, the needs continue to grow, and our response in the name of Christ Jesus continues to grow through your continued support of the call to serve that is being lived at SVS. You are a valued part of our ministry team of service to the Church and I want to thank you once again for your gifts of love that enable us to expand our own seven decades of service.

Please contact me personally at hatfield@svots.edu or 914-961-8313 ext. 339 if you have any questions or ideas to share. I look forward to hearing from you. ■

Fr. Chad Hatfield

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



WHAT MAKES THEOLOGICAL STUDY "TRADITIONAL"?

Dean's Report

As Dean of St. Vladimir's Seminary, I require adherence to the tradition of the Orthodox Church in our theological program. What does one mean by "tradition," and what makes theological study at our seminary "traditional"? Upon reflection, I have identified six marks of true theology, all characteristic of our studies here.

First, theology demands sweat and blood. The Greeks always made an association between *mathein* and *pathein*, between learning and suffering. The greater the work, the greater the struggle, and devoting our full attention to God is the greatest work of all.

The Fathers of the Church defined theology and its study as a formative experience, as a renewal of the mind, rather than an acquisition of bits of information. They anticipated obstacles and hurdles, and they expected an intellectual struggle to result in an ascetical struggle:

a break from self-delusion and a paradigm shift in worldview. St. Gregory of Nyssa said theology students are always growing and changing in spiritual depth. Not only students, but also faculty at St. Vladimir's are engaged in this struggle, for growth in life, faith, and spiritual understanding involves continual intellectual and subsequent spiritual change.

Second, theology presupposes intellectual rigor. Students at St. Vladimir's undertake the same task the Fathers of the Church undertook: an approach to study that views everything in the light of Christ and his gospel, as proclaimed by the apostles in accordance with the Holy Scriptures and as preserved in the Orthodox Church. Just as the church fathers drew upon everything good in their cultural and intellectual milieu to express the gospel of Christ within their particular environs, so our studies at St. Vladimir's draw upon every contribution modern scholarship offers. All is brought into the light of Christ. If we fail to employ the scholarly resources available to us, then "theology" becomes nothing more than repetition, a parroting of scriptural verses and patristic sayings to bolster our own entrenched positions.

As an example, consider the well-known and oft-quoted statement by St. Athanasius: "God became man that man might become God." One might surmise from this one line that St. Athanasius was simply focused on what we usually understand to be the Incarnation of Jesus Christ, his coming into the world and birth. However, a close—and scholarly!—reading reveals that St. Athanasius' purpose was to demonstrate that the One who ascended the cross is the Word, the Logos of God, and that therefore the Christian faith is not "alogos" (irrational). All those who take up the faith of the cross are now witnesses to his resurrection, as his body. St. Athanasius's whole work centers on Christ's Passion, structurally and thematically.

Third, theological study demands accompanying faith. "Theology" does not mean "words about God" because God is not a subject to be studied by historians, social workers, or scholars in other disciplines. To demonstrate this point, let us consider a verse from the Divine Liturgy of St. John Chrysostom: "In the night in which he was given up, or rather gave himself up for the life of the world." This statement illustrates the difference between a historical fact and theology as confession of faith: "In the night in which he was given up" is a historical statement; but "or rather gave himself up" is a confession of faith about the One in whom we believe. Both elements are preserved; St. John Chrysostom did not simply strike the first clause; he demands that we move from one to the other.

Fourth, theology requires creative fidelity. Faith is never static. At our seminary we read extensively the writings of the fathers, but not as an exercise in memorization, merely citing their words. Rather, we learn to *think* like them. St. Irenaeus and St. Maximus both read the Scriptures in the light of Christ, but

continued on page 2



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MESSAGE FROM THE EXECUTIVE CHAIR

“For small schools like St. Vladimir’s Orthodox Theological Seminary, dependent as we are on annual student tuition and fees, endowment income, and the generosity of donors similarly impacted by the financial downturn, the situation has turned extremely difficult.”



photo: Joseph Olas

Difficult decisions have marked the lives of all institutions of higher learning this year. Even the generously endowed Ivy League universities have trimmed expenses and cut programs, balancing reduced spending with diminished resources. For small schools like St. Vladimir’s Orthodox Theological Seminary, dependent as we are on annual student tuition and fees, endowment income, and the generosity of donors similarly impacted by the financial downturn, the situation has turned extremely difficult. When endowments no longer are producing income, already lean operations must be cut even further. The decisions are painful not only for those affected by cuts but also for the trustees who face their fiduciary responsibilities most dramatically during these rainy days.

Across the country, theological schools are facing difficult choices, intent on keeping our

continued from page 1

each of them made different theological assertions because each embodied the gospel of Christ in a different place, a different time, and each met the challenge of confronting the questions of his day.

By reading how the various Fathers expressed church tradition, we learn to stand in that tradition and engage in the task of spreading the good news of God within our own cultural circumstances. We encourage our students to be imbued with the same Holy Spirit that inspired the Fathers of the Church, so that they may act as disciples of Christ in their present situation. Thus, for example, in the twenty-first century it is not enough for Christ’s followers to state that the Church forbids homosexuality: we must articulate a clear vision of human sexuality within the light of Christ’s gospel, to instruct and correct a fallen world.

Fifth, application of true theology translates into service. We know God from his activity, his transforming power, revealed by what he has done. Theology is not abstract speculation, but rather a reflection on God’s revelation in Christ, which results in loving action. Jesus Christ showed his strength by his shameful death: lordship is service. Similarly, when we voluntarily die to our self-will and passions, our former brokenness becomes our access to grace.

This is the pastoral dimension of theology: telling the truth, sharing the gospel, will have healing and life-changing implications. “Pastoralia,” learning to be a pastor, is not simply a matter of learning to “minister” to or “serve” others in some vague manner, but to administer the life-giving Word of God today. This requires everything we have been speaking about, so as to be able to love others with the same sacrificial love that he has shown us, enabling light to shine in darkness, life in death, and so the Word to become flesh.

Finally, theology is not archaeology, that is, a rediscovery or even a recovery of the past. Although theological students may study the past to illuminate historical and cultural circumstances, they do not merely look backward; rather, they look forward to the

beloved institutions sound and thriving in the midst of these tumultuous times; in some cases some are facing consolidations or even closure. At St. Vladimir’s Seminary, our faculty and year-round staff have made some extraordinary sacrifices to assure a solid foundation for the next school years, including accepting salary reduction and Friday furloughs as well as living with draconian cost-cutting measures. These steps, combined with prudent planning over the last decades, assure the continuing vitality of St. Vladimir’s Seminary so that the seminary community can welcome our new and returning students to the 2009–2010 academic year to prepare for ministry in an exemplary Orthodox Christian institution that continues to fulfill its mission to serve Christ, his Church, and the world as the premier center of Orthodox Christian scholarship. ■

Anne Glynn Mackoul

Anne Glynn Mackoul
Executive Chair of the Board

"What makes theological study traditional at St. Vladimir’s is our fidelity to the gospel message of the One who died and rose from the dead..."

Coming One, our Lord Jesus, and to the heavenly Jerusalem. They are not interested in reconstructing the early church. They are interested in standing within the company of that “cloud of witnesses” that have gone before them and in joining the company of saints that will come after them. They appropriate the past, the Scriptures opened in the light of Christ, to stand in the tradition of the Church, to move forward to the eschatological goal, a foretaste of which is given in the Eucharist. Our Lord Jesus Christ is always “the Coming One,” yet the One who is present with us now.

Theological study, in the fullness that we have outlined here, thus demands sweat and blood; it is an ascetic endeavor, which brings us face to face with our own weakness, brokenness, and fallen state, but also to an experience of the transforming grace of God, so that we can become ministers of this grace to others. What makes theological study traditional at St. Vladimir’s is our fidelity to the gospel message of the One who died and rose from the dead, as proclaimed in the Scriptures and as handed down—literally, “traditioned”—by the apostles. Our fidelity to him who is the “same yesterday, today, and forever” (Heb 13.8) allows us to think as the Fathers of the Church thought; engaging, challenging, and leavening the surrounding world until the end of the age. This is how our Seminary serves the Church. ■

The Very Rev. Dr. John Behr,
Dean

St. Vladimir’s Seminary exists to serve the Orthodox Church and its faithful members worldwide. Our Board of Trustees drafted a new **Mission Statement** in FY09 that clearly expresses our undertaking.

MISSION STATEMENT

St. Vladimir’s Orthodox Theological Seminary serves Christ, his Church, and the world through Orthodox Christian theological education, research, and scholarship, and the promotion of inter-Orthodox cooperation.

In this way, the Seminary prepares students for ministry as bishops, priests, deacons, lay leaders, and scholars so that they may build up Orthodox communities, foster Church growth through mission and evangelism, teach the Orthodox faith, and care for those in need.

To demonstrate our **commitment** to this **mission**, we want to share stories of our trustees, faculty, administration, staff, seminarians, and alumni, as they follow the footsteps of our Lord Jesus Christ and spread the good news of his redeeming power.



At Commencement 2009, the Board of Trustees honored Fr. John Erickson (left, receiving icon from Metropolitan Jonah) upon his retirement from the SVS faculty

TRUSTEES HONOR FATHER JOHN ERICKSON AT HIS RETIREMENT

At the close of Commencement ceremonies in May 2009, the Board of Trustees honored The Very Rev. John Erickson, retiring Peter N. Gramowich Professor of Church History and former dean of St. Vladimir’s (2002–2006). Father John was recognized for his many years of service to the Seminary and was designated “professor emeritus” by the Board. Metropolitan Jonah, primate of the Orthodox Church in America (OCA), presented Fr. John with an icon of St. Vladimir, patron of the Seminary.

Father John taught canon law and church history at the Seminary from 1973 until his retirement. He holds a B.A. from Harvard College (’66), an M.Phil. from Yale University (’70), and an M.Th. from St. Vladimir’s (’84). He was the first layman, and the first convert to Orthodoxy, to assume the deanship at St. Vladimir’s. He has authored three books and numerous articles on a variety of subjects related to the history of the Orthodox Christian faith in America, ecumenical dialogue, church unity, canon law, ecclesiology, and church history. As well, he has served on several ecumenical and church bodies, including the Metropolitan Council, the Canonical Commission, the Statutes Commission, and the Preconciliar Commission of the Orthodox Church in America (OCA).

A man of broad interests and experiences, Fr. John spent the 2008 season of Great Lent and Pascha as a “mission specialist” in Tanzania for the Orthodox Christian Mission Center (OCMC). There, Fr. John spent most of his time working at an Orthodox seminary in the village of Kisikizi, where, he says, he “enjoyed the daily rhythm of services and classes, and the simplicity of life without electricity and running water.” He also served with His Eminence Jeronimos, metropolitan of Western Tanzania, during the last days of Holy Week and Pascha.

Despite the language barrier between him and his African hosts, Fr. John said he experienced great joy in serving with them. “Since the students knew very little English and I knew no Swahili or other local language, communication brought daily challenges,” he said, “but gestures and singing helped make up for deficiencies in vocabulary.

“We made a deal. They helped me get through the daily services, and I taught them to

sing ‘Christ is risen’ and a few other things in English. Perhaps my most joyous experience was celebrating the Divine Liturgy on the day of St. John the Theologian, when I did the Great Litany in Swahili for the first time and the students sang ‘Christ is risen’ in English.”

Church music and singing has been the mainstay in Fr. John’s church life. He probably is most well known in American Orthodox parishes for his composition and arrangement of liturgical church music—often in collaboration with his wife, Helen. Fr. John once publically remarked, “It may be tempting to think that I read my way into Orthodoxy. I would say rather that ‘I sang my way into Orthodoxy.’ Even though I don’t sing very well, it was worship—the Church’s worship—that formed me in Orthodox church life, and it’s certainly worship that I always turn to when I’m upset, when I’m worried, when I’m otherwise preoccupied. It’s liturgical music that gives me some comfort.”

The entire community at St. Vladimir’s wishes Fr. John and Helen a blessed retirement in their new home in Arizona. ■



SVS Trustee Alex Machaskee plays an African drum, to the delight of young singers, during his visit to the medical clinic in Waliso, Ethiopia.

ST. VLADIMIR’S SEMINARY GOES TO AFRICA

Trustee Alex Machaskee explores IOCC operations in Ethiopia

In his “retirement,” St. Vladimir’s Trustee Alex Machaskee remains as inquisitive, civic-minded, and internationally aware as when he was president, publisher, and chief executive of *The Plain Dealer*, the newspaper with the largest circulation in Ohio. His globe trotting adventures are particularly impressive; he has met with ambassadors, royalty, presidents, and church leaders worldwide. Especially, he has worked tirelessly to build economic and cultural relations between his beloved ancestral home of Serbia and the United States. In 2007 he was named an “Honorary Consul of the Republic of Serbia.”

In the summer of 2008, Mr. Machaskee made his first trip to Africa, as chair of the Board of Trustees of International Orthodox Christian Charities (IOCC), a pan-Orthodox organization that offers emergency relief and developmental programs to those in need worldwide. As his plane touched down in the capital city of Addis Ababa, Ethiopia, he began

a twelve-day adventure in a country he described as “a land of endless mysteries.” Mr. Machaskee started his mission with an engaging two-hour meeting with Patriarch Abune Paulos, the leader of 40 million Orthodox Christians in Ethiopia. The patriarch is a 1966 alumnus of St. Vladimir’s, and has 44 dioceses and over 500,000 priests under his jurisdiction.

The meeting with the patriarch focused upon various IOCC projects currently in progress: the multimillion-dollar anti-AIDS campaign, the children’s clinic in the city of Waliso, and several agricultural projects and demonstration farms. Braving the pitfalls of Third World travel—intermittent electricity and hot water, poor sanitation, gastrointestinal upsets, airport delays, and harrowing hikes through mountainous regions—Mr. Machaskee saw all of these projects first hand, and he was rewarded a hundredfold for his efforts.

“My making the effort to visit our operations in Ethiopia elevated the importance of our mission there,” he soberly recounted. “The trip gave me a better understanding of our field operations and an opportunity to make my own evaluation of our performance, which I could share with the board.”

Mr. Machaskee was particularly touched by the work of the Jerusalem Children and Community Development Organization (JeC-CDO), an organization that provides social development, education, health and environmental sanitation, livelihood promotion, and library and information services to students, women, and children. He remembered, “The reception that I received by the elders and two bishops and the children at the clinic we helped build in Waliso was gratifying, to say the least.”

Mr. Machaskee also recognized how Ethiopia had enriched his soul. “For one thing,” he said, “I had never been to Africa, and so this was an opportunity to visit a continent that I had never set foot on before. Yes, it was heart-rending to see the poverty but also educational to learn more about a different culture. The contrasts in living conditions, in ways of doing business, the beauty of some parts of Ethiopia and the scorched earth of other parts were all memorable scenes. The harmony of the Eastern Orthodox Christians and the Muslims was inspirational as well.

“I thank God for a very safe trip and a very rewarding trip from the standpoint of giving something back of myself and also gaining much in return for my personal understanding and life enrichment,” he earnestly concluded.

Currently president of Alex Machaskee & Associates, LLC, a public relations and marketing firm based in Cleveland, Mr. Machaskee also chairs the Communications Committee of the SVS Board of Trustees. St. Vladimir’s is honored to have board members who demonstrate selfless service in myriad venues—even in mysterious countries on enigmatic continents. Read brief bios of all our trustees on page 2 of our Annual Report.



Ugandan Orthodox Christians “Simon Peter” and “Connie” received scholarship aid through the missionary endeavor of Seminarian Troy Hamilton. Photo: Troy Hamilton

Seminarian delivers scholarship aid to “Pearl of Africa’s Crown”

British statesman Winston Churchill once referred to Uganda as “the Pearl of Africa’s Crown,” with its equatorial snow-capped mountains, breathtaking waterfalls, and over 3,400 species of birds and magnificent mountain gorillas. But 3rd-year seminarian Troy Hamilton (M.Div. ’09) saw another, more circumspect view of the country during his winter semester break in January 2009.

Snubbing the superlative camping spots and spectacular national parks, he saw people: people recovering from a civil war that had forced their resettlement in United Nations refugee camps where they lingered for decades; people without ambition; and people reluctant to rebuild their hometowns after their kinfolk and children had been beaten, raped, maimed, forced to march to exhaustion, or sold into virtual slavery as concubines and soldiers by the Lord’s Resistance Army (LRA)—a sectarian guerrilla army based in northern Uganda.

These people were members of the Acholi tribe, in the Gulu and Kitgum districts, where Mr. Hamilton spent his hiatus between seminary semesters. Many members of the Acholi tribe have embraced Orthodoxy during the past 50 years, and Mr. Hamilton saw the suffering of his brothers and sisters in the faith.

But, he saw something else: opportunity—specifically, opportunity for education and enterprise. “The Ugandans have almost a ‘mythic’ faith in education,” he noted, “and I wanted to help provide them with the means to obtain that.”

So, prior to leaving on his African journey, Mr. Hamilton solicited the seminary community and the members of Holy Trinity Church in East Meadow, Long Island—his “seminarian placement parish” during his senior year—for books, clothing, and cash. As he crossed the Atlantic to another continent, he pondered how he would distribute the generous U.S. dollars to the two Orthodox Christian communities that would welcome him. Hamilton hit upon the notion of “micro financing,” i.e., employing community trusts that would partner with local banks to distribute loans to willing native entrepreneurs.

“Basically, a teenager would come to the local village Youth Council and present his or

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her business plan,” he said. “If the plan were feasible, the council would then approve a loan taken from the seed money kept at a local bank. “People in and around Gulu needed seed money for on-going enterprise,” he continued. “During my stay, high school and college students used the seed ‘scholarship’ money I gave them to buy pigs, goats, boiler chickens, and seeds to plant in the coming rainy season. By breeding the animals, and producing cash crops, they will be able to fund their own education through high school and college...and, maybe, just maybe, even come to St. Vladimir’s Seminary some day.”

Mr. Hamilton is determined to raise further seed money that will fund what he says amounts to “a big 4-H project” in the Gulu region. In so doing, he will instill hope in his newly found Orthodox brothers and sisters—a priceless gift for the people living in the Pearl of African’s Crown.

View Troy Hamilton’s missionary journey to Uganda via his photo gallery: <http://www.svots.edu>



Father Peter Robichau packs up 250 lbs. of theological books to be sent to the Alexandrian Catechetical School of South Africa, after serving as a missionary in that region.

Seminarian teaches Orthodox basics in South Africa

Father Peter Robichau was still a 2nd-year student and serving as a deacon when he went on a missionary expedition to the African continent during the summer of 2008 under the auspices of the Orthodox Christian Mission Center (OCMC), the official international missions agency of the Standing Conference of Orthodox Bishops in America (SCOBA). He worked for two weeks as a missionary in Johannesburg, South Africa.

“South Africa poses many challenges for mission work, especially with the rise in post-Apartheid violence,” he said. Nevertheless, Fr. Peter had the opportunity to serve in churches from several different jurisdictions—because of a very large expatriate community in the city—and spoke of the warm welcome his team received. He spent his summer teaching the ex-patriot Russian, Greek, and Serbian communities, as well as the indigenous Africans in villages. His classroom topics included “Baptism,” “The Lord’s Prayer,” “Priesthood,” and “Eucharist.”

Upon returning to St. Vladimir’s for fall semester 2008, Fr. Peter organized a book drive to send materials to the Alexandrian Catechetical School of South Africa (Orthodox Archdiocese of Johannesburg and Pretoria), a seminary for indigenous South Africans. Through the generosity of the St. Vladimir’s community, including Head Librarian Elena Silk and SVS Press Director Theodore Basil, Fr. Peter sent five 50-lb. bags of books to that seminary. John and Cleo Constantine, from San Jose, California, who also were missionaries on Fr. Peter’s OCMC trip, paid for each of the bags to be transported back to the African seminary. The bags were hand carried by a South African seminarian named “Christos,” who was on a cultural exchange in the U.S., with a group studying the intricacies of democracy. ■

SEMINARY CAMPUS BECOMES “NEIGHBOR” TO WIDER COMMUNITY

What has seminary campus life to do with disaster survival, water critters, and light-emitting diodes (LEDs)? “Community,” according to The Very Rev. Dr. Chad Hatfield, chancellor and CEO at St. Vladimir’s.

“There is no split between the spiritual and material life,” Fr. Chad said, making the connection between theology and action. “One of our saints, Symeon the New Theologian, poetically writes that ‘God enters our hands and feet, so that we might become his body, working in the world.’ ”

He noted three areas in which the Seminary has been reaching out to the wider community: safety training; conducting ecological studies on city, county, state, and federal levels; and initiating a campus “Go Green” campaign. “All of these activities—our safety training, our monitoring the water flowing through our campus, and the greening of our campus—represent our response to a need,” Fr. Chad concluded. “This is part of what we mean when we say we are a community, and a segment of the larger community.”



Here, resident seminary employees and faculty receive emergency response training from the City of Yonkers, to assure campus and neighborhood safety.

Training for emergencies

In July and October 2008, resident seminary employees trained with the Community Emergency Response Team (CERT), a program under the auspices of the Federal Emergency Management Agency (FEMA). The City of Yonkers began CERT training in 2003 in diverse venues—from employees at Home Depot to members of the Boy Scouts of America—and readily accepted an invitation to our campus.

Following twenty hours of training, the seminary employees were certified in basic self-help and mutual aid functions, such as fire safety, disaster medical operations and psychology, light search and rescue, CERT organization, and the recognition and handling of terrorist incidents. The Rev. Archdeacon Kirill Sokolov, associate chancellor for systems at St. Vladimir’s, arranged for the cooperative effort between the City of Yonkers and the Seminary.

“Having a certified team ready to help their brothers and sisters on campus or in the neighborhood, in the event of either a small emergency or a major disaster, is crucial to our common well being,” said Associate Dean for Student Affairs The Very Rev. Steven J. Belonick.



Seminarian Daniel Talley analyzes the water quality of Troublesome Brook, as part of a citizens’ watershed study run by Westchester County.

Monitoring Troublesome Brook

Seminarian Daniel Talley, during his second year at SVS, volunteered to monitor the water quality of “Troublesome Brook,” which flows through the seminary campus, as part of the Westchester County Citizen Volunteer Monitoring Program (WCCVMP). The WCCVMP was established in 2003 through the Safe Drinking Water Act and is funded by the New York State Department of Environmental Conservation.

Mr. Talley and his team of campus residents tested water in the stream weekly, from July through October 2008. They conducted chemical analyses, collected macroinvertebrate samples (water critters without backbones), and assessed the quality of the stream bank. The raw data they collected became part of a comprehensive database of water quality for the Bronx River Watershed in Westchester County.

Mr. Tally was gratified to participate in the study. “This is a way to reach out to the people of Yonkers,” he said, “and to understand the watershed in which we live. The data we collect will begin to effect changes; our ultimate hope is for cleaner streams running into the Bronx River, and eventually into Long Island Sound.”



Theodore Basil (left), associate chancellor for advancement, leads an assessment engineer through the bowels of the John G. Rangos Family Foundation Building during a NY State energy audit, as part of SVS’s ongoing “Go Green” campaign.

Connecting theology with ecology

As part of a broader goal of environmental and economic sustainability, the Seminary has conducted a multi-faceted “Go Green” campaign, which began in 2007 and continued forcefully through FY09. Currently, the Seminary is seeking federal and private grant monies to install alternative energy sources on campus, particularly solar power, and to upgrade many facilities to enhance energy efficiency.

“Go Green” launch

When Fr. Chad was installed as seminary chancellor and CEO in July 2007, he immediately advanced the concept of environmental sustainability, specifically connecting “green” forms of energy to theological vision. That fall the campus launched a “Go Green” initiative and took significant steps:

- Participation in new recycling and waste management efforts with the City of Yonkers
- Corporate membership in “The Fellowship of the Transfiguration,” an environmental agency under the umbrella of the Standing Conference of Orthodox Bishops (SCOBA)
- Investment in energy audits for nine campus

- buildings, performed by the New York State Energy Research and Development Authority (NYSERDA)
- Promotion of titles on Christian stewardship in the SVS Press Fall Catalog 2007
- Sustainment of campus tree-planting and landscaping, in cooperation with Central Park Conservancy’s Vice President for Capital Projects and Chief Landscape Architect, Christopher Nolan.

“Greener Still” in FY09

In FY09, our community intensified its efforts to properly relate to and care for our environment. SVS Press published a book titled *Living in God’s Creation: Orthodox Perspectives on Ecology* (Foundations Series), by Dr. Elizabeth Theokritoff. Additionally, the Special Events Committee on campus spent FY09 planning our 2009 annual fall open house, Orthodox Education Day, which focused on the theme “God’s Green Earth: Ecology and Theology.”

A huge boost to the “Go Green” campaign came in December 2008 when the TV program “The Economic Report” chose St. Vladimir’s to participate in a segment on “Leading Developments in Faith Based Higher Education” as part of the show’s “Focus on Emerging Issues” series. The show is hosted by Greg Gumbel and will be broadcast on national TV in FY10.

The Economic Report selected St. Vladimir’s to demonstrate the school’s creative adjustments to the global economic downturn that occurred in FY09. In April 2009 a film crew spent 10 hours on the seminary campus, documenting activities of students and staff, and interviewing trustees and administrators. Seminary administrators were both elated and humbled by the media coverage, which they note, not only brings honor to the Seminary, but to all Orthodox faithful in America. ■



Seminarian Michael Lopushok oversees a rare icon display during Orthodox Education Day 2008. SVS’s annual open house attracts throngs of visitors to our campus.

ORTHODOX EDUCATION DAY REACHES THE FAITHFUL, AND THE CURIOUS

Nearly 1,000 friends, alumni, and neighbors gathered on the campus of St. Vladimir’s in October 2008 to celebrate Orthodox Education Day, SVS’s annual open house designed to educate people of all backgrounds and levels about aspects of Orthodox Christianity. The event in FY09 was titled “Holy Icons and Sacred Arts.”

The day was crowned by the exhibition of fifteenth- through twentieth-century icons on loan from The Museum of Russian Icons in Clinton, Massachusetts. Museum curator Kentur Russell and museum founder Gordon Lankton engaged visitors in deep conversations as they viewed the icons.

Another highlight was an entertaining lecture titled “Holy Images or ‘Sacred Art’? Perceptions of Icons in Contemporary Society,” by Dr. Vasileios Marinis, The Kallinikeion Assistant Professor of Byzantine Art, Queens College, New York. In addition, the Boston Byzantine Choir performed sacred hymns against a visually expressive background of sacred art.

One of the day’s participants remarked, “I feel as though I’ve sailed to Byzantium and

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taken a pilgrimage to Russia. This has been a truly awesome experience.” ■
St. Vladimir's strives to interest a broad spectrum of visitors at this yearly campus event. In October 2009, the theme was "God's Green Earth: Ecology and Theology," and the Seminary planned a program that highlighted the Orthodox understanding of, and care for, creation.



Wayne Bornholdt of the Theological Book Network, Inc. receives a donation of books from Nina Chapman, assistant to the managing director at SVS Press. The organization will place hundreds of Press titles into the hands of Majority World church leaders and students.

ST. VLADIMIR'S SEMINARY PRESS SPREADS THE WORD

Press donates books to Majority World
At the 2008 American Academy of Religion (AAR) conference in Chicago, St. Vladimir's Seminary Press (SVS Press) was able to donate sixty of its well-respected titles on iconography, patristics, church history, and spirituality to the Theological Book Network, Inc. This charitable organization donates theological books and print journals to institutes and schools in the "Majority World," i.e. the developing world and the Global South, that do not have the funding necessary to stock their own libraries.

The Christian faith in these regions is growing rapidly, but there is a shortage of trained theologians and religious leadership. Schools are frequently undercapitalized and are working with undercapitalized students as well. Books are welcome gifts to the people of these areas, which lack the electrical power and technology for Web-based research and reading. In these regions, students depend on natural light, not electricity, to read a book, and the printed text is portable in a way computers are not.

Religious books in the English language are particularly welcome, since nearly half of all church-related colleges and universities in the world now use English in classroom instruction. Happily, SVS Press—founded in 1968—is the largest and most active publisher of Orthodox Christian books in the English language, and now has more than 300 titles in print.

SVS Press is gratified to see quality Orthodox Christian thought included among the texts being offered in Majority World regions. Both SVS Press, as a new contributor, and SVS Library, as a prior contributor, have been added to the donor listing on the Theological Book Network, Inc.'s Web site.



SVS Press published a Spanish-language edition of *Father Arseny: Priest, Prisoner, Spiritual Father 1893–1973* in January 2009. Both English and Spanish-language versions have touched the lives of thousands of prisoners.

Inspirational title supports prison ministry
Through one of its most endearing and best-selling titles, *Father Arseny: Priest, Prisoner, Spiritual Father 1893–1973*, SVS Press has reached more than 15,000 inmates incarcerated in U.S. prisons. The story of "Father Arseny" recounts the spiritual struggle of a Russian Orthodox Christian priest in a Soviet gulag. The book's theme of victory in Christ over human depravity offers spiritual solace and strength to prisoners.

Since 2001, SVS Press and The Human Kindness Foundation in Durham, North Carolina have cooperated in a venture to provide prisoners with this moving book. However, our joint venture had unlikely beginnings.

The Human Kindness Foundation was founded in 1973 by Bo Lozoff and his wife, Sita, and based upon principles quite unrelated to Christianity. While visiting an incarcerated relative, Mr. Lozoff had noted prisoners languishing in their cells. So, the Lozoffs decided to design a program to transform prison cells into places of "inner freedom." The program was based upon exercises normally performed in a yoga ashram, and the Lozoffs referred to inmates as "prison-monks" instead of "convicts." Thus began the "Prison-Ashram Project" under the auspices of The Human Kindness Foundation.

In December 2000, a supporter of the foundation happened upon the title *Father Arseny* and recommended it to Mr. Lozoff, who then contacted Theodore Bazil, managing director of SVS Press. "This story is such an excellent example of the transformative possibilities in a prison environment," wrote Mr. Lozoff, "I hope we can find a way to make the book widely available to prisoners."

Subsequently, The Human Kindness Foundation ordered 10,000 copies to distribute to U.S. prisoners, who often sent poignant letters to the foundation and SVS Press, expressing how the story had touched their lives. One inmate wrote:

I am a federal prisoner facing many years in prison, and had lost all hope. The story of Fr. Arseny restores my faith and greatly helped me. Thank you for making his story available. I think without inspiration, I would be dead already. Many Blessings. May God guide us all. Peace.

The Press has begun reaching even more prisoners with a Spanish-language version of the title, *Padre Arsenio, 1893–1973: Sacerdote, Prisionero, Padre Espirit*, published in January 2009. ■

*To order the book from the SVS Press Web site, or to inquire about the Spanish edition, please visit www.svspress.com, or call the SVS Bookstore at 1-800-204-2665. Additionally, a companion volume titled *Father Arseny: A Cloud of Witnesses* is available for readers who already have enjoyed the riveting story of *Father Arseny's* prison years.*



Crestwood Historical Society's President Elizabeth McFadden (left) and Vice President Marcella McGovern (right) flank SVS Chancellor Fr. Chad Hatfield as they honor the Seminary with congratulatory proclamations and citations from city, state, and county representatives. The Seminary also earned the society's "Exemplified Civil Spirit Award."

CITY, COUNTY, AND STATE OFFICIALS, AND LOCAL HISTORICAL SOCIETY HONOR SEMINARY

St. Vladimir's Seminary gained high praise as one of four honorees feted by the Crestwood Historical Society at a celebratory meeting held on the seminary campus in October 2008. Since 1962, the Seminary has been located in that part of the City of Yonkers deemed by local residents as the "Crestwood neighborhood."

"The Crestwood community is proud to be able to claim itself home to this important, internationally acclaimed center of Orthodox training and prayerful worship," said Marcella McGovern, vice president of the society and chair of the evening event.

"St. Vladimir's Orthodox Seminary is one of only three Orthodox seminaries in the United States providing graduate education," Ms. McGovern continued. "It is best known as the rescuer of Orthodox literature from destruction by Eastern Bloc Communist governments, and its library contains the largest collection of such literature in the English-speaking world. 'St. Vlad's,' as it is fondly called by most of its students and the community, has taken on the task of translating into many languages the Russian texts it saved. It also has become the leading publisher of new Orthodox works, and has helped other infant seminaries to maintain and broaden the education of the over 200 million members of the Orthodox faith, now that the persecution by the Communist regimes has ended."

Ms. McGovern further reminded the crowd attending the event of the Seminary's important and influential role during the Cold War, including a Radio Free Europe/Radio Liberty (RFE/RL) program broadcast weekly by Fr. Alexander Schmemmann, who served as SVS dean from 1962 until his death in 1983. Weekly, Fr. Alexander sent liturgical services, lectures, and sermons beyond the Iron Curtain via the airwaves. "St. Vladimir's Orthodox Seminary once again made the news when it was the first place Alexander Solzhenitsyn visited after his 1974 expulsion from the Soviet Union," Ms. McGovern noted.

Joining in the congratulations were:

- Gordon A. Burrows, Westchester County Legislator (District 15), who presented a resolution proclaiming October 17, 2008 "St. Vladimir's Orthodox Seminary Day" in Westchester County;
- Yonkers City Council President Chuck Lesnick, who presented a proclamation from Mayor Philip A. Amicone and a salutation from the Office of the City Council, calling upon the 199,000 residents in Yonkers to formally recognize "one of the most prominent religious institutions in our city"; and
- Elizabeth McFadden, president of the Crestwood Historical Society, who presented a citation on behalf of the New York State Assembly, signed by Mike Spano (93rd District), which recognized the achievements of the Seminary.

The evening events culminated in the presentation to the Seminary of the Crestwood

Historical Society's "Exemplified Civil Spirit Award." Reminiscing on the eleven-year association between the historical society and the Seminary, Ms. McFadden said, "The Crestwood section of Yonkers, in whose boundaries St. Vladimir's Seminary resides, is grateful for the Seminary's invitation to participate in its local activities by offering the use of its beautiful library and facilities for meetings and celebrations. The school has opened its doors to us on numerous occasions, going above and beyond the call of duty."

To read the full proclamations, citations, and salutations given to SVS, and to see a full gallery of photos of the event please visit <http://www.svots.edu>. SVS alumni and friends may also review historical photos and articles regarding the Seminary—including previous property owners, St. Eleanora's Convalescent Home for Poor Mothers—on the Web site of the Crestwood Historical Society at www.mycrestwood.org. ■



Dr. Peter C. Bouteneff (center), SVS faculty coordinator for the Interseminary Dialogue, accompanies seminarians to monthly discussions among eight New York Metro Christian and Jewish seminaries.

INTERSEMINARY DIALOGUE SPARKS LASTING FRIENDSHIPS

Orthodox Christian seminarians in dialogue with Protestant, Catholic, and Jewish seminarians? What a post-modern novelty!

"Not so, in fact," said Dr. Peter Bouteneff, associate professor of systematic theology at the Seminary and faculty coordinator for the New York Area Interseminary Dialogue (ISD) since 2007. "Many people are unaware that St. Vladimir's has participated in the New York Interseminary Dialogue since the 1950s. And, now, about once per month during the school year, a group of our seminarians, accompanied by a faculty member, participate in a two-hour peer discussion with students from eight other New York Metro area Christian and Jewish seminaries."

In FY09 ISD participants explored how mission and outreach are understood and practiced in the respective faith traditions of each participating seminary. Each month seminarians gathered at a different school and discussed sub-topics within this larger theme.

Dr. Bouteneff explained the dynamics of the discussion, stating, "The openness of this dialogue is helped by the fact that no party is trying to convince or convert the other. Nor is there any striving for consensus among the various positions, so there is no fear of compromise. Each states clearly, frankly, and with confidence, the position of his or her own tradition as well as they can discern it."

It is not surprising that among SVS students there are many "regulars," who never fail to participate in the dialogue. Juliana Mecera, who graduated with an M.A. in Theology from the Seminary in May 2009, was hooked in her first year of participation.

"Interseminary Dialogue taught me the importance of building personal relationships and friendships," she recalled. "When I started at St. Vladimir's, I really didn't know anything about Judaism, having had very little exposure to it. ISD gave me my first Jewish friends."

"The value for all of the students is that they develop friendships with, for example, Catholics who will be ordained, or Jewish be-

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lievers who will be working in the field of education,” said Ms. Mecera. “ISD teaches us how to form relationships with our neighbors in other religions and how to work with them in our future ministries, throughout the rest of our lives.”

While a seminarian, Ms. Mecera also worked as “The Elenie K. Huszagh” Orthodox Christian intern in both the Faith and Order and Interfaith Relations Commissions at the National Council of the Churches of Christ (NCCC) in New York City. One of her tasks was to write about the Orthodox Christian perspective on missions. She also participated in the Ecumenical Conference on Human Trafficking at the Church Center for United Nations in September–October 2008. ■



During the Advent season the teens of the seminary church school researched and presented reports on Orthodox Christian service organizations throughout the world. From left: Seminarian Ian Jones (teacher), Michael Bouteneff, Ayame Whitfield, Colin Barberg, Hanna Barberg, Nadia Robichau, Felix Behr (holding poster), Elizabeth Bouteneff, Stephan Robichau, Seminarian Katrina Bitar (Church School Coordinator), and Skye Andrew Malone.

CHURCH SCHOOL HIGHLIGHTS
CHARITY DURING NATIVITY SEASON

Developing a church school program for children of seminarians and faculty of St. Vladimir’s Seminary can be challenging: How do you spark the minds and shape the souls of students who already are immersed in church services, a rhythm of fasts and feasts, and a family life preoccupied with “all things religious”? To meet the challenge, SVS Church School Coordinator Katrina Bitar, herself a “PK” (priest’s kid) and last year a 2nd-year seminarian in our Master of Arts program, decided to punctuate the season of Advent with a series of activities centered on charity.

“Kids in clergy families learn a lot about ‘Orthodoxy’—attending services, celebrating feasts, and learning about the lives of saints—but perhaps not enough about ‘Christianity,’ that is, how to put their faith into action,” noted Ms. Bitar. “So, while the children are being formed, I wanted to present them with opportunities to see what love really is and what God expects in their lives.

“Fundamentally, I wanted them to understand what it means to be a Christian: to learn that the ‘other person’ always comes first, and to learn to love equally every human being that comes across one’s path,” she explained.

Ms. Bitar has had plenty of previous experience in Christian education, having served six years as Youth Director at St. George Antiochian Orthodox Church in Phoenix, Arizona, and seven years as Director of the St. Nicholas Camping Program under the auspices of the Antiochian Orthodox Christian Archdiocese of North America (AOCANA) in Frazier, California. To implement her faith-in-action model at the Seminary, Ms. Bitar concentrated on several service projects, two of which came to fruition during the Advent season.

First, she worked with fellow teachers 1st-year Seminarian John Frazier (M.Div. program) and his wife, Mandy, in arranging a Christmas caroling visit to Sunrise Senior Living facility, an assisted living center. In December 2008 residents of Sunrise joined SVS church school students in singing the familiar carols of the Christmas season, and in constructing delectable gingerbread houses.

Second, Ms. Bitar and another fellow teacher, Seminarian Ian Jones (then a 2nd-year

student in our M.Th. program), helped pre-teens and teenaged students explore and report on several well known service organizations within the Orthodox Church worldwide. “I wanted them to know about types of poverty in the world,” said Ms. Bitar, “and the ways in which we could all participate to relieve suffering.”

Older students gave public presentations to the SVS community about several Orthodox Christian charitable and service organizations: Raphael House; The Theophany School; Orthodox Christian Mission Center (OCMC); Project Mexico and St. Innocent Orphanage; International Orthodox Christian Charities (IOCC); Orthodox Youth Outreach (OYO); Hogar Rafael Ayau; and The Orthodox Fellowship of the Transfiguration (OFT). ■

Following her graduation from St. Vladimir’s Seminary in May 2009, Ms. Bitar was appointed Executive Director of Orthodox Youth Outreach (OYO), a teen ministry of Antiochian Orthodox Christian Archdiocese of North America (AOCANA) that helps parishes implement local community service projects and execute short-term missions.



Seminarians [from left] Michael Soroka, Aaron Oliver, Andreea Balan, Mark Kliniski, and Katrina Bitar traveled to New York City to participate in the charitable activities of “Midnight Run.”

SEMINARIANS TRAVEL TO NYC
FOR MIDNIGHT RUN

When he was an undergraduate at Rutgers University, Seminarian Aaron Oliver participated in his first “Midnight Run” outside Penn Station in New York City, distributing blankets and winter coats to needy passersby. A volunteer organization, Midnight Run supplies food, clothing, blankets, and personal care items to the homeless poor on city streets, and Mr. Oliver immediately connected its mission with the Christian gospel.

Since enrolling at SVS, he has begun to involve other seminarians and neighboring Orthodox Christian youth groups in the work. In February 2009 he and fellow students—with goods supplied by the Youth Assistance League (YAL) of Greek Orthodox youth from Nassau and Suffolk counties and Holy Trinity Cathedral in Hempstead, Long Island—headed out at the midnight hour to the streets of New York. In the bitter cold, they shared conversation, hot beverages, and warm clothing with the homeless and poor.

“This is what our mission as Christians should be,” he said, “precisely, following Matthew 25. We are supposed to approach strangers as if they were Christ himself. I was baptized at age nineteen, and still, this is the most important thing for me to remember.”

Seminarian Oliver’s spiritual journey has taken him from his Jewish roots through Methodist and Baptist congregations, and on to Orthodoxy. His charitable work has included participation in the Catholic Worker’s movement and the Salvation Army. He also has served both in New Jersey and Nevada National Guard units and was deployed to Guantanamo Bay, Cuba. Currently, he is a 2nd-year seminarian, and is in the military diocese of the Orthodox Church in America (OCA) under the omophorion of Metropolitan Jonah, primate of the OCA. “Being in the military is a lot like charitable work,” he noted. “It’s just another type of service.”

He joined the Orthodox Church in 2007, as parishioner at St. Paul the Apostle Church

in Las Vegas, and finds the writings of the church fathers encouraging in his missionary work to the poor. “St. John Chrysostom has had a huge influence on me,” he recalled. “He said ‘the poor are another altar,’ and he stressed the imperative of the social gospel.” ■



Peggy Meyendorff (left) and Vera Hubiak, members of the seminary chapel community, have long provided meals for the poor at a nearby soup kitchen.

SOUP’S ON AT ST. BART’S

Our seminary campus chapel of The Three Hierarchs not only is home to our students, but also home to dozens of nearby Orthodox friends who regularly worship within our community. Under the leadership of Peggy Meyendorff, wife of faculty member Dr. Paul Meyendorff, and Vera Hubiak, chapel friend, the community has long supported a soup kitchen in White Plains, New York. The soup kitchen is part of a mission outreach that provides meals to the homeless, mentally ill, and illegal immigrants, and is housed in St. Bartholomew’s Episcopal Church.

Mrs. Meyendorff recalls her reason for her initial involvement in the outreach: “I came to the Seminary from Ss. Peter and Paul parish in Detroit, and I was involved in ‘everything’—from cleaning the church chandeliers to projects of the Fellowship of Orthodox Christians in America (FOCA). When I came to the Seminary, I began looking around for volunteer work. I’m a very ‘hands on’ person, and was attracted to the Westchester Coalition for the Hungry and Homeless; soup kitchens and food pantries are part of their work. It seemed to me that just an obvious need was to provide food for the hungry.”

So, she sought out Art Bonagura, Senior Warden at St. Bart’s, who manages the soup kitchen operation in White Plains. She and Ms. Hubiak began preparing dinners for distribution there in 1999. Although the seminary community helps with monetary gifts and sometimes with donations of clothing and canned goods, the two women do the yeoman’s work of cooking and transporting the meals to the soup kitchen, and dishing up the food to the hungry.

“We prepare food for some 30 to 50 clients about four to eight times each year,” said Mrs. Meyendorff. “In addition, we bring winter clothing and Christmas and Easter gifts when necessary.”

Mrs. Meyendorff and Ms. Hubiak will continue their volunteer work at the soup kitchen in FY10, and plan to incorporate the teen group from the seminary church school program in the effort. The Very Rev. Steven J. Belonick, associate dean for student affairs at the Seminary and head of the church school program on campus, said, “Peggy and Vera’s work over the years demonstrates their heartfelt concern for sisters and brothers in our surrounding community. I highly value their humble and eager willingness to share the importance of their ongoing ministry with our youth and with others in our chapel community.” ■



SVS Chancellor Fr. Chad Hatfield (center) celebrated the services of Nativity 2008 at Hogar Rafael Ayau Orphanage in Guatemala City.

CRISTOS HA NACIDO!
NATIVITY IN GUATEMALA

The Chancellor and CEO of the Seminary, The Very Rev. Dr. Chad Hatfield, marked a joyous Nativity 2008 at the Hogar Rafael Ayau Orphanage in Guatemala City, by celebrating the festal liturgical services for the monastic women and 115 children who live and pray at the facility, known as the “House of Mercy.”

Father Chad is also the vice president of the Orthodox Christian Mission Center (OCMC) in St. Augustine, Florida, and he had led mission teams to the orphanage in both 2001 and 2004. He noted the growing relationship between the Hogar and the Seminary. “It had been several years since the nuns and orphans had had a priest for Christmas, and I was honored and overjoyed to have been able to serve there this year,” commented Fr. Chad.

“I met with two potential seminarians, and it may also be possible for our own seminarians to take mission teams to Guatemala, if plausible dates can be found for such an exchange,” Fr. Chad said hopefully.

A citizen of Guatemala, Don Rafael Ayau, founded the home for orphans in 1857. In the year 1996, under the administration of President Álvaro Arzú and the First Lady Patricia Arzú, Hogar Rafael Ayau was given back to private stewardship, to the Orthodox Church. In 1996, His Eminence, Metropolitan Antonios Chedraoui, Archbishop of the Antiochian Orthodox Church of Mexico, Central America, Venezuela, and the Caribbean, officially received the neglected orphanage from the Guatemalan authorities; he entrusted Mother Abbess Inés and the nuns of the Orthodox Monastery Lavra Mambré with the administration of the Hogar. ■



Several members of the SVS community joined in the annual “March for Life” in Washington, D.C. in January 2009. Metropolitan Jonah (center, vested in omophorion), primate of the Orthodox Church in America, led the marchers. [photo: Fr. Gregory Safchuk]

ST. VLADIMIR’S COMMUNITY
MARCHES FOR LIFE

Seventeen St. Vladimir’s seminarians, along with nine others from the campus community, joined in the annual “March for Life” in Washington, D.C. on January 22, 2009. This past year marked the 36th anniversary of Roe v. Wade, the U.S. Supreme Court’s landmark 1973 decision legalizing abortion, and the SVS delegation traveled to the nation’s capital to

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show their compassionate and protective stance toward the unborn.

“Personally,” said The Very Rev. Dr. Chad Hatfield, chancellor and CEO of the Seminary, “the ‘culture of death’—a term made popular by Pope John Paul II—had its beginning in the cultural acceptance of the killing of our pre-born children. The voiceless need our voice, and this March for Life is a powerful way to keep the horror of abortion before our nation and the world.”

Metropolitan Jonah, primate of the Orthodox Church in America (OCA), led the Orthodox delegation in the March for Life under a large iconographic banner. This was the second year that members of the SVS community had joined in the march, and Metropolitan Jonah challenged all participants to triple their presence in 2010. ■

View comments, photos, and videos from SVS participants in the 2009 March for Life on the St. Vladimir’s Seminary Facebook page, and become a member of our Facebook community!



Senior Seminarian Fr. Aaron Warwick (right) joined SVS Chancellor Fr. Chad Hatfield (left) aboard a snowmobile in Napaskiak, AK, the site of a lenten retreat where Fr. Chad was the main presenter.

SEMINARY STRENGTHENS TIES TO ALASKAN COMMUNITY

During the season of Great Lent 2009, natives of the Yukon–Kuskokwim invited SVS Chancellor and CEO The Very Rev. Dr. Chad Hatfield, accompanied by senior Seminarian Fr. Aaron Warwick, to lead clergy, laity, and youth retreats in the region known as “Y–K Delta.” Father Chad, former dean of St. Herman Seminary (SHS) in Kodiak, Alaska, jumped at the chance to see his northern friends once more.

The well-below-zero weather did not hamper sixteen priests and many people from gathering in the village of Napaskiak with the host priest, Fr. Vasily Fisher, for the retreats. “Traditional Yup’ik foods were served with great generosity, despite the tremendous struggle to keep food on the table in these hard economic times,” marveled Fr. Chad. “Subsistence staples of dried fish and berries were an absolute necessity, since non-traditional foods were hard to find in the village stores. Prices were exorbitant: \$22 for a dozen eggs, \$10 a gallon milk, and apples at \$15 a bag.”

Father Philip Alexie, speaking for the clergy brotherhood, further expressed hope that the “sister seminary” relationship between St. Herman Seminary and St. Vladimir’s would continue to progress. The cooperation between the two seminaries dates from the very founding of St. Herman’s in 1973. Archival records clearly show that Protopresbyter Alexander Schmemmann, SVS dean from 1962–1983, was deeply committed to the success of the Alaskan seminary, and that he worked closely with Protopresbyter Joseph Kreta, now-retired dean of SHS, to find ways that St. Vladimir’s could serve their needs.

Over the years many St. Vladimir’s graduates have taught at the Kodiak seminary. The current dean at St. Herman’s, The Very Rev. John Dunlop and his wife, Bea, are both SVS graduates. Hieromonk Juvenaly and Seraphima Carl, both new to the SHS faculty, also hold degrees from St. Vladimir’s.

Reflecting upon the joy of the village retreat experience, Fr. Chad said, “St. Vladimir’s is honored to have been able to serve in the

diocese that gave American Orthodoxy our very existence.” ■

To see where other SVS faculty have travelled, and will be travelling, view the “Faculty Footprints” and “SVS in your area” sections of our Web site: <http://www.svots.edu>.



In January 2009 scholars from around the world participated in the liturgical symposium in honor of former SVS Dean Protopresbyter Alexander Schmemmann. The Rt. Rev. Archimandrite Robert F. Taft, S.J. [left, front] presented the keynote.

SEMINARY HOSTS SYMPOSIA, COLLOQUIA, AND RETREATS

Employing its 12-acre campus and the beautiful Metropolitan Philip Auditorium in the striking John G. Rangos Family Foundation Building, St. Vladimir’s is able to host various events, symposia, colloquia, and retreats throughout the year. In FY09 the Seminary teamed up with both Ancient Faith Radio and the St. Andrew House Center for Orthodox Christian Studies to podcast and webcast some of these events to thousands of “virtual participants” worldwide.

International liturgical symposium honors Father Alexander Schmemmann

In January 2009 Ancient Faith Radio (AFR) podcast the lectures from our international academic symposium “The Past and Future of Liturgical Theology: Celebrating the Legacy of Father Alexander Schmemmann.” Renowned liturgist The Rt. Rev. Archimandrite Robert F. Taft, S.J. presented the keynote titled “The Liturgical Enterprise Twenty-five Years after Alexander Schmemmann (1921–1983): The Man and His Heritage.”

Father Alexander served as the dean of St. Vladimir’s from 1962 until his death in 1983, and his seminal work in the field of liturgical theology is recognized throughout the globe. Other preeminent scholars from Orthodox, Catholic, and Protestant traditions from major universities also honored his memory, lauding and critically evaluating his work.

Dr. George and Brenda Farha, Wichita, Kansas; Louis and Helen Nicosis, Lancaster, Pennsylvania; John and Cina Daskalakis, Baltimore, Maryland; and Michael G. Herzak, Cleveland, Ohio, underwrote the symposium. If you wish to underwrite an academic event for the seminary, please contact Fr. Chad Hatfield, chancellor and CEO, at advancement@svots.edu.

Podcasts of the symposium lectures may be found on the Web site of Ancient Faith Radio: <http://ancientfaith.com>. Additionally, the papers presented at the symposium comprise an issue of the Seminary’s theological journal, St. Vladimir’s Theological Quarterly Vol. 53 Nos. 2–3, edited by faculty member Dr. Paul Meyendorff.



The John G. Rangos Family Foundation Building on St. Vladimir’s campus has been the venue for dozens of national and international theological symposia. Here, 2009 participants from our annual summer conference animatedly discuss the history and future of Orthodoxy in America.

Annual summer conference becomes SVS’s first Webcast

In June 2009 the Seminary hosted its annual summer conference, in FY09 titled “The Council and the Tomos: Twentieth-century Landmarks towards a Twenty-first-century Church.” The conference was webcast in partnership with St. Andrew’s House Center, and drew interest from 5,000 viewers in 25 countries!

Conference speakers focused on two watersheds that have shaped the Orthodox Church in America (OCA): the All-Russian Council (Sobor) of 1917–18 and the Tomos of Autocephaly granted in 1970 by the Russian Orthodox Church to its “daughter church,” the OCA.

To commence the summer conference, The Very Rev. Alexander Garklavs, chancellor of the OCA, delivered a public keynote. His Beatitude Jonah, primate of the OCA, and several other presenters from many Orthodox jurisdictions also spoke.

All of the summer conference talks have been archived in the podcasts of Ancient Faith Radio at <http://ancientfaith.com>.



Alumnus Father Alexander Atty [right] was welcomed as the retreat master of the annual public lenten retreat by SVS Chancellor Fr. Chad Hatfield [left] and Dean Fr. John Behr [center]. Fr. Alexander gave three talks on the theme “Good and Faithful Servants.”

Lenten retreat talks podcast on Ancient Faith Radio

Guest Retreat Master The V. Rev. Dr. Alexander Atty focused on the theme “Good and Faithful Servants” at the annual public lenten retreat held in April 2009. At the retreat, attended by over 100 parishioners throughout the Tri-State Region, Fr. Alexander spoke about “The Good and Faithful Pastor,” “The Good and Faithful Parishioner,” and “The Good and Faithful Parish.”

Father Alexander has been the rector of St. Michael the Archangel Orthodox Church, Louisville, Kentucky, a parish in the Antiochian Orthodox Christian Archdiocese of North America (AOCANA), since 1980. He is an SVS alumnus (M.Div. ‘79). ■

Fr. Alexander’s lenten retreat talks are available as podcasts, found in the “Voices from St. Vladimir’s Seminary” section of Ancient Faith Radio’s Web site: <http://ancientfaith.com/podcasts/svsvoices>.



Dean Fr. John Behr (pictured) along with other SVS faculty spoke at dozens of venues in FY09, delivering homilies, leading retreats, and presenting papers. Fr. John was particularly honored to speak at the John Templeton Foundation Light from Light Symposium in Constantinople (Istanbul) in Spring 2009.

SVS FACULTY FOOTPRINTS: FY09

The faculty of St. Vladimir’s Seminary serve the Orthodox Christian Church worldwide through their research, teaching, writing, and membership in various church ministries. Their activities throughout the globe—which include everything from presenting retreats at local parishes in the U.S. to witnessing to their faith at ecumenical venues and universities—leave memorable “footprints,” as they spread the message of Christ crucified and continue to follow his path.

In FY09, they traveled far and wide: from Brooklyn to Houston, and from Romania to France. During the past academic year, our faculty members spoke in more than 44 venues on more than 30 topics, offering homilies, delivering lecture series, presenting papers, and leading retreats. Our dean, The Very Rev. Dr. John Behr, was particularly honored to speak at the John Templeton Foundation Light from Light Symposium in Constantinople (Istanbul, Turkey) on the topic “Christ, the Light of the World.”

View the activities of our faculty on our Web site, and attend upcoming events to be held in your locales. View the links “SVS in your area” and “What we’re writing” under the “Faculty” tab in the menu bar of our Web site: <http://www.svots.edu>. Also, please “Invite a Speaker” to your area! ■

UPDATE!
THE FATHER THOMAS HOPKO
ALUMNI SCHOLARSHIP FUND



For decades, he has left an indelible mark of commitment to the truth of the gospel on students and thousands of individuals.

The Father Thomas Hopko Alumni Scholarship Fund was established in 2007 to provide financial aid to the sons and daughters of SVS alumni who are enrolled in any of the Seminary’s academic degree programs. At the end of June 30, 2009, \$50,149 had been received from 62 separate donors. Our goal for this scholarship fund is \$100,000.

Protopresbyter Thomas Hopko was the dean of St Vladimir’s Seminary from 1993–2003 and served on the faculty as professor of dogmatic theology for almost forty years. For decades, he has left an indelible mark of commitment to the truth of the gospel on students and thousands of individuals.

Anyone can contribute to this scholarship fund. Even the smallest gift will enable us to reach our goal. Your earmarked donation will honor Fr. Thomas, who in his retirement continues to actively teach, preach, and write.

Donors also may contribute to the other SVS scholarship funds listed below. During the economic downturn, our seminarians particularly welcome your gifts.

The Very Rev. Gabriel Michael Ashie Scholarship Fund, established in 1984 by St. Luke’s Orthodox Church Council in honor of the observance of the 25th anniversary of ordination to the holy priesthood of Fr. Gabriel Ashie, seminary alumnus and member of its Board of Trustees, to assist any students in need.

The Asper-Elkouri Scholarship Fund, established in 2003 by Drs. Edna Asper Elkouri and Frank Elkouri to assist one or more theological students entering or continuing at St. Vladimir’s Seminary to pursue studies for the priesthood and/or ministry in the Orthodox Christian faith.

The Alexandra Bazil Memorial Scholarship Fund, established in 1987 by family and friends of Alexandra Bazil, an enthusiastic supporter of the Seminary, to assist any needy student.

The Michael P. Behuniak Scholarship Fund, established in 1992 by the family of the late Michael Behuniak, a long-time friend and supporter of St. Vladimir’s Seminary, to offer scholarships to needy students studying for the priesthood in the Orthodox Church in America.

The Rev. Igor B. Bensen Memorial Scholarship Fund, established in 2000 by a charitable gift from the late Fr. Igor B. Bensen, son of Basil Bensen, one of the founders of St. Vladimir’s Seminary.

The David Buss Memorial Scholarship Fund, established in 1994 by bequest to assist a needy student studying at St. Vladimir’s Seminary.

The Jean Owsenek Clark Scholarship Fund, established in 1990 by those who loved Jean Owsenek Clark, to offer limited scholarship aid to students in the liturgical music program.

The Olga Coben Scholarship Fund, established in 1989 by Lillian Kiddon in memory of her sister, Olga, to assist needy students.

The Cook Family Memorial Scholarship, established in 2000 in memory of Peter and Susan (Tema) Cook of Minneapolis, and their children, Peter, Paul, Anne, Mary, and Helen.

The Drs. Charles and Joanne Denko Theological Scholarship Fund, established in 1991 to give scholarship assistance to needy women students.

The Right Rev. Photius Donahue Memorial Scholarship Fund, established in his memory by family, friends, and the parishioners he served at St. Andrew Orthodox Catholic Church, East Lansing, Michigan, to assist those in training for the Holy Priesthood.

The Anne and Barbara Dubivsky Scholarship Fund, established in 1990 by Anne and Barbara Dubivsky, dear friends of the Seminary, to aid students from Eastern Europe who are enrolled in one of the Seminary’s degree programs.

The Very Rev. Michael and Matushka Anna Dziama Scholarship Fund, a memorial scholarship fund established in 1992 by the family and friends of Fr. Michael and Matushka Anna Dziama.

The Ann Lichatz Filer Memorial Scholarship Fund, established in 1976 by Charles Filer in memory of his wife, Ann Lichatz Filer, to assist any student in need.

The Very Rev. Georges Florovsky Memorial Scholarship Fund, established from the estate of Fr. Georges Florovsky to assist any student in need.

The J. Frimenko Scholarship Fund, established in 1987 by the Frimenko Family as an award to talented candidates for the Holy Orders.

The Michael and Susanna Furda Scholarship Fund, established in 1994 by Daniel Furda, in memory of his parents, to assist needy students studying for the Orthodox priesthood.

The Helen Geeza Memorial, established in 1971 by Fr. Boris Geeza (The Right Rev. Bishop Boris), friends, family, and members of the Holy Trinity Orthodox Chapel, Marine Corps Base in Camp Pendleton, California in memory of Fr. Boris’s wife, Matushka Helen, to help students of St. Vladimir’s Seminary.

The Brian and Marilyn Gerich Scholarship Fund, established in 1997 by Mr. and Mrs. Brian Gerich to assist needy Serbian students and others in their theological studies at St. Vladimir’s.

The Petar L. and Olga Gerich Family Scholarship Fund, established in 1993 by Mr. and Mrs. Brian Gerich to assist needy Serbian students and others in their theological studies at St. Vladimir’s Seminary.

The John and Hooda Germack Endowed Scholarship Fund, established in 1985 by Hooda Germack, dear friend and benefactor of the Seminary, in memory of her late husband, to assist any student in need.

The Mrs. Helen Havron Memorial Scholarship Fund, established by Melvin Havron in memory of his mother, Elena (Helen) Havron, to assist any student in need.

The Father Thomas Hopko Alumni Scholarship Fund, established in 2006 by St. Vladimir’s Seminary Alumni Board to provide financial aid to the sons and daughters of SVS Alumni who are enrolled in SVS academic degree programs.

The Christine Olga Hotrovich Memorial Scholarship Fund, established in 1991 by the family in memory of their beloved daughter and sister, Christine, to assist women and other students in need.

The Protodn. Basil Hubiak Memorial Scholarship Fund, established in 2002 by Matushka Eva and family and friends to assist students who are either studying liturgical music or are enrolled in the Master of Divinity program at St. Vladimir’s Seminary, with priority given to married students.

The Tatiana Jacob Memorial Scholarship Fund, established in 1986 in memory of Tatiana Jacob by her granddaughter, Tanya Jillions, to assist any student in need.

The Frank Joity Memorial Scholarship Fund, established in 1998 by friends and family in memory of Frank Joity, a lifelong member of St. Lazarus Serbian Orthodox Church in Detroit, to assist students of Serbian descent or members of the Serbian Orthodox Church.

The Mitro and Susie Jurchisin Memorial Scholarship Fund, established in 1987 by the children of Mitro and Susie—William J. Jurchisin; Mary Ann Tich; Lorraine McCurry; and Marguerite J. Kocon—to help any student in need at St. Vladimir’s Seminary.

The Professor Veselin Kesich Scholarship Fund, established in 2001 with a generous gift from Mr. and Mrs. Brian Gerich in appreciation for Professor Kesich’s many years of teaching biblical studies at St. Vladimir’s Seminary.

The Lillian Kiddon Theological Scholarship Fund, established in 1987 by Lillian Kiddon in memory of her sister, Antonia Simon, a devoted member of the Orthodox Church, to assist any student in need.

The Klimkosky Family Scholarship Fund, established in 1995 by Mr. Andrew Klimkosky to assist students studying at St. Vladimir’s Seminary. At least two scholarships annually are awarded from this fund.

The Kohudic / Dranichak Scholarship Fund, established in 1987 by Peter and Nancy Kohudic in memory of the Kohudic, Dranichak, Monsulich, and Kosty families to aid one or more needy students of the Orthodox Church in America, or the Carpatho-Russian Archdiocese, or any foreign student.

The Stephen P. and Anna Kopestonsky Memorial Scholarship Fund, established in 1995 by the Rev. T. Stephen and Sandra Kopestonsky to provide financial assistance to needy students studying at St Vladimir’s Seminary.

The Nikolai Kostich Scholarship Fund, established in 2008 by a generous gift from the estate of Nikolai Kostich to help any student studying at St. Vladimir’s Seminary.

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

The John Kravcisin Krodson Memorial Scholarship Fund, established in 2000 by a charitable gift from the John K. Krodson Living Trust in memory of John’s parents, John and Mary Kravcisin, and his sister Helen Parks.

The Mary Lazor Memorial Scholarship Fund, established in 1980 in memory of Mary Lazor, departed mother of Metropolitan Theodosius, to assist any student in need.

The George and Mary Lescisin Memorial Scholarship Fund, established in 1992 in memory of George and Mary Lescisin to assist needy theological students studying at St. Vladimir’s Seminary.

The Anna Lovchuk Memorial Scholarship Fund, established in 1987 by Dorothy Lovchuk in memory of her late mother, Anna Lovchuk, a faithful member of the Orthodox Church, to assist any student in need.

The Machaskee Family Endowment for Liturgical Music, established in 1998 by Mr. Alex Machaskee and friends to assist students studying liturgical music and programs to advance the study and practice of liturgical music within the Orthodox Church.

The Zoran Milkovich Scholarship Fund, established in 1985 by St. Vladimir’s Theological Foundation in honor of its first president, an alumnus of the Seminary, and who served for many years on its Board of Trustees.

The Rev. Father Andrew Nassir Memorial Endowment Fund, established in 1991 to render financial assistance to worthy students enrolled in St. Vladimir’s who have declared their intention to become ordained in the Orthodox Christian faith.

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

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

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

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

The Very Rev. Constantine V. Popoff and Family and Professor Nicholas Glubokovsky Memorial Scholarship Fund, established in memory of The Very Rev. Archpriest Constantine Popoff, missionary priest in America, by his son Constantine Popoff of Seattle, to be awarded to worthy students of the Seminary. The fund is also in memory of Professor Nicholas Glubokovsky 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 permanent memorial fund and have their loved ones (and themselves, in the case of bequests) remembered in prayer at the Seminary in perpetuity.

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

The Father Vladimir Sakovich Memorial Scholarship Fund, established in his memory 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 education for a pan-Orthodox Church, to assist any student in need.

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

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

The Smerznak, Medak, and Kidwell Scholarship Fund, established in 2002 by Helen Smerznak in memory of the Smerznak, Medak, and Kidwell families—namely Cornelius, Anna, John, Stephen, Anna, Mary, John, Jessica, Daniel, and Eugene, and for the health of Nancy, Louis, Katherine, Kari, Gail, Edward, and Helen—to assist two seminarians annually.

The Father Dragolyub Sokich Memorial Scholarship Fund, established in 1995 by the family and friends of Fr. Dragolyub Sokich, an alumnus of the Seminary, to assist needy students.

The Agatha and Martin J. Sokol Memorial Scholarship Fund, established in 1985 by Lydia Sokol Pelitsch in memory of her parents to assist any needy student.

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

The Very Rev. Nicholas Solak, Jr. Memorial Scholarship Fund, established in 1992 by the family of Fr. Nicholas and parishioners of the Nativity of the Virgin Mary, Osceola Mills, PA, in memory of their pastor, The V. Rev. Nicholas Solak, Jr.

The Michael P. and Stella Sopchak Theological Scholarship Fund, established in 1991 by their family and friends. Limited scholarships are available from this fund with priority to students from Alaska, Africa, and Eastern Europe.

The Sotirovich / Franklin Scholarship Fund, established in 1990 by William Vasilio Sotirovich, Moira Louise Sotirovich, Liliana and Tatian Lakich-Sotirovich and Danica D. Sotirovich in memory of Lt. Col. Milan V. Sotirovich, Ljubica Sotirovich, Miodrag M. Sotirovich, and Lillian Mary Franklin, and in honor of Joseph Henry Franklin. This scholarship is established to aid Orthodox and other students of theology who will work to promote the role of the Orthodox Church in advancing international friendship, for ecumenical relations, especially with the Anglican Communion, and for students who may serve as chaplains in the United States Armed Forces.

The Father John N. Telep Memorial Scholarship Fund, established in memory of Fr. John N. Telep to assist any student in need.

The Father John and Matushka Mary Tertichny Memorial Scholarship Fund, established in 1983 by Olga Fedak in memory of her parents to assist students from the OCA Archdiocese of the Midwest and any other needy student.

The Joseph Tich Family Scholarship Fund, established at Joe’s death in 2002 by naming the Seminary as the beneficiary of an insurance policy, to assist men and women who are studying at St. Vladimir’s Seminary.

The Mitro and Anna Tich Memorial Scholarship Fund, established in 1984 in memory of Mitro and Anna Tich by their children, Martin, James, and Joseph, to assist any student in need.

The Boris V. Timchenko Scholarship Fund, established in 1987 with a generous bequest from the late Boris V. Timchenko to assist students in training at the Seminary.

The Trinity Retreat Center at Escot Farm Scholarship Fund, established in 1999 by Dr. Scott and Mrs. Esther Holmes to support students in need studying at St. Vladimir’s Seminary.

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

The Bishop Nikolai Velimirovich Serbian Scholarship Fund, established in 1990 as a tribute to the late Bishop Nikolai, a close friend of the Seminary, to assist needy Serbian students in their theological studies at St. Vladimir’s Seminary.

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

Archbishop Kyrill (Yonchev) Theological Scholarship Fund, established in 1986 by The Most Rev. Kyrill (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.



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 VEHICLES FOR SUPPORT

- The Annual Fund is 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 SVS 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 (IRAs 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 these gift opportunities and to obtain the Seminary’s policies and procedures regarding gift giving, please contact our Associate Chancellor for Advancement, Mr. Theodore Bazil, CFRM: advancement@svots.edu, or 914-961-8313 Ext 329. ■

SAVE THE DATES!

**SVS CALENDAR
OF CAMPUS EVENTS**

Please visit our Web site www.svots.edu to view details of the listed events.

2009

- SATURDAY, OCTOBER 3**
Orthodox Education Day
- THURSDAY, NOVEMBER 5 – SATURDAY, NOVEMBER 7**
Board of Trustees 61st Annual Meeting
- THURSDAY, NOVEMBER 12 – SATURDAY, NOVEMBER 14**
Fall Open House for Prospective Students
- MONDAY, NOVEMBER 16 – WEDNESDAY, NOVEMBER 18**
Orthodox Christian Mission Center (OCMC) Board Meeting

2010

- SATURDAY, JANUARY 30**
27th Fr. Alexander Schmemmann Memorial Lecture
The Rt. Rev. and the Rt. Honorable Dr. Rowan Williams, archbishop of Canterbury
- THURSDAY, MARCH 18 – SATURDAY, MARCH 20**
Spring Open House for Prospective Students
- SATURDAY, MARCH 20**
Annual Public Lenten Retreat
The Rev. Joseph Huneycutt, retreat master
- SATURDAY, MAY 22**
Commencement
- WEDNESDAY, MAY 19 – SATURDAY, MAY 22**
Commencement Week
Concurrent Annual Alumni Reunion, especially honoring the 25th anniversary classes of 1984 and 1985; and the 50th anniversary classes of 1959 and 1960
- THURSDAY, JUNE 3 – SATURDAY, JUNE 5**
Orthodox Theological Society of America (OTSA) Conference
- EARLY JUNE 2010**
Concurrent pre-Summer Conference programs
 - Diaconal Institute: featuring an academic component for the Diaconal Vocations Program and 4th Annual Liturgical Practicum (See www.svots.edu/diaconal2010)
 - Iconography Workshops (See www.svots.edu/iconography2010)
- THURSDAY, JUNE 10 – SATURDAY, JUNE 12**
Annual Summer Conference: “Hellenism and Orthodoxy”
Keynote on Friday, June 11: Archbishop Demetrios, primate of the Greek Orthodox Church in America
- SATURDAY, OCTOBER 2**
Orthodox Education Day
- THURSDAY, NOVEMBER 11 – SATURDAY, NOVEMBER 13**
Tentative: Fall Open House for Prospective Students

THE FATHER ALEXANDER SCHMEMANN
LEGACY SOCIETY MEMBERS*



“To love is to remember”—
Protopresbyter
Alexander
Schmemmann

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

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

Theodore J. Dran Virginia H. Farah Paul Fekula Mary Fletcher Mitred Archpriest Georges Florovsky Sam Fritskey John Gamble Everett Gardner Vera Garin The Rt. Rev. Bishop Boris (Geeza) Hooda Germack Albert Gessner Sergei A. Gladilin Nina Gramowich Catherine Grishkovsky Gregg Anna Gregory Anastasia Grudinoff Annie Y. Guba The Rev. Peter Haskell Mary Herbut Robert C. Hunsicker Vera Hyra Metropolitan Macarius (Iliinsky) Michael Irvin Anastasia S. Ivanoff Edith Kaplan Bessie Kibbey Lillian C. Kiddon Mitred Archpriest John Kivko Julian Klecan Mary S. Klein Andrew Klimosky Alexandra Kopacz Anna Kopestonsky Stephen P. Kopestonsky Nikolai Kostich Nathalie S. Krueger Rudolph P. Kunett Mary Kush Thomas Labock Mary Lambrinos Clarice J. Laushkin Rose Lewis Anna Nicholaevna Lielmesh Sarah D. Lutge Archpriest Paul Lutov Mary Maddalozzo Mary E. Marron Konstantine P. Mashevsky Sophie Masko	Protopresbyter John Meyendorff Zena Miron Sophia Noska Anthony Opalak Helen N. Ostapeck George Pazin Margaret Tooker Peterson Alexander Piankoff Joseph Pishtey Eugenia Pomazneff Constantine C. Popoff Vladimir and Ethel Prokofieff Feodor Remiga Anastasia Romanoff Olga N. Rosselet-De Douanne John Rusin Walter Scarloss Protopresbyter Alexander Schmemann Ann D. Sencen Margaret L. Shimmel Paul Skopic Maria Snehovsky Olga Sosenko Anna Sousa Joseph Spratly Olga V. Stadnik Anna Stankevich Peter Stosech Julia Pawchyk Stuppin Rose Tarasar Elizabeth Taton Olga Taton Leo M. Telep Olga M. Telep Joseph Tich Boris V. Timchenko Sergei E. Tulinoff Sophia Ushakoff Katherine Vanysheff Prof. Serge Verhovskoy Victor M. Visotsky Mary Walendzik Tatiana U. Weiser Howard Albert Welch Marianna T. Wieland Maria N. Yastreboff Alex I. Yazikov Anna Zedlovich Peter Zouboff Michael Zuk
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WITH GRATITUDE FOR OUR LIVING BROTHERS AND SISTERS WHO HAVE REMEMBERED
ST. VLADIMIR’S SEMINARY WITH A PLANNED GIFT

Margaret Branch Michael E. and Grace Bress Maria E. Contos The Rev. Pdn. and Mrs. Peter Danilchick Mary N. Dibs The Right Rev. Paul Doyle Frank and Edna Elkouri Martha W. Elliott Albert Foundos	Brian and Marilyn Gerich Anthony Kasmer Glenn R. and Nancy Kubina Anonymous Anonymous Leon and Pamela Lysaght Alexander Popoff, Jr. The Rev. Dn. John and Evangeline Zarras
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* Although we have made every attempt to properly list the donors of the planned gifts and bequests already established, we apologize for any omissions, and we ask that you contact our Associate Chancellor for Advancement, Theodore Bazil, CFRM, with any correctives to our records: advancement@svots.edu or 914-961-8313 ext 329.

ST. VLADIMIR’S CONFRONTS GLOBAL DOWNTURN WITH OTHER THEOLOGICAL SCHOOLS

In 1966, St. Vladimir’s was accepted as an associate member in the Association of Theological Schools (ATS), and in 1973 the Seminary became a fully accredited member. Since that time, we have reaped the benefits of ATS membership, joining more than 250 graduate schools in the United States and Canada that conduct post-baccalaureate academic programs.

Our ATS membership not only allows for recognition of our academic credits earned and degrees granted, but it also rewards us with a broader view of trends affecting all member schools in the United States and Canada, regardless of denominational differences. St. Vladimir’s has paid close attention to the effects that the FY09 market decline and slowing economy has had on all ATS-accredited institutions.

In the Spring 2009 issue of the ATS member magazine, *Colloquy*, Daniel O. Aleshire, executive editor of the magazine, noted:

ATS schools are busy this spring making changes that this economy requires: freezing salaries, rethinking budget assumptions, suspending searches, reassessing program areas, changing benefits programs, sometimes furloughing staff and faculty for limited amounts of time, or in other ways reducing compensation. A majority of ATS schools are dealing with financial stress, but the educational capacity of ATS schools seldom mirrors their financial capacity. Financially stressed schools continue to offer educationally effective programs.”—Editorial, “Redefining Riches,” *Colloquy*, Spring 2009, Vol. 17, No. 2.

Certainly, the community of St. Vladimir’s can relate to Mr. Aleshire’s observation about “changes that this economy requires.” In FY09, the Board of Trustees made a string of tough decisions in response to the economic chaos that had struck the nation. With caution and concern—and certainly, regret—the Board

- down-sized two staff members;
- cut faculty and staff salaries by 10%;
- increased the share of utilities paid by on-campus faculty and staff;
- shut down administrative buildings two days per month to save energy costs;
- cut the adjunct faculty budget by ½;
- cut the number of electives offered to students; and
- delayed academic programs.

However, St. Vladimir’s can equally relate to Mr. Aleshire’s confidence that “financially stressed schools continue to offer educationally effective programs.” St. Vladimir’s has held tuition costs to the same level as the prior year, and continues to offer our students an in-depth, traditional, and rich theological education.

Our associate chancellors and deans, in reflecting upon the ongoing downturn, can still glimpse a silver lining in the “perfect economic storm” that roiled in FY09. We want to introduce our hardworking team to you, and let them describe the good work and hope they witness day-to-day at St. Vladimir’s. ■

St. Vladimir’s has held tuition costs to the same level as the prior year, and continues to offer our students an in-depth, traditional, and rich theological education.



DR. JOHN BARNET

ASSOCIATE DEAN
FOR ACADEMIC AFFAIRS

REFLECTION ON
ACADEMIC PROGRAMS...

We continue the implementation of the New Curriculum; we have accepted students into a new one-year Th.M. program; and we have raised the minimum enrollment requirement for electives. Additionally, we have strengthened our relationship with Fordham University’s graduate theology department, using their course offerings to supplement ours. Moreover, we are implementing a new program for training students in liturgics and liturgical music. Finally, we are developing a new role for the Associate Dean for Student Affairs in the area of student formation, and we continue to work on a major revision of the pastoral theology program, which will include classroom instruction, parish, hospital, and prison fieldwork, and opportunities for reflection and integration. ■



THE VERY REV.
STEVEN J. BELONICK

ASSOCIATE DEAN
FOR STUDENT AFFAIRS

REFLECTION ON
SPIRITUAL FORMATION...

“Formation” at St. Vladimir’s means that by God’s grace, the “new Adam” must emerge, in the likeness of Christ. Such spiritual formation at St. Vladimir’s Seminary is intentional. Over the course of their seminary education, students are placed in an environment that focuses on the entire person: in the classroom; in living the rhythm of the daily cycle of services; and in discovering one’s strengths and weaknesses by living in close proximity to others in community. Through the development of regular prayer, Scripture reading, meditation, silence, and participation in the sacramental life of the Church, and through the development of pastoral sensitivity, student formation occurs. Our students realize that they cannot offer anything in service to God’s Church unless they start a personal spiritual journey—a journey that challenges them academically, emotionally, spiritually, and relationally. Our seminarians continue in this foundational and traditional understanding of formation. ■



MR. THEODORE C. BAZIL

ASSOCIATE CHANCELLOR
FOR ADVANCEMENT

REFLECTION ON
SEMINARY RESOURCES...

The Seminary draws upon a number of limited but tangible resources to serve Christ and his Church. We still provide all of our students with housing on a unified campus, scholarship assistance, smart classrooms, a state-of-the-art library, kitchen facilities, a community chapel, a renowned faculty, and three accredited academic programs. The Seminary does more than prepare future priests and church leaders. We also contribute directly to the research of the Orthodox faith and the expression of Orthodox theology through public faculty presentations, symposia, events, retreats, and seminars. Additionally, St. Vladimir’s Seminary Press (SVS Press) continues to reach thousands of faithful Orthodox Christians and seekers through its publications: books, music and lecture CDs, videos, greeting cards, and icons. Our commitment to the wise and prudent use of these resources is sustained by the financial support and sacrifice made by individuals, churches, organizations, and foundations giving to the annual fund, special appeals, major gift programs, endowments, scholarship assistance, and through planned giving and bequests. And, we continue to be grateful for these gifts. ■



MRS. MELANIE RINGA

ASSOCIATE CHANCELLOR
FOR FINANCE

REFLECTION ON
FINANCIAL STEWARDSHIP...

In this time of financial austerity there seems to be a renewed and more reverent sense of financial stewardship by personnel in all walks of seminary life. Faculty, staff, and students are working together more closely than ever to come up with innovative and creative methods to successfully accomplish their goals in this environment. The dedication of all to “doing more with less” pervades all aspects of our daily lives, whether our job is in education or administration. In addition our key suppliers have also stepped up as true business partners with the ultimate goal being not only the survival but also the advancement of the mission of the Seminary. ■



THE REV. ARCHDEACON
KIRILL SOKOLOV

ASSOCIATE CHANCELLOR
FOR SYSTEMS

REFLECTION ON
SERVICE...

Working in the administration, for others and myself at St. Vladimir’s, is a way to serve the Church. Many of our students have left “comfort zones” of place, position, and people for a life of church service. In light of their sacrifice, the various technology systems and operations employed at the Seminary work to promote a positive, innovative, and safe campus environment through leadership, accountability, and the highest level of customer service. In the last fiscal year, no significant new investments in technology were made. Instead, we are responding to the changing economic landscape by improving our business processes and our efficiency. Systems that improved accountability and communication, such as a ticket tracking system, were brought from the department of Techsupport to other working groups on the campus, such as Physical Plant Maintenance. The hard choices involved in cost cutting are not pleasant but our dedicated and faithful staff work hard to keep the Seminary a safe and creative place for study of God and preparation for priestly and other church service. ■

Fifteen Students Ordained to Serve in FY09

The remarkable spiritual odysseys of SVS seminarians reflect the statement of St. Peter, chief of the apostles, in the Holy Scriptures: **“We have left everything to follow you!”** (*Mark 10.27–29*). Their eclectic life experience and varied paths, which have led them to theological study on our campus, continually witness to the Lord’s inscrutable call to service in his vineyard. During the fiscal year 2009, fifteen of our students were ordained—submitting to that call, which each one heard uniquely in his heart.



FATHER DAVID ALEXANDER

Educational and professional background: Chaplain, United States Navy and Board Certified Chaplain • M.A. in World Religions and M.Div., Chaplain Candidate Program, U.S. Navy • D.Min. Pittsburgh Theological Seminary • former priest in the Episcopal Church
Student status: 2nd-year, M.Th. program SVS
Jurisdiction: Antiochian Orthodox Christian Archdiocese of North America (AOCANA)
Ordination Holy Diaconate: 6 July 08, Ss. Peter and Paul Chapel, Antiochian Village, by His Grace Thomas, bishop of the Diocese of Charleston, Oakland, and the Mid-Atlantic (AOCANA)
Ordination Holy Priesthood: 29 August 08, Ss. Peter and Paul Chapel,

Antiochian Village, by His Grace Thomas, bishop of the Diocese of Charleston, Oakland, and the Mid-Atlantic (AOCANA)
Current church service: Attached to a battalion of Marines with the 2nd Marine Expeditionary Force • When not deployed with his battalion, he serves on Sundays at St. Nicholas Chapel located at Marine Corps Base Camp Lejeune.
Biographical note: While serving as a U.S. Naval Chaplain in Kodiak, Alaska, Fr. David found his way to the Orthodox faith through two people: his wife, Maria, who had attended an Orthodox parish for four years while in college in Wheaton, Illinois; and The Very Rev. Chad Hatfield, then dean of St. Herman’s Seminary in Kodiak and now chancellor and CEO at SVS, whom he befriended during his tour of duty in Alaska.



FATHER EPHRAIM ALKHAS

Educational and professional background: Bachelors of Spanish Literature at California State University Northridge
Student status: 3rd-year, M.Div. program SVS
Jurisdiction: Antiochian Orthodox Christian Archdiocese of North America (AOCANA)
Ordination Holy Diaconate: 7 December 08, St. Nicholas Cathedral, Brooklyn, New York, by His Grace Alexander, bishop of the Diocese of Ottawa, Eastern Canada, and Upstate New York (AOCANA)
Ordination Holy Priesthood: 28 June 09, St. Michael’s Church, Van Nuys, California, by His Grace Joseph, bishop of the Diocese of Los Angeles and the West (AOCANA)

Current church service: Seminarian parish placement at St. Nicholas Cathedral Brooklyn, New York, mentored by The Very Rev. Thomas Zain, rector
Biographical note: Before coming to seminary, Fr. Ephraim attended St. Michael Orthodox Church, Van Nuys, California; he and his presbytera, Elaine Catherine, are natives of Los Angeles.



FATHER JOHN BALLARD

Educational and Profession Background: Majored in Criminal Justice and History, Texas Christian University • professional cook and kitchen supervisor in Dallas, Texas
Student status: 3rd-year, M.Div. program SVS
Jurisdiction: Antiochian Orthodox Christian Archdiocese of North America (AOCANA)
Ordination Holy Diaconate: 7 December 08, St. Nicholas Antiochian Church, Bridgeport, Connecticut, by His Eminence Philip, metropolitan of All North America and the Antiochian Orthodox Christian Archdiocese of North America (AOCANA)

Ordination Holy Priesthood: 9 August 09, Ss. Constantine and Helen Church, Dallas, Texas, by His Grace Basil, bishop of the Diocese of Wichita and Mid-America (AOCANA)
Current church service: Seminarian parish placement St. Nicholas Church, Bridgeport, Connecticut, mentored by The Very. Rev. Romanos Malouf, rector
Biographical note: Fr. John was a professional cook, and while he abandoned his culinary ambitions to attend seminary he was happy to find himself cooking breakfast for the single students here at St. Vladimir’s. He also enjoys working with the youth at his parish assignment. Fr. John’s wife, Rebecca, gave birth to their first child in the beginning of October 2009; this will be his last year of seminary as well as her last year of pediatric residency.



DEACON ANDREW CUNEO

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: 3rd-year M.Div. program SVS • St. Basil the Great Award for Academic Achievement
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 25 March 09, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Beatitude Jonah, metropolitan of the Orthodox Church in America (OCA)

Ordination Holy Priesthood: currently a deacon
Current church service: Seminarian parish placement in Christ the Savior Church, Southbury, Connecticut, mentored by The Very Rev. Vladimir Alexandro, rector • Directed the SVS Writing Center 2008–2009
Biographical note: Dn. Cuneo has an avocation studying the works of C.S. Lewis. He is contributing to a forthcoming *C.S. Lewis Bible* (HarperCollins, 2010) and continues to lecture on Lewis, whom he terms his “pre-Orthodox father in the Christian faith.” He and his wife Erika and their three girls, Lucy, Bridgette, and Emma, come to SVS from a small parish, Holy Ascension, in the Diocese of Midwest.



FATHER JOHN KONKLE

Educational and professional background: B.S. in Mathematics, Michigan Tech • M.Div. from the International School of Theology in California • Ph.D. in Philosophy from Princeton University • Assistant Professor of Philosophy at Dartmouth College.
Student status: Special student status—graduate May 2009 SVS, with an interest in Johannine and ascetic literature
Jurisdiction: Orthodox Church in American (OCA)
Ordination Holy Diaconate: April 2007
Ordination Holy Priesthood: 14 March 2009, in Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Grace Nikon, bishop of Boston, New England, and the Albanian Archdiocese (OCA)

Current church service: Priest at the Dormition of the Mother of God Monastery in Rives Junction, Michigan
Biographical note: Fr. John oversees a Web-based conference management company, which he created. He was received into the Orthodox Church along with his wife, Anna, and two sons, Jeremiah and Jared, in 1996 by The Very Rev. Andrew Tregubov of Holy Resurrection Church in Claremont, New Hampshire. In 2005 his family went to help with the mission of St. Jacob of Alaska, Northfield Falls, Vermont, then under the pastorate of The Very Rev. Mark Sherman, and now pastored by The Rev. Caleb Abetti. All three of his former pastors attended his ordination to the priesthood.



FATHER SEAN LEVINE

Educational and professional background: B.A. in Theology with a major in New Testament Studies and a minor in Pastoral Care and Counseling, Oral Roberts University • M.A., Theological Studies and M.A., Biblical Studies, Asbury Seminary • pastor for 13 years in Protestant denominations prior to entering the Orthodox Church
Student status: 3rd-year M.Div. program SVS
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 1 March 09, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Beatitude Jonah, metropolitan of the Orthodox Church in America (OCA)

Ordination Holy Priesthood: 16 May 09, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Beatitude Jonah, metropolitan of the Orthodox Church in America (OCA)
Current church service: Seminarian parish placement at Ss. Peter and Paul Church, South River, New Jersey, mentored by The Very Rev. David Garretson, rector
Biographical note: Fr. Sean spent three years as an Army Chaplain; he deployed to Iraq from March 2004 to January 2005 and again from November 2005 to November 2006 in support of Operation Iraqi Freedom. Upon graduation from SVS in 2010, he plans to return to military chaplaincy. He and his wife, Jennifer, have two sons, Ethan and Andrew.



FATHER RARES ONOFREI

Educational and professional background: Bachelor of Medicine, Shanxi University of TCM, Taiyuan, China • his major integrated Chinese and Western medicine
Student status: 3rd-year M.Div. program
Jurisdiction: Romanian Orthodox Episcopate of the Orthodox Church in America (OCA)
Ordination Holy Diaconate: 29 March 09, St. Dumitru Romanian Orthodox Church, New York City, by His Eminence Nathaniel, archbishop of Detroit and the Romanian Orthodox Episcopate (OCA)
Ordination Holy Priesthood: 11 October 09, St. Mary Cathedral, Cleveland, Ohio, by His Eminence Nathaniel, archbishop of Detroit and the

Romanian Orthodox Episcopate (OCA).
Current church service: Seminarian parish placement as a deacon at St. Dumitru Romanian Orthodox Church in New York City, mentored by The Very Rev. Traian Petrescu, rector
Biographical note: Fr. Rares hails from Brasov, Romania, and attended Holy Trinity Church, in Darste Brasov, under the omophorion of Metropolitan Laurentiu Streza. Along with his wife, “Diaonita” Dorra, Dn. 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 here to SVS.”



FATHER ALEKSA PAVICHEVICH

Educational and professional background: Undergraduate degree in Industrial and Systems Engineering, Ohio State University • Medical Services and Systems Engineering for Honda of America Manufacturing • Systems Engineer for Flood Heliarc Inc., a welding company in Columbus, developing Job Tracking Software
Student status: M.Div. graduate ‘08
Jurisdiction: Eastern American Diocese of the Serbian Orthodox Church in the U.S.A. and Canada (SOC)
Ordination Holy Diaconate: 1 July 07, St. Stevan of Dechani Church, Columbus, Ohio, by His Grace Metrofan, bishop of the Eastern American Diocese (SOC)

Ordination Holy Priesthood: 28 September 08, St. Stevan of Dechani Church, Columbus, Ohio, by His Grace Metrofan, bishop of the Eastern American Diocese (SOC)
Current church service: Priest, St. George Serbian Orthodox Church, Lorain, Ohio
Biographical note: Fr. Aleksa’s uncle, Fr. Dennis (Dragoljub) Pavichevich, traced more than 300 years of priestly lineage in their family. During his senior year at St. Vladimir’s, Fr. Aleksa served at St. Sava’s Serbian Orthodox Cathedral in New York City and in the seminary chapel, and worked in the seminary’s technical support department. He also acted as a resident advisor for the 8-Plex and North Campus married students. He and his wife, Emily, have a daughter, Sophia, and a son, Lazar.



DEACON LUCAS RICE

Educational and professional background: B.A., Georgetown College • former Baptist pastor • insurance industry employee
Student status: 2nd -year M.Div. program SVS
Jurisdiction: Antiochian Orthodox Christian Archdiocese of North America (AOCANA)
Ordination Holy Diaconate: 26 June 09, 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: currently a deacon
Current church service: Seminarian parish placement at St. Nicholas Antiochian Orthodox Cathedral, Brooklyn, New York, mentored by The Very Rev. Thomas Zain, rector

Biographical note: Raised in the Baptist tradition, after a lengthy spiritual odyssey, Dn. Lucas found a home in the Orthodox Church. His study at SVS is the culmination of many years of hoping and praying. In the seminary chapel, Dn. Lucas is active in the Men’s, Mixed, and Byzantine choirs and is a member of the Seminary Octet. He and his wife, Nicole, who also sings in the chapel choir, begin their second year at St. Vladimir’s this fall.



FATHER PETER ROBICHAU

Educational and professional background: Undergraduate degree in Biblical Studies from Columbia International University in Columbia, South Carolina • Network Systems Administrator
Student status: 3rd-year M.Div. program SVS
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 25 June 05, Holy Apostles Church, West Columbia, South Carolina, by His Eminence Dmitri, archbishop of Dallas and the South (OCA—now retired)
Ordination Holy Priesthood: 25 March 09, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Beatitude Jonah, metropolitan of the Orthodox Church in America (OCA)

Current church service: Seminarian parish placement, Christ the Savior Church, Paramus, New Jersey, mentored by The Very Rev. David Vernak, rector, and The Very Rev. John Nehrebecki • Resident Advisor for SVS married students in Lakeside Apartments
Biographical note: Fr. Peter and his wife, Christine, have four children. The eldest two, Stephen and Nadia, teens, are adopted from Ukraine and help watch over their younger siblings, Marina and Isaac. During the 2009 summer months, at the behest of Metropolitan Jonah, Fr. Peter served the mission parish of St. Basil the Great in Wilmington, North Carolina.



SUB-DEACON ABRAHAM (VIJAY) THOMAS

Educational and professional background: B.S. in Mechanical and Aerospace Engineering, Rutgers University • design engineer for American Standard and JBB Consulting Engineers in Manhattan
Student status: M.Div. May ‘09
Jurisdiction: Malankara (Indian) Orthodox Syrian Church
Ordination Holy Diaconate: 21 March 09, St. Mary’s Orthodox Church in Staten Island, NY, by H.G. Mathews Mar Barnabas, metropolitan of the Malankara (Indian) Orthodox Syrian Church
Ordination Holy Priesthood: currently a deacon
Current church service: Regional Director of Youth Ministry for the North-east American Diocese of the Malankara Orthodox Church

Biographical note: Before deciding to come to seminary, Sub-deacon Abraham was blessed to work on a number of different projects, namely the design of the World Trade Center Memorial in New York City, which would pay homage to those who died in the terrorist attack of September 11th. Instead of continuing in his successful career as an engineer, he quit his job and entered St. Vladimir’s Seminary in order to become an “engineer” in the growth of the Indian Orthodox Church in America.



FATHER JOHN VITKO

Educational and professional background: B.S. Physics, Rensselaer Polytechnic Institute • M.S. and Ph.D., Physics, Cornell University • worked for the Sandia National Laboratories, a Department of Energy laboratory, for over 33 years, first as a researcher, then in various levels of management.
Student status: Special student status—graduate May 2009
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 22 August 98, Holy Trinity Cathedral, San Francisco, California, by His Grace Tikhon, bishop of San Francisco, Los Angeles, and the Diocese of the West (OCA—now retired)

Ordination Holy Priesthood: 1 March 09, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Beatitude Jonah, metropolitan of the Orthodox Church in America (OCA)
Current church service: Acting Rector, St. Luke Church, McLean, Virginia
Biographical note: Prior to entering St. Vladimir’s, Fr. John helped start the Science and Technology Directorate of the Department of Homeland Security and directed the Division of Biological and Chemical Defense in that same organization. Matushka Kitty (Katherine) also has been very active in the Church, having served in the past on the Metropolitan Council of the OCA. She has also had a long-standing and ongoing role in the OCA’s Department of Christian Witness and Humanitarian Aid and the Mission Board of the Diocese of the West.



DEACON IGNATIUS (JEFFREY) 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: 2nd -year M.Div. program
Jurisdiction: Antiochian Orthodox Christian Archdiocese of North America (AOCANA)
Ordination Holy Diaconate: 14 June 09, St. George Cathedral, Wichita, Kansas, by His Grace Basil, bishop of Wichita and Mid-America (AOCANA)
Ordination Holy Priesthood: currently a deacon

Current church service: Seminarian parish placement, St. George Antiochian Church, Danbury, Connecticut, mentored by The Very Rev. George Alberts, rector
Biographical note: At the seminary, Deacon Ignatius assists Professor Alla Generalow in directing the Men’s, Mixed, and Byzantine Choirs during daily services and is a member of the Seminary Octet. Dn. Ignatius’s wife, Misha (née Jacob), a lifelong member of St. George Cathedral in Wichita, is currently in her third year of studies at Seton Hall Law School.



FATHER GREGORY WASSEN

Educational and professional background: Undergraduate degree in general administrative education • equivalent B.A. Psychiatric Nursing
Student status: M.Div. May ‘08
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 14 September 08, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Eminence Seraphim, archbishop of Ottawa and Canada (OCA)
Ordination Holy Priesthood: 30 January 09, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Beatitude Jonah, metropolitan of the Orthodox Church in America (OCA)

Current church service: Attached to Ss. Cyril and Methodius Orthodox Church, The Very Rev. Thomas Mueller, rector
Biographical note: Fr. Gregory is a native of the Netherlands, but now resides in the U.S. with his wife, Sarah, and their two-year-old son, Cassian. He is a self-professed “book addict.” Matushka Sarah also finished her studies at St. Vladimir’s this year, and is pursuing a Ph.D. program in Historical Theology at Marquette University.



FATHER THEOPHAN (LEE) 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 levels in New York City and Connecticut for 10 years.
Student status: 3rd-year M.Div. program SVS
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 30 January 09, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Beatitude Jonah, metropolitan of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: 8 September 09, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Beatitude Jonah, metropolitan of the Orthodox Church in America (OCA)

Current church service: Seminarian parish placement, Holy Transfiguration Church, New Haven, Connecticut, mentored by The Very Rev. Michael Westerberg, rector
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, Manna, also a teacher, have three daughters: Ayame, Miya, and Emi.



THE REV. ARCHDEACON KIRILL SOKOLOV

In addition to the campus ordinations, Protodeacon Kirill Sokolov, associate chancellor for systems at the Seminary, was elevated to the rank of archdeacon by Metropolitan Jonah, primate of the Orthodox Church in America (OCA), on the Feast of the Three Hierarchs in January 2009. He now serves as the archdeacon to His Beatitude in addition to his duties at the Seminary.

Archdeacon Kirill, a seminary alumnus (M.Div. ‘07), was ordained to the diaconate in 2004 and elevated to the office of Protodeacon in 2006. At SVS he is a lecturer in liturgics for second- and third-year seminarians. He has been a member of the OCA’s Committee on Diaconal Vocations since 2007, and a member of the Orthodox Information Technologies Commission (OITC) of the Standing Conference of Orthodox Bishops in America (SCOBA) since 2004. Moreover, he has led practical training sessions throughout the United States for clergy and church servers, including the Diaconal Liturgical Practicum, which occurs on the seminary campus annually during the summer.



AUGUST FY09
Father John Breck (right), former professor of New Testament and ethics (1984–1996), returned to campus as a guest lecturer for student orientation and was welcomed heartily by our dean, Fr. John Behr (left). Fr. Breck's remarks to the new seminarians focused on the priestly vocation of Jesus Christ as the model for both ordained and lay ministry.



AUGUST FY09
The Right Rev. Nikon, bishop of Boston, New England, and the Albanian Archdiocese, presided at the hierarchical Divine Liturgy for the Feast of the Nativity of the Virgin Mary, in the seminary chapel. In FY09, a total of thirteen hierarchs from seven Orthodox jurisdictions visited our campus to visit with students and faculty and to concelebrate with our chapel clergy.



SEPTEMBER FY09
Seventeen seminary students from Belgrade, Serbia spent one week on the seminary campus as "performers in residence." Highlights included a public concert performance in the John G. Rangos Family Building, featuring multi-part Russian Orthodox liturgical hymns and Byzantine chant; and choral participation in the Vigil of the Feast of the Elevation of the Cross, celebrated by His Grace Maxim, bishop of the Western Diocese of the Serbian Orthodox Church in North and South America.



OCTOBER FY09
At a fall academic convocation at Nashotah House Seminary in Wisconsin, the degree Doctor of Divinity, honoris causa, was bestowed on SVS Chancellor Fr. Chad Hatfield (right). St. Vladimir's and Nashotah House, an Anglican seminary, have begun to facilitate an Anglican-Orthodox dialogue, inspired by the Fellowship of Ss. Alban and Sergius. Additionally, SVS Dean Fr. John Behr will teach a course at Nashotah House in FY10.



OCTOBER FY09
At a celebratory fall meeting held on our campus, the Crestwood Historical Society feted the Seminary, recognizing its many contributions to the surrounding community. City, county, and state representatives joined the celebration by presenting our school with honorary citations signed by prominent government officials.



OCTOBER FY09
At the 5th Annual Alumni Reunion, thirty-six alumni honored Fr. Paul Lazor (right), former dean of students (1977–2007). During the three-day campus reunion, the Alumni Association Board, under the presidency of Fr. David Barr (left), held its yearly meeting and finalized new By-laws and a new Constitution.



NOVEMBER FY09
St. Vladimir's hosted representatives from nine Orthodox Christian seminaries at the semi-annual meeting of the Orthodox Inter-Seminary Movement (OISM), which met to explore the topic "St. John of Kronstadt." OISM is instrumental in developing friendships among Orthodox Christian seminarians throughout the U.S. and Canada.



NOVEMBER FY09
His Beatitude Metropolitan Jonah, president of St. Vladimir's, the Board of Trustees, and hundreds of seminary supporters gathered to dedicate our Lakeside Married Student Apartments. Yonkers Mayor Philip A. Amicone, a frequent visitor to our campus, greeted Metropolitan Jonah at the dedication ceremony. The Seminary now has 35 full apartment units and three studio apartments for married student families on campus.



DECEMBER FY09
One hundred and eighty youth from the Malankara Orthodox Syrian Church met on SVS campus for a retreat entitled “Can You Hear Him Now,” a theme focused on discerning God’s voice and exploring vocation. Dr. Albert Rossi (center), adjunct professor of pastoral theology, spoke at the retreat.

DECEMBER FY09
Children of faculty, staff, and seminarians enjoy the activities and programs developed through our campus church school, especially the annual St. Nicholas party. Here, Sophia Sokolov, wife of Archdeacon Kirill Sokolov, associate chancellor for systems, and her son Gregory receive a gift from “St. Nicholas.”



JANUARY FY09
An international academic symposium titled “The Past and Future of Liturgical Theology: Celebrating the Legacy of Father Alexander Schmemmann” featured renowned liturgist The Rt. Rev. Archimandrite Robert F. Taft, S.J. Four hundred people attended Fr. Taft’s keynote, and the talks from the colloquium were podcast in partnership with Ancient Faith Radio.

JANUARY FY09
At every celebration of Epiphany, the chapel clergy bless the waters of the beautiful Boich Courtyard and sprinkle the chapel, houses, classrooms, and administrative buildings on our 12-acre campus with the holy water, reminding us of our renewal and redemption in Jesus Christ.



FEBRUARY FY09
St. Vladimir’s Seminary won 65–61 over St. Tikhon’s Seminary in the annual basketball challenge held between the two schools. SVS seminarians hosted the visiting team and their fans for vespers in chapel and dinner in the refectory before the two teams faced off.

MAY FY09
At the May Commencement, thirty-four graduates received their degrees. Mother Raphaela (first row, far left), abbess of the Holy Myrrhbearers Monastery in Otego, NY, delivered the keynote address, exhorting the graduates to surrender to God’s providence.



JUNE FY09
Using our campus facilities as training studios, master iconographers Protodeacon Nazari Polataiko and Khouria Erin Mary Kimmett (pictured) led summer workshops in the Russo-Byzantine and the Greek-Cretan icon-painting techniques.

JUNE FY09
Due to an overwhelming response, two sessions of our Diaconal Liturgical Practicum were offered in FY09. Archdeacon Kirill Sokolov (top left) coordinated the annual event, which included practical liturgical training for deacons and diaconal candidates and lectures on the deacon’s place in liturgy and the deacon as a symbol of the diakonia (ministry) of Jesus Christ.

Fruit of the Vine

We at St. Vladimir’s take the words of our Lord Jesus to heart: **“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*). We cling to Jesus Christ, the true and preeminent Vine, in order to provide wisdom and spiritual nourishment to our students, trustees, and friends.

This section of the *SVS Vine* is dedicated to the living and deceased faithful whose lives have been formed by their association with St. Vladimir’s, and who have, through their unique God-given gifts, also built up and shaped the Seminary and the Church.



MICHAEL D. DRAKE, FRIEND

Memory Eternal!

Michael Drake started his long association with St. Vladimir’s in the 1960s by attending lectures and classes. He continued taking classes until his unexpected passing at age 81 on April 3, 2009.

He was committed to education and was a knowledgeable and informed layman who could converse on any range of subjects. He told Mr. Theodore Bazil, associate chancellor for advancement at SVS, “Church life in America needs to be founded on knowledge and service. In a pluralistic society Orthodox Christians need to be knowledgeable and articulate about their faith. This is what attracted me to St. Vladimir’s. The best way to transform and feed the Church is through educated clergy and laity.” Mr. Drake lived up to his conviction: knowledge and service were intrinsic to his daily life.

He was born in Donora, Pennsylvania of

“Church life in America needs to be founded on knowledge and service. In a pluralistic society Orthodox Christians need to be knowledgeable and articulate about their faith. This is what attracted me to St. Vladimir’s.”

pious Orthodox Christian parents into a large family. He had five brothers and one sister, and 21 nieces and nephews. After graduating from Donora Senior High School in 1946, he attended the United States Coast Guard Academy and graduated from the United States Military Academy at West Point, Class of 1954. He retired from the Army after 20 years of service, with the rank of Captain. He attended Columbia University on the GI Bill and a received a Master of Science in Civil Engineering from Stevens Institute in 1968. A Professional Engineer (P.E.), he was the director of structural engineering at URS Consultants in New York City until he retired in 1996.

He showed his love and compassion for his friends, humanity, and animals through his dedication to his parish, Ss. Peter and Paul Church in Jersey City, New Jersey; to St. Vladimir’s Seminary; and as a volunteer at the People for Animals clinic in Hillside, New Jersey. He was everyone’s “go-to” man when there was a problem to solve.

Mr. Drake was greatly committed to helping the Seminary. He was a generous donor and supporter. He served on the Buildings and Grounds Committee of the Board of Trustees as an advisor for more than thirty years. He freely gave of his time and expertise on three major building projects, regularly attending two to three lengthy meetings every month. The Seminary often sought his construction advice and leadership.

During the last few years of his life Mr. Drake lent his organizational skills to the Seminary by volunteering two to three days each week. He worked at organizing the seminary archives, including all of the plans, deeds, documents, and contracts. He loved liturgy and worship, and often attended festal services in the chapel. In his estate plans he provided a very generous financial gift to the Seminary.

With all his intellectual and professional achievements, Mr. Drake was a kind, unas-

suming, and humble man. His knowledge and advice will be sorely missed. He led by witness and example. He was a man of honesty, integrity, and goodness.

We at SVS offer a heartfelt prayer of the Church for the soul of Michael: “a Christian ending to your life—painless, blameless, and peaceful, and a good defense before the dread judgment seat of Christ.” ■



METROPOLITAN ILYAS (KURBAN) ‘57

Memory Eternal!

Metropolitan Ilyas (Kurban), archbishop of Tripoli and al-Koura (i.e., “the countryside”), and senior member of the Holy Synod of Antioch, fell asleep in Christ on July 30, 2009. Sayyidna Ilyas was affectionately known as “The Nightingale of Antioch” because of his beautiful and compunctious chanting. He had served as a Metropolitan from 1962 until his death.

His devotion to ecclesiastical life linked him to St. Vladimir’s. When he applied for admission to the Seminary in 1954, Metropolitan Ilyas wrote, “The Church of Antioch nowadays is in urgent need of theologians. It is threatened from within and from without, and we have to face the situation courageously with all of our capabilities. How can I be a religious minister? A priest? How can I propagate the Orthodox faith if I can’t study Orthodox theology within an Orthodox environment and at an Orthodox academy? I feel that it is very necessary to complete my theological studies in order to be of greater service to my church.”

Metropolitan Ilyas was born in Ain-

Sindyaneh in the late 1920s. He lost his father when he was a child. His late mother of blessed memory raised him and his brothers and sisters. He began his life in the Church at a very early age at St. Elias Monastery of Showaia, and subsequently he enrolled at the Balamand Seminary near Tripoli, Lebanon. He was gifted with an angelic voice and excelled in Byzantine music. After he left Balamand Seminary, he enrolled at the Asiya Orthodox School in Damascus where he received his baccalaureate degree. From Damascus he came to Beirut to live at the Orthodox Bishopric under the omophorion of the late Metropolitan Elia (Saleeby).

He enrolled at the American University of Beirut where he earned his bachelor and master degrees in the field of history. His thesis for his Master of Arts degree was on the Antiochian Crisis of 1898–1899. In the early 1950’s he left Beirut for the United States where he lived with the late Metropolitan Antony (Bashir), and at the same time studied theology at St. Vladimir’s Seminary, graduating with a Master of Divinity degree.

In the late 1950s he was ordained a priest by Metropolitan Antony (Bashir) and assigned to the pastorate of St. George Antiochian Orthodox Parish in Boston, Massachusetts. In 1961, the Holy Synod of Antioch

“I [felt] that it [was] very necessary to complete my theological studies in order to be of greater service to my church.”

elected him Metropolitan, and in early 1962 he was consecrated as metropolitan of Tripoli, al-Koura, and Dependencies. Metropolitan Ilyas worked tirelessly in his archdiocese for forty-seven years. He distinguished himself by organizing many Syro-Byzantine choirs, which have enriched the spiritual life of the Patriarchate of Antioch.

He was loved by Christians and Muslims alike and contributed much to a dialogue of understanding between Christians and non-Christians. He established many institutions in his archdiocese and left many beautiful recordings, which are his greatest legacy. Metropolitan Ilyas is gone, but the echo of his voice will remain in the ears of the present

Orthodox generation, and in many generations to come; his “memory” indeed is “eternal.” The Psalm verse “Precious in the sight of the Lord is the death of his righteous ones” (Ps 115:5) fittingly describes his lifelong service to God. ■

Based on the biography by + His Eminence Metropolitan Philip (Saliba)



VERA SHEVZOV, PH.D. '88

Dr. Vera Shevzov currently is an associate professor of religion at Smith College and teaches a broad array of courses in Christian Studies. Recalling her seminary training, Vera acknowledged the importance of liturgical life on campus: “It provided the lived context in which Orthodox tradition had been formed,” she recalled, “and contributed to deepening my appreciation of the role that liturgy and worship in general play in the formation of other religious traditions.

“Although I was a student at St. Vladimir’s more than two decades ago, the years I spent there in many ways continue to sustain me to this day.”

“My fellow students came from all parts of the United States and Europe, including Poland, Finland, Bulgaria, Romania, and Russia,” she remembered. “Each one brought insights and experiences that enriched us as a diverse Orthodox community. Although I was a student at St. Vladimir’s more than two decades ago, the years I spent there in many ways continue to sustain me to this day.”

Dr. Shevzov graduated from Yale University with a B.A. in Russian and East European Studies in 1982. Six years later, she earned her M.Div. at St. Vladimir’s. She states that her studies at the Seminary “played an invaluable role in my vocational

trajectory. My teachers—Professor Veselin Kesich, Fr. Thomas Hopko, Fr. Paul Lazor, Fr. John Meyendorff, Fr. Alexander Schmemmann, Fr. Paul Tarazi, and Professor Serge Verhovskoy—were extraordinarily influential in shaping the way I think about and understand the Orthodox tradition.”

After graduating from St. Vladimir’s, Dr. Shevzov returned to Yale University to complete a Ph.D. in 1994; she supplemented her time at Yale with work at the St. Petersburg Theological Academy in Russia and in the Program of Folklore and Folklife at the University of Pennsylvania.

Dr. Shevzov’s scholarly research, often undertaken in Russia, focuses on Orthodox

in modern and contemporary Russia and has resulted in a book, *Russian Orthodoxy on the Eve of Revolution* (Oxford University Press, 2004), as well as articles on various aspects of Orthodox Christianity. With the help of a grant from the National Endowment for the Humanities, she is now completing a book on the image and veneration of the Mother of God in nineteenth and twentieth-century Russia. ■



HIS GRACE BISHOP BASIL (ESSEY) '73

In 2008, Bishop Basil gave the annual Father Alexander Schmemmann Memorial Lecture on our campus, honoring the former dean at St. Vladimir’s. He reflected upon Fr. Alexander’s profound influence on his life: his formation as a priest and liturgical celebrant. Especially, he recalled his first Theophany at St. Vladimir’s and its continued influence on his life:

“Father Alexander’s proclamation of the ‘Prayer for the Great Sanctification of the Water’ is indelibly inscribed in my memory...He was surrounded by priests and deacons and acolytes, with the processional cross and fans glittering in the winter sun and the banners being spun around by a bitterly cold wind. Father Alexander stood in the center of the bridge and, facing the nearly frozen solid pool at the foot of the nearly frozen waterfall, proclaimed for all of Creation to hear:

Today we have reached the time of the feast, and the rank of saints gathereth with us, and angels celebrate with men! Today the grace of the Holy Spirit hath descended on the waters...! Today hath shone the Sun that setteth not...! Today the moon shineth with the world in its radiating beams!

“Clouds of steam issued from his mouth and ours, mingling with the clouds of incense, as the winter wind furiously blew his hair and played with his phelonion, and as he—syllable by syllable—made then, NOW, and yesterday, TODAY.”

Born in Monessen, Pennsylvania in 1948, Bishop Basil is the only son and eldest of three children born of William and Genevieve Essey.

He was baptized at St. Spyridon Greek Orthodox Church and raised at St. Michael Antiochian Orthodox Church, both in Monessen, and received his primary and secondary education in the public schools of that same town. In 1970 he received his B.A. in Psychology from California State University of Pennsylvania. He received his M.Div. from St. Vladimir’s in 1973.

His ministry in the pastoral, youth, liturgical, and music fields in Antiochian Orthodox Christian Archdiocese of North America (AOCANA) headed by Metropolitan Philip has been stellar:

- 1964 tonsured a reader by Metropolitan Antony (Bashir), St. Michael Church, Monessen, Pennsylvania
- 1973–1975 pastoral assistant at St. George Church, Detroit, Michigan
- 1979 ordained to the subdiaconate and diaconate by Metropolitan Philip (Saliba), St. Ignatius of Antioch Church, Antiochian Village, Bolivar, Pennsylvania
- 1975–1986 director of the Department of Youth Affairs at the AOCANA Chancery
- 1980 ordained to the priesthood by Metropolitan Philip, St. Anthony Church, Bergenfield, New Jersey
- 1980–1986 assistant pastor at St. Anthony Church, Bergenfield, New Jersey
- 1980–1986 instructor of contemporary

Byzantine chant at St. Vladimir’s Seminary

- 1986–1987 research student and instructor at the St. John of Damascus Patriarchal Institute of Theology, Balamand Monastery of the Dormition of the Most Holy Theotokos, Lebanon
 - 1987–1992 priest at St. George Church, Wichita, Kansas
 - 1988 elevated to the dignity of archimandrite by Metropolitan Philip, St. George Church, Wichita, Kansas
 - 1991 elected to the episcopacy (with the titular see of Enfeh al-Koura in north Lebanon)
 - 1992 consecrated to the episcopacy at St. George Cathedral, Wichita, Kansas, by Metropolitan Philip; Metropolitan Elias (Audi) of the Archdiocese of Beirut; Bishop Antoun (Khouri) titular bishop of Seleucia and auxiliary of the Archdiocese of North America; and the late Archbishop Michael (Shaheen) of Toledo, Ohio, auxiliary of the Archdiocese of North America
 - 2003 monastic tonsure to the Lesser Schema at the Patriarchal Stavropegic Monastery of St. John the Baptist in Tolleshunt Knight by Maldon, Essex, England, by the monastery’s abbot, Archimandrite Kyrril
- From 1992 until 1995 Bishop Basil resided at the Los Angeles Chancery, and in September 1995 he took up residence at the

Wichita Chancery. By a decision of the Holy Synod of the Patriarchate in October 2003, His Grace became a diocesan bishop and, since his enthronement on December 15, 2004, he bears the title of Bishop of Wichita and the Diocese of Mid-America.

During his years at the Balamand Monastery, Bishop Basil translated sections of *The Liturgikon: The Book of Divine Services for the Priest and Deacon*, which was published by the Archdiocese’s Antakya Press in 1989 (reprinted in 1994). He also co-chaired the Joint OCA-Antiochian Canonization Commission, which led to the glorification of Bishop Raphael (Hawaweeny) of Brooklyn in 2000. Further, he oversaw the publication of the book containing St. Raphael’s Vita, Akolouthia and Akathist (Antakya Press, 2000); arranged the hymnography for St. Raphael to Byzantine melodies; and directed the Clergy Brotherhood Choir, which recorded an audio CD of the hymns for the feast of St. Raphael (Antakya Press 2001).

By God’s grace Bishop Basil truly integrates the liturgical and pastoral aspects of the priesthood and episcopacy, and St. Vladimir’s proudly acknowledges him as an alumnus. ■



NICHOLAS PANDELIDIS, M.D., TRUSTEE

Dr. Nicholas Pandelidis first learned of St. Vladimir’s ten years ago through St. Vladimir’s Seminary Press (SVS Press) when a friend gave him a copy of the title *Great Lent*, by Father Alexander Schmemmann.

“The clarity of Father Schmemmann’s thought and writing and the elucidation of the Orthodox logic of the lenten preparation for Pascha moved me deeply,” he recalled. “I subsequently began contributing to St. Vladimir’s because, for me, any place that published such writings had to be a faithful servant of the Church.

“At the time, I had no idea how accurate that impression truly was. Visiting St. Vladimir’s a few years later, I was not only impressed by the devotion and love exhibited by the faculty and staff for the school but also was inspired seeing the young seminarians and their families joyfully worshipping in the chapel. These men and their families have

chosen the difficult and narrow path to proclaim the gospel.”

More recently, Dr. Pandelidis has had the honor and privilege to serve on St. Vladimir’s Board of Trustees. “It has been a great joy and inspiration to get to know my fellow trustees and the senior administration of the Seminary,” he said. “I marvel at the diversity of the individual gifts as well as the common love for the Seminary and for the Church that each brings to the Board,” he noted.

Dr. Pandelidis is a descendant of the great twentieth-century Greek emigration to America: those who came for the promise and opportunity of individual and economic freedoms. He was born in Taunton, Massachusetts and raised in York, Pennsylvania. His mother, Angela, was born and raised in York, daughter of Nicholas Langadinis, who came to the United States in the early 1900s. His father, Panteleimon, also a physician, emigrated in 1955 with nearly a third of his medical school classmates.

Dr. Pandelidis attended Penn State Medical School and specialized in orthopaedic spine surgery. He is a founding partner of Orthopaedic and Spine Specialists, a twenty-physician regional practice in York. He and his wife, Lisa, have three daughters. He attended Annunciation Greek Orthodox Church of York

during his youth and young adulthood, where his grandfather Nicholas had been one of the founding members and his father an important figure in the second generation. Over the last several years, Dr. Pandelidis has attended St. John Chrysostom Antiochian Orthodox Church with his family. “We initially made the move because my girls preferred an all English service, and now it has become our primary community. St. John’s is a vibrant and growing parish with a mixture of ethnic Orthodox and many converts including some, most recently, from the Mennonite Church.” He sings in the choir at St. John Chrysostom and is the official Psalti. His joyful attitude as a trustee of the Seminary is tied to his commitment to see the Orthodox faith influence American culture.

“I am thankful for the opportunity to contribute to St. Vladimir’s mission because of its service to the Church and to Orthodox Christianity in America,” said Dr. Pandelidis. “We live in an increasingly secular society that denies the existence of any absolute goodness or absolute truth. As Christians we reject this relativist view, confessing that Jesus Christ is the Truth. St. Vladimir’s, in training priests and lay persons through its witness, scholarship, and SVS Press, stands firmly in our secular world proclaiming the Truth.

“I marvel at the diversity of the individual gifts as well as the common love for the Seminary and for the Church that each [trustee] brings to the Board.”

“Moving forward, one of the key challenges St. Vladimir’s faces is to raise the awareness of the Orthodox faithful with regard to the critical service the Seminary and our other Orthodox seminaries offer to Orthodoxy in America. Part of our witness as faithful Orthodox Christians must be to support the mission of St. Vladimir’s and our other Orthodox seminaries, recognizing the essential service they provide to us and our children, as well as to those who would be brought to Christ because of their good work,” he concluded. ■



ABBESS VICTORIA '71

Mother Victoria was born into the family of a Ukrainian Orthodox priest in the United States. She completed a bachelor’s degree and did some graduate work in philosophy before entering the Monastery of the Veil at Bussy-en-Othe, France, in 1964. With a blessing from Abbess Eudoxia of that monastery, she studied at St. Vladimir’s Seminary and graduated three years later in 1971 with an M.Div.

When asked about her time at St. Vladimir’s, Mother Victoria reminisced, “These years were extremely difficult for me, since there was virtually no comprehension among the Orthodox faithful in America at that time as to what monastic life was or what the place of a theological education might be for a monastic, no less for a woman. It was my abbess in France who upheld me throughout this time with her encouragement and remarkable vision. “My studies at the Seminary, indeed, proved invaluable, providing a theological foundation for all my monastic experience, particularly an understanding of liturgical

“My studies at the Seminary, indeed, proved invaluable, providing a theological foundation for all my monastic experience, particularly an understanding of liturgical life....”

life, as only Fr. Alexander Schmemmann could impart, and an appreciation for the often convoluted and distressing history of the Church, ancient, modern, and contemporary, as only Fr. John Meyendorff could convey.” Remembering Fr. John’s lectures she said, “I often comfort myself in these ecclesiastically troubled days with the thought that, if the Church could survive Antioch in the fourth century, it can survive anything!” Following her years at the Seminary, Mother Victoria spent five years working in the Diocese of Alaska and was one of the founders of St. Herman’s Pastoral Seminary, where her studies from St. Vladimir’s once

again proved invaluable. In 1976, she returned to the “lower 48” and entered Holy Assumption Monastery in Calistoga, where she providentially met Archimandrite Dimitry of blessed memory. After encountering insurmountable obstacles in efforts to build up the monastery there, Archimandrite Dimitry was given a blessing to establish another monastic community. This he proceeded to do in Santa Rosa, California, at what he named “the Kazan Skete.” Mother Victoria followed him there, where she remained for seven years. After a hiatus, during which she cared for her mother through Alzheimer’s disease, she returned to California, where in 1992 she was asked to start St. Barbara Monastery in Santa Barbara and was appointed abbess by Bishop Tikhon of San Francisco and the West. The monastery grew slowly at first, but with the unparalleled encouragement and support of many local Orthodox people, it began to blossom. It relocated to the mountains just outside of Santa Paula, California in 2005 and is presently a community of fourteen members. As abbess, Mother Victoria has formed St. Barbara Monastery in the tradition of Russian coenobitic monasticism. Thus, while dedicated first of all to nurturing the mem-

bers of the monastic community spiritually, life at the monastery emphasizes faithfulness to the daily round of liturgical prayer, hospitality to visitors, and a variety of work ultimately directed toward assisting the spiritually and materially needy. In particular, the monastery does what it can to cultivate unity among the Orthodox churches in the region. ■



THE VERY REVEREND DR. MICHAEL OLEKSA '73

Father Michael James Oleksa has spent the last forty years in Alaska, serving as village priest, university professor, and consultant on intercultural relations and communications, and authoring several books on Alaskan native cultures and history. A 1969 graduate of Georgetown University, he went on to earn an M.Div. at St. Vladimir’s, and a doctoral degree in Presov, Slovakia, in 1988.

Father Michael reflected upon his earliest experience of St. Vladimir’s and what it meant for him as he took up his first parish assignment in Alaska: “The most overwhelming and memorable experience I have of Crestwood occurred before I actually enrolled at St. Vladimir’s. Years later, when I took an elective course from Professor Nicholas Arseniev, I gained the vocabulary for what had happened during Pascha in 1967: ‘God had “taken hold” of me.’ “My intellectual acceptance of Christ, the gospel, and the Orthodox Church had evolved during my adolescence. I read the books and studied Slavonic to more fully understand and participate in parish worship, both at my home parish in Pennsylvania and at St. Nicholas Cathedral in Washington, D.C. during my college years. Meeting Father John Meyendorff there on Lazarus Saturday, I was honored and delighted to be invited to the college retreat scheduled for Holy Week. Years later, Father John would refer to our encounter and marvel at how our paths first crossed and then, for decades, intertwined. “I had never known the full cycle of daily services, nor heard them celebrated in English before that week. By the time Pascha arrived, and then for the entirety of that celebration, as I have written elsewhere, I was

‘overwhelmed by joy.’ If anything has inspired or energized my priesthood and ministry in Alaska, I would cite that Bright Night as the source and power of all that I have attempted, by God’s grace, to do in my forty Alaskan years. “Some of the more exotic episodes have caused me to reflect on the example Father John and Father Alexander set for us. I recall specifically my first Pascha as a priest on the shores of the Bering Sea. It snowed throughout Great Lent, and during Holy Week there was another blizzard. In preparation for the processions, I hired a snowplow to clear a wide path around St. Seraphim church. I hollowed out niches and placed variously colored vigil candles into them so that the midnight service could be illumined and beautified, just as such candles had been used in the flower garden at St. Vladimir’s. “As we left the temple and circled it, a gust of wind extinguished all our candles and most of the vigil lights as well. The choir stopped singing. When I turned and encouraged them in a ‘shouted whisper’ to continue singing, they whispered back ‘We can’t!’ Later, I learned they had never memorized the hymn, but had inscribed the words ‘Thy Resurrection O Christ our Savior’ onto tiny strips of paper. When the candles went out, they

could no longer read the text! Walking on the snow, with 12-foot walls of white on all sides at 20 degrees below zero, I could not imagine a paschal celebration more unlike the Seminary! I had tentatively decided to abbreviate the procession and re-enter the temple after just one circling. “We completed one circuit of the building, and I discovered the warden ringing the bells in the narthex, but the doors were wide open and the interior was completely dark: no one had remained behind to light the lamps. Nor had anyone thought to close the doors. I dispatched a couple men to attend to these tasks, and then had no choice but to circle the church one more time, despite the cold. “I recall thinking at that point, ‘What would Father Schmemmann do?’ And I instantly had my answer: ‘Rejoice!’ “Again and oftentimes I returned to Pascha at St. Vladimir’s as the source and inspiration for mission. I am sure I am not the only alumnus who has returned to that overwhelming joy throughout his life and given thanks to God for His ‘taking hold’ of us all!” Father Michael currently resides in Anchorage with his wife, Xenia, of Yup’ik heritage, his daughter Anastasia, and one of his three grandsons. His four-part PBS television

“Again and oftentimes I returned to Pascha at St. Vladimir’s as the source and inspiration for mission. I am sure I am not the only alumnus who has returned to that overwhelming joy....” series, “Communicating Across Cultures,” has been widely acclaimed. The recipient of numerous awards from local, state, and federal agencies, as well as the Alaska Federation of Natives, he has taught on all three main campuses of the University of Alaska system and at Alaska Pacific University as well. In May 2008, Fr. Michael returned to SVS to address the graduating class at the commencement exercises. Recently, he also honored his alma mater by presenting the dean and the chancellor with an exquisite hand-painted icon of the martyr, St. Basil Martyrsz of Poland, embedded with the relics of the saint. ■



THE REVEREND NICHOLAS G. BACALIS '68

Father Nicholas Bacalis was born in Norfolk, Virginia to George and Connie Bacalis. His family attended the Annunciation Greek Orthodox Church, where he served as an acolyte and sang in the choir. He went to the University of Virginia from which he graduated in 1964. A year later, Fr. Nicholas enrolled at Holy Cross Seminary, but transferred to St. Vladimir’s Seminary in the winter of 1966 after visiting our campus.

He remembers St. Vladimir’s as "a tightly knit community under outstanding leadership, whose goal was to prepare priests, theologians, and church workers to continue the tradition of the Orthodox faith while making it relevant to the contemporary world in which we live."

While at St. Vladimir’s, Fr. Nicholas promoted the Orthodox Inter-Seminary Movement (OISM) and was active in student affairs. He graduated as valedictorian in 1968. He remembers St. Vladimir’s as "a tightly knit community under outstanding leadership, whose goal was to prepare priests, theologians, and church workers to continue the tradition of the Orthodox faith while making it relevant to the contemporary world in which we live." After graduation, Fr. Nicholas went abroad and studied at the Ecumenical Institute in Bossey, Switzerland, under Dr. Nikos Nissotis of Blessed Memory. From 1969–1971, in North Carolina, he acted as Director of Youth Ministry at Holy Trinity Greek Orthodox

Cathedral in Charlotte. He was ordained a deacon in his hometown parish, Annunciation, in 1971, after which he spent the year studying liturgy and linguistics in Greece. During his time there, he was ordained to the Holy Priesthood on the Feast of the Transfiguration. Father Nicholas’s first parish was located in Jamestown, New York, where he served from 1972 until 1976. His next parish was in Roanoke, Virginia, where he lived for twenty years, during which time he also served at the Veterans’ Administration Hospital. In 1997, he became dean of the Ss. Constantine and Helen Greek Orthodox Cathedral in Richmond, Virginia, where he remains today.

Father Nicholas holds the position of Metropolitan Vicar for the Commonwealth of Virginia and is a member of the Coordinating Cabinet and Faith and Order Commission of the Virginia Council of Churches. He served as President of the Greek Orthodox Archdiocese Presbyters’ Council and is also on St. Vladimir’s Seminary Alumni Board. ■



HIS GRACE BISHOP BENJAMIN (PETERSON) '81

Bishop Benjamin was born in 1954 and grew up in Pasadena, California. His non-Orthodox family includes three siblings who are handicapped. His college education started at St. Tikhon's Seminary, but after a year, he transferred to St. Vladimir's Seminary in the fall of 1975 as a pre-theological student. Four years later, in 1979, he graduated from Concordia College with a B.A. in church music, and received his M.Div. from St. Vladimir's in 1981.

"I would say those years at St. Vladimir's gave me a grounding, a foundation upon which I have been able to move forward."

Bishop Benjamin remarked on his time at the Seminary: "While there were the usual difficulties, I remember those years with great fondness. I met some of my closest friends at the Seminary, and we are still part of each other's lives to this day. I would say those years at St. Vladimir's gave me a grounding, a foundation upon which I have been able to move forward.

"Church music was a major focus of my life during my time at the Seminary and in years to come," he especially noted. "I had not planned to join the priesthood, let alone become a hierarch. I sang in the seminary choir, went on two Octet tours, directed the choir at the daily services, and was the eccle-

siarch for several years. Church singing has always been important to me, and I really intended to remain a choir director."

Upon graduation, Bishop Benjamin returned to Los Angeles, where he served as the "English" choir director in his home parish. He soon moved to Detroit for several years where he directed the "wonderful" choir at Ss. Peter and Paul Church. While in Detroit, Bishop Benjamin was appointed the chairman of the Department of Liturgical Music of the Orthodox Church in America (OCA). In this role, he published music, a journal, and a newsletter, and organized several conferences.

Benjamin moved back to Los Angeles and was ordained a deacon in 1987 by the then newly elected Bishop Tikhon. He was tonsured a riasophor monk shortly after being ordained a deacon. For the next ten years, he served as the archdeacon for the Diocese of the West. "I learned a lot about diocesan life and administration during those years," he remembers. "I must say I enjoyed being a deacon very much. I think those years, and the years at St. Vladimir's, really prepared me for my role as hierarch of the Diocese of the West."

Bishop Benjamin was ordained a priest in 1997 and served at the OCA cathedral in Los Angeles for two years. In 1999 he became dean at St. Innocent Cathedral in Anchorage.

He replaced The Very Rev. Nicholas Harris, the founding pastor of that parish, who had been there for some thirty-five years. "It was a daunting task given the size of the community. But, I would have to say it was an exciting one. I came to love Alaska and the Alaskan people," he recalled.

Shortly after Bishop Nikolai arrived in Alaska, the then Father Benjamin was appointed dean of St. Herman Seminary. "This was one job for which I was completely unprepared," he admitted. "However, with God's help and the help of Fr. Chad Hatfield who came up as the academic dean, we managed to get the seminary back on its feet. I should also mention the heroic role of two other SVS grads up at St. Herman's, Fr. John and Bea Dunlop. Fr. John is the grandson of my former St. Vladimir's professor of dogmatics, Sergius Verhovskoy. He and his wife have been key faculty members who have lived through several Alaskan regimes and kept the doors of the seminary open. Fr. John was recently appointed dean of St. Herman's."

After two years on Kodiak Island, Bishop Benjamin was brought back to the Diocese of the West and elected Bishop of Berkeley. He served as the auxiliary bishop to Bishop Tikhon of San Francisco until the latter's retirement. He was elected bishop of

San Francisco and the West by the Holy Synod of the OCA and installed in October of 2007. He is currently serving as locum tenens of the Diocese of Alaska until such time as a ruling hierarch is elected. ■



ATTORNEY MICHAEL BRESS, TRUSTEE

PHOTO: ROBERT LISAK

Michael Bress has been on the Board of Trustees of St. Vladimir's Seminary since 1998. He has served on the Executive Committee and currently serves as the Chair of the Legal Committee. He and his wife, Grace, are deeply committed to the mission and work of St. Vladimir's Seminary and wanted to share the following sentiments with our readers:

"When my wife and I decided how we would dispose of our estate, we agreed that a portion of it should be given to support the Orthodox Church and that there is no more effective way to give financial support to Orthodoxy than to support St. Vladimir's Seminary.

"It is hard to be an Orthodox Christian without recognizing how important St. Vladimir's has been to the Church in America. From its foundation it has had remarkable faculty with rare intellectual and spiritual qualities, who have employed their talents to enrich the whole Church. I could not comprehend what the Church in America would be without this remarkable community of faculty and staff working together to educate genera-

"...there is no more effective way to give financial support to Orthodoxy than to support St. Vladimir's Seminary."

tions of leading bishops, priests, and laity, to build our communities, publish valuable and inspiring books and articles that would never be in print but for the work of SVS Press, and to conduct retreats, seminars, and outreach that enrich the life of the Church.

"Two factors were of great importance to me in confirming my decision to serve on the Board of Trustees and to support the Seminary's capital projects: St. Vladimir's history of careful use of its limited financial resources, and confidence that its core mission will not change. The world is full of educational and charitable institutions whose current policies have changed and which have become objectionable to many of

the donors who established and supported them. I am confident this will not happen at St. Vladimir's Seminary." Born and raised in Minneapolis, Mr. Bress has been a member of St. Mary's Cathedral in Minnesota all his life. He has been married to Grace (Billings) for forty-three years, and they have a daughter, Anne Ferri, and granddaughter Gabriella. He graduated from the University of Minnesota in 1954 and from Minnesota Law School in 1957. Until he retired, he was a partner in Dorsey & Whitney, LLP, where he practiced law, specializing in trade qualifications of business. ■



THE VERY REVEREND THEODORE PISARCHUK '94

"The best three years of my life were at St. Vladimir's Seminary, and the hardest three years of my life were at St. Vladimir's Seminary," astutely observed Father Theodore. "By God's mercy it was there, through the chapel, the classroom, the professors, and the fellowship with other students that God lovingly crushed, reshaped, and remolded me. Then I was given the gift of serving him in the Holy Priesthood. Other than marrying my wife and having children, attending St. Vladimir's was the best thing that has happened in my life."

Father Ted was baptized in infancy at St. Nicholas Church in Whitestone, New York, and later attended St. John Chrysostom in Woodside, New York, where Fr. Joseph Kreta was then the rector; both parishes are in the Orthodox Church in America (OCA). Through Fr. Joseph's priesthood he learned of and experienced the love of God. This stayed with him in the years he drifted away from the Church.

He recalled, "In my early 20s I doubted and questioned all matters of faith and unwittingly began a journey. It was through the ministry of St. John the Theologian Mission at the University of Florida that I became convinced of the gospel and the truth of the Orthodox faith. I realized if the gospel was worth any-

thing, it was worth everything. It was then that a passion for evangelism was born in my heart. Yet, I was also personally convinced I was not qualified to serve in the Church."

Yet, God's providence would have it otherwise. After earning a bachelor's degree in 1987 in the field of building construction from the College of Architecture at the University of Florida, he moved to Jacksonville, Florida, and pursued a career in commercial construction. Shortly after arriving, Fr. John Ealy, the diocesan dean, contacted him about starting a mission station. He protested, but then relented. The mission met once per month for a vespers service.

"Though it didn't make sense, during this time I felt called to ministry," said Fr. Ted. "Feeling we could always return to what we were doing, my wife, Lee Ann, and I decided we never wanted to look back and say, 'I wish I would have.' As God would have it, I then entered St. Vladimir's Seminary, and after my graduation in 1994, we returned to Jacksonville to plant St. Justin Martyr [mission]."

Father Ted has been married to Matushka Lee Ann for twenty-three years, and they have two wonderful boys, Christopher (17) and Steven (12). His interests include anything to do with the sun and outdoors, the ocean and beach, travel, physical labor, woodworking,

"Other than marrying my wife and having children, attending St. Vladimir's was the best thing that has happened in my life."

sports, and activities with friends and family. "I love people, I enjoy building, and I love missions and evangelism," Fr. Ted affirmed. "I have a wonderful parish with great loving people. God has graciously allowed me to do the things I love in the life of the Church."

Father Ted is a certified contractor in the state of Florida. His master's thesis, completed at St. Vladimir's and titled "Orthodox Church Planting for Evangelism and Church Growth," was predictive of his vocation in the Church. Currently, he is the rector of St. Justin Martyr Church, his original mission that has grown from 17 to 350 people. Fr. Ted has occupied the positions of Mission Director for the OCA's Diocese of the South;

Dean of the Central Florida Deanery; and trustee on the Board of the Orthodox Christian Mission Center (OCMC). For OCMC, he also acted as Chair of the OCMC Building Committee for the construction of the impressive and newly dedicated Archbishop Anastasios & Archbishop Demetrios Mission Training and Administrative Building in St. Augustine, Florida. Fr. Ted has also led seven short-term mission teams. ■



ANN MITSAKOS BEZZERIDES, PH.D. ‘00

Doctor Ann Bezzerides, director of the Office of Vocation and Ministry at Hellenic College in Boston, recalled St. Vladimir’s influence as a bridge-builder between the eclectic elements in her spiritual journey and educational profession. She noted: “I am thankful every day for my education at St. Vladimir’s. I have always loved being a student, and the outstanding quality of the education and the remarkable spiritual guidance and mentoring there were an invaluable gift of spiritual formation at a critical juncture in my life.”

Dr. Bezzerides was born in Boston, Massachusetts, and baptized at Transfiguration Greek Orthodox Church in Lowell, Massachusetts, by the late Fr. John Sarantos. Her father, son of Greek immigrants, grew up in Lowell while her mother, a New England Yankee, was chrismated a year after her baptism. She grew up in the Greek Orthodox Diocese of Boston and for many years attended a Vacation Church School held at Hellenic College and Holy Cross School of Theology.

In high school she attended St. Demetrios Greek Orthodox Church’s church school in Weston, Massachusetts, where her parents were also active as church school teachers. She also participated in Young Life, a non-denominational youth ministry group. At Middlebury College in Vermont, without a car, she was only occasionally able to get to the Greek Orthodox Church in Burlington, but was very involved in InterVarsity Christian Fellowship, serving as the “Large Group Coordinator” in her sophomore year and leading Bible studies and even Catholic confirmation classes at the local Catholic Church! At Middlebury she studied English literature, creative writing, and teacher education, spending her last semester student-teaching high school English.

“The InterVarsity at Middlebury sparked my critical thinking skills regarding matters

“I am thankful every day for my education at St. Vladimir’s. I have always loved being a student, and the outstanding quality of the education and the remarkable spiritual guidance and mentoring there were an invaluable gift of spiritual formation at a critical juncture in my life.”

of the faith,” Dr. Bezzerides said. In her last two years at college she began reading Orthodox spiritual texts and serving on the staff at the Greek Orthodox Boston Diocese Camp in summers. She also began to attend the Orthodox parish in Claremont, New Hampshire, under the jurisdiction of the Orthodox Church in America (OCA).

“Upon graduation,” she recalled, “I wanted to spend time in service and began to study theology.” She spent a month at St. Basil’s Academy as a dorm supervisor, taking courses part time at St. Vladimir’s, and then transferred full time to St. Vladimir’s, moving to the campus on Orthodox Education Day in 1997.

However, throughout her seminary studies Dr. Bezzerides remembers being haunted by a question: “Why isn’t more of this good teaching making it to the parishes?”

“St. Vladimir’s encouraged my reflection regarding matters of faith and Christian education,” she realized, “and when the dean suggested that I consider further study in the field of religious education, I began the application process. The year before, I had laughed at a classmate who had suggested I would do a Ph.D. But the way was paved: the Lord gave me strength and Boston College the funding for a doctorate in the field of theology and education.”

Dr. Bezzerides finished her doctorate in 2006 with a dissertation entitled, “Conversing with John Chrysostom as Christian Religious Educator.” She returned to Boston where she met her future husband at St. Mary’s Antiochian Orthodox Church in Cambridge, Massachusetts. They are currently members there with their two young sons.

In 2003, part way through her doctoral work, she decided to apply for a job directing a \$2 million Lilly Endowment grant at Hellenic College in Boston, for “the theological exploration of vocation.” With Lilly’s generous support and the additional support of Orthodox philanthropists, the Office of Vocation &

Ministry at Hellenic College published a volume titled *Christ at Work: Orthodox Christian Perspectives on Vocation* (with many SVS professors and a staff member included as authors). She also developed a series of critical co-curricular programs for Hellenic College students; provided over \$300,000 in support for Orthodox Christian Fellowship (OCF) college campus ministries; started a national scholars initiative for Orthodox Christian faculty; and launched a summer program for Orthodox Christian high school juniors and seniors called “CrossRoad.”

“CrossRoad,” notes Dr. Bezzerides, “was inspired in large part by my involvement in the Youth Summer Institute at St. Vladimir’s. CrossRoad is the program I needed in high school—and the program that I hope my own children might want to apply to attend one day.

“The mission of CrossRoad is to inspire rising high school seniors to travel the road of the cross of Christ in their lives—for it is in him we find direction, meaning, hope, love, and answers,” concluded Dr. Bezzerides. “There is no question that the mission and vision of CrossRoad, and all of my work in ministry today, is shaped by my remarkable education at St. Vladimir’s.” ■



THE REVEREND BIJESH PHILIP ‘95

Reflecting on his experience at St. Vladimir’s, Father Bijesh commented on the “beautiful blend of Orthodox academic exercises and spiritual practices” he experienced at the Seminary, and on the atmosphere of “love and fellowship” abounding in community life. He points to one incident in particular as emblematic:

“One day after Easter in 1994, my wife, new to America, and I were walking on campus. One of the seminarians came to us and with great excitement embraced us with the words ‘Christ is risen!’ For someone who had just come from India, it was a little shocking for her. Soon another seminarian also came and extended the same greeting, affectionately embracing both of us. It was an opportunity for me to explain to her the depth of the excitement in the celebration of the resurrection of Christ and the continued experience of the Risen Lord afterwards.”

Motivated by that experience of Paschal joy, Fr. Bijesh and his wife serve the Orthodox Church in India through teaching and

missionary work.

Those who encounter Fr. Bijesh for the first time often note his humble demeanor, a character trait developed at a young age. He is nevertheless an accomplished and dedicated servant of Christ. Born in Kottayam, Kerala, India, his youth revolved around family and church activities. Hoping for great things for their son, his parents sent him to be raised by his grandparents in another city where the schools were better. It was at the feet of his grandparents, as well as from their example, that Bijesh learned the fundamentals of the faith and Christian life, as well as concern for the well being of others and a solid work ethic. Participation in the local parish’s Sunday school program helped cultivate his God-given talents early on, and as he matured, he developed a deepening sense of his own vocation, particularly for missionary work. Fr. Bijesh pursued a B.A. in English from Mahatma Gandhi University, Kottayam, and when he felt certain of his call, he entered the Orthodox Theological Seminary, Kottayam, from which he graduated in 1991.

At that point, Fr. Bijesh could have stopped his education and enjoyed a very fruitful ministry in his native Kerala, but he did not forget God’s call to be a missionary and serve the less fortunate. Enrolling at St. Vladimir’s

“[At St. Vladimir’s there is] a beautiful blend of Orthodox academic exercises and spiritual practices [and] love and fellowship.”

in 1993, he pursued a Master of Theology degree to expand his theological acumen in a multicultural and pan-Orthodox environment. Not only did this formation pave the way for his doctoral studies at Dharmaram College, Bangalore, which he completed in 2009, it prepared him for a career in teaching at the St. Thomas Orthodox Theological Seminary, in Nagpur. This seminary, the second of the Indian Orthodox Church, was established in northern India for the training of clergy and lay leaders in the diaspora for various ministries, including missionary work.

Since 1996, Fr. Bijesh has taught patristics, systematic theology, and ethics at the seminary, in addition to serving as director of

fieldwork and serving a term as vice principal. He is also director of the Prerana Special School, a seminary-affiliated institution for the education of local special needs children; as parents of a special needs child, he and his wife Seenu have found this work has been especially meaningful and fulfilling. Fr. Bijesh is active both in ecumenical circles, serving as a resource person for the National Council of Churches of India, and also in various organizations of the Indian Orthodox Church. Always a visionary, he continues to look forward to ways in which St. Vladimir’s and St. Thomas Seminary might cooperate to enhance the formation of their respective students for the service of all God’s people. ■



THE VERY REVEREND PAUL AND MATUSHKA MICHELLE JANNAKOS ‘83

When they recalled their experience as fellow seminarians, Matushka Michelle and Fr. Paul Jannakos said they readily related to the Scripture: “What have you that you did not receive?” (1 Cor 4.7).

“There is not a single part of our lives that has not been influenced in some way by our thirty-year association with St. Vladimir’s Seminary,” they admitted. “It is with profound gratitude to God that we reflect upon the countless gifts that we have received.”

They noted that they were among the “privileged” that were able to complete both undergraduate and graduate studies within the seminary community back when the pre-theological program existed. During those ten years, they said, “We received the gift of learning from pre-eminent Orthodox scholars, who were not only our classroom teachers, but were also models of Christian love and giving.

“Though we have been serving parishes for twenty-five years, we continue to receive inspiration and support through SVS faculty visits and retreats and through an alumni network that is remarkably rich and diverse.”

They shared their knowledge, but we also shared in their lives.”

Especially, Matushka Michelle and Fr. Paul remember the “valuable lessons learned from being witnesses to the illness and death of Fr. Alexander Schmemmann” which “could never have been acquired from a book or a lecture,” and the gift of a vibrant cycle of liturgical life and participation in its music.

“Father Paul even survived two summer Octet tours (’79 and ’81)!” laughed Matushka Michelle. “Through all of this, we received and continue to enjoy the blessings of lifelong friendships with those who share in our desire to serve the Church.”

And, they both noted, “Though we have been serving parishes for twenty-five years, we continue to receive inspiration and support through SVS faculty visits and retreats and through an alumni network that is remarkably rich and diverse. It is our prayer and hope that we are able to continue to be worthy of these gifts and share them to God’s glory and that St. Vladimir’s Seminary will continue to grow and prosper as a beacon of Orthodoxy to the world.”

Father Paul is the rector of St. Mary Magdalene Orthodox Church, under the jurisdiction of the Bulgarian Diocese of the Orthodox Church in America (OCA), in Fenton, Michigan. He is a graduate of Concordia College in

Bronxville, New York, and he and his wife Michelle both graduated from St. Vladimir’s Orthodox Theological Seminary in 1983. They are the parents of four children, Nicholas, Christina, Katherine, and Gregory. Fr. Paul also works as a crisis counselor and chaplain at Genesys Hospital in Grand Blanc, Michigan. ■

Giving to God, Supporting One Another

Our seminary chapel of the Three Hierarchs is adorned with the icon of its patrons, Ss. Basil the Great, Gregory the Theologian, and John Chrysostom, and we at St. Vladimir’s are constantly immersed in the wisdom of these church fathers. When it comes to financial matters, no patristic writer can rival St. John Chrysostom, whose sermons to his fourth-century flock on the gospel parable of “Lazarus and the Rich Man,” remain as piercing and incisive as when “the Golden-mouth” first preached them.



St. John’s words are penetrating to the rich and poor alike. Consider his message to those with abundance:

“For our money is the Lord’s, however we may have gathered it. If we provide for those in need, we shall obtain great plenty. This is why God has allowed you to have more: not for you to waste on prostitutes, drink, fancy food, expensive clothes, and all the other kinds of indolence, but for you to distribute to those in need.” [Sermon II, *On Wealth and Poverty*, trans. Catherine Roth, Popular Patristics Series No. 9 (SVS Press, 1981) 50–51].

As well, he admonishes those who are poverty-stricken to pay close attention to the inward state of their soul, which can easily be invaded by thoughts of jealousy and self-pity:

“The poor man lay at the gate [of the rich man], you see: poor outwardly, but rich inwardly. He lay wounded in body, a treasure-chest with thorns above, but pearls underneath. What harm came to him from the weakness of his body, since his soul was healthy? Let the poor hear and not be suffo-

cated by discouragement.” [Sermon VI, *On Wealth and Poverty*, 107].

St. John’s main point is that the Church is a body that cares for each member: the rich share their abundance with the poor, while the poor provide opportunity for the rich to extend themselves. Both the poor and rich alike, notes St. John, may be examples of faith, hope, and love to one another, depending on their inward spiritual dispositions.

Whether of greater or lesser wealth, we invite you to become members of our community, sharing your wealth in the form of prayers, encouragement, gifts-in-kind, or financial assistance. ■

THE COST OF A SEMINARY EDUCATION

Annual Cost of Educating One Seminarian Based on the FY2010 Budget

Figures based on 92 full-time equivalent students (FTE’s) in 2010

Instruction	\$6,943	21%
Operations & Plant Maintenance	\$6,549	20%
General Administrative Expenses	\$6,307	19%
Debt Service	\$4,554	14%
Advancement & Communications	\$4,434	13%
Technology	\$2,056	6%
Academic Support	\$1,455	4%
Student Services	\$1,211	4%
Total Annual Cost of Educating One Seminarian	\$33,509	100%
Annual Tuition	\$10,000	28%
Annual Shortfall	\$23,509	72%

Total Annual Cost of Educating One Seminarian

Annual Tuition

Annual Shortfall*

\$33,509

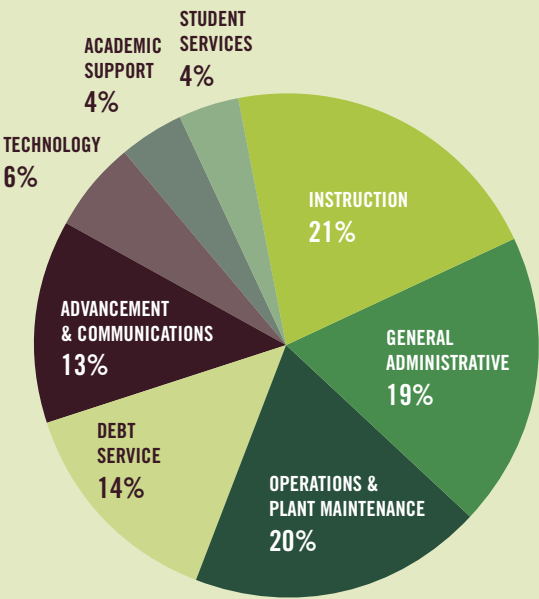
\$10,000

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100%

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72%

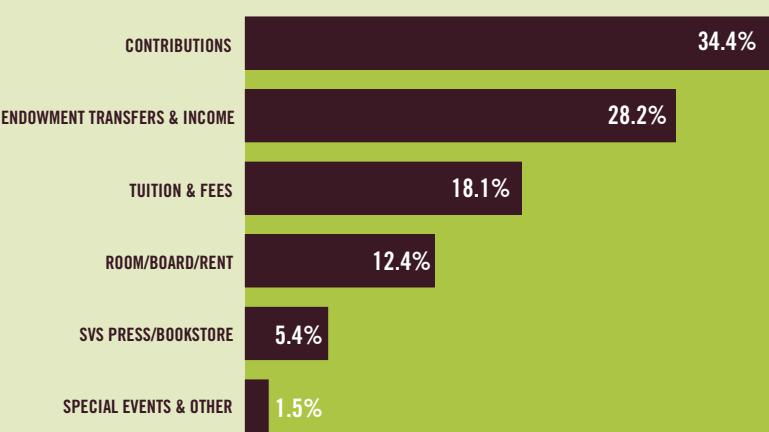


*The shortfall in the cost of education, \$1.5 million annually, must be supplemented with funds raised through donations.

Actual SVS Operating Revenue — FY09

July 1, 2008–June 30, 2009

Contributions	\$1,404,440	34.4%
Endowment Transfers and Income	\$1,150,410	28.2%
Tuition and Fees	\$739,857	18.1%
Room/Board/Rent	\$508,049	12.4%
SVS Press/Bookstore	\$222,041	5.4%
Special Events & Other	\$61,696	1.5%
Total	\$4,086,493	

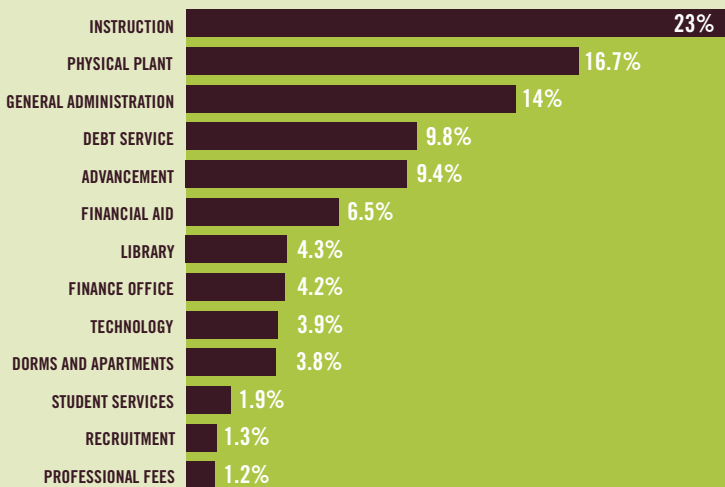


*SVS Press / Bookstore revenue is presented here on a net basis. Revenue does NOT include \$220,000 in restricted revenues.

Actual SVS Expenditures by Function — FY09

July 1, 2008–June 30, 2009

Instruction	\$940,527	23.0%
Physical Plant	\$682,467	16.7%
General Administration	\$571,376	14.0%
Debt Service	\$402,181	9.8%
Advancement	\$383,713	9.4%
Financial Aid	\$265,609	6.5%
Library	\$177,297	4.3%
Finance Office	\$171,458	4.2%
Technology	\$159,734	3.9%
Dorms and Apartments	\$153,793	3.8%
Student Services	\$76,985	1.9%
Recruitment	\$52,622	1.3%
Professional Fees	\$48,731	1.2%
Total	\$4,086,493	



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St. Vladimir’s Seminary accepts cash on-line donations through a secure service provided by Ticketmaster. If you would like to make a one-time gift, or to set up a recurring gift by credit card or direct debit, please visit our Web site www.svots.edu and select the “**Support St. Vladimir’s**” tab in the menu bar.

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SVS Project Wish List FY2010

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 FY 2009 Wish List that earmarked gifts against needed projects. We received donations to fund student scholarships; to install high grade commercial carpet in the North Dorm and the hallway in the Women's Annex Dorm; to underwrite the annual Father Alexander Schmemann Memorial Lecture; to plant new trees around the campus; to purchase of one full set each of diaconal and priestly vestments; to cap the chapel stairs with sturdy tile; and to make a down-payment to replace the chapel façade.

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:

DONATIONS AVAILABLE	CONTRIBUTION AMOUNT	PROJECT DESCRIPTION	TARGET AREA
One	\$30,000	Installation of new energy efficient boiler and controls	North Dorm, single and married student housing
One	\$26,000	Purchase of 7-passenger mini van	Administrative, faculty, staff, & student transportation
One	\$15,000	Replacement of leaky roof and gutters	Administrative offices and classrooms
One	\$10,000	Commission and installation of new mosaic icon on the front entrance of the seminary chapel	Three Hierarchs Chapel
UNLIMITED	\$10,000	Funding of one full-year student scholarship	Seminarians in degree and certificate programs
One	\$7,000	Installation of additional insulation for energy efficiency and suitability	North Dorm, single and married student housing
Five	\$1,000	Underwriting of admission to cultural events in NYC, usually unaffordable to seminarians	Seminarians and their families
One	\$5,000	Underwriting of an annual catered dinner, just prior to the Great Fast	Seminarians and their families
One	\$2,000	Underwriting of the annual acquisition of new books	SVS Library Permanent Collection
Nine	\$1,500	Replacement of 8-year old student computers & monitors	SVS Library Reading Room
One	\$1,500	Underwriting of an annual visit by a seasoned spiritual elder, to speak about spiritual formation	Seminarians and campus community
Nine	\$1,300	Commission the fabrication of a set of priestly vestments	Three Hierarchs Chapel clergy
Fifteen	\$900	Patching and painting of student apartments	Married student housing
Ten	\$600	Replace 10 original windows with energy-efficient units	Germack Building

Freely you have received, freely give. (Matthew 10.8)

In grateful recognition of 20 or more years of steady financial support, the Seminary has established the **St. Vladimir’s Seminary Stewards Donor Society**. We thank the members listed in this lifetime giving society for their consistent loyalty.

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LAKESIDE MARRIED STUDENT APARTMENTS



“When the Seminary told us about their married student accommodations, we were thrilled. And, when we saw the student apartments, we were even more impressed.

The Lakeside Married Student Apartments allow our family to be fully involved in the Seminary’s daily life—which is great preparation for our future as a clergy family.”

—Rev. Deacon Andrew Cuneo & Family



+ A PLACE TO LAY THEIR HEADS...

LIKE OUR LORD JESUS in the Gospel account, many of our entering students come to us “without a place to lay their heads” (Luke 9: 58)

They’ve given up their homes, careers, and personal ambitions to heed the call to serve the Orthodox Church. They’ve responded to the call of God to spread the gospel of Jesus Christ, and have landed on the doorstep of our seminary to receive the proper training to do so.

Our Mission

Our mission at St. Vladimir’s Seminary, since 1938, has been to educate men and women for leadership in the Church. This is accomplished through our fully accredited graduate degree programs, practical training, common worship, spiritual guidance, community living, and the faithful service of our distinguished faculty and graduates.

PROJECT TOTALS	
Construction Costs:	\$6,061,000
Construction Loan:	\$3,500,000
Contributions:	\$3,785,000
Mortgage Due:	\$3,453,939
Your gift will go directly to pay down the mortgage principal and free up \$500,000 in valuable interest revenue over the next four years, to be used for student scholarships and new instruction programs.	



+...A PLACE TO PRACTICE CHRISTIAN COMMUNITY LIFE

Our Challenge

Student demographics have changed over the last decade. Older students with spouses and children are applying, being accepted, and enrolling into seminary degree programs. These more mature students have been a blessing to the Orthodox Church and have added steadily to the ranks of Orthodox clergy and lay leaders.

However, at the turn of this century, we found we could not house all such students who wished to enroll. In 2000 we were able to provide appropriate on-campus housing for only 17 married students and their families. Other married students that did attend could not be housed on campus. These students had grave difficulty in renting suitable and affordable housing near the Seminary.

Because of such hardships, we made a commitment to share the financial and human burden of our students being denied on-campus accommodations. The Seminary subsidized as much as \$165,000 in rents over a two-year period to enable our off-campus married students to live nearby.

“As part of our annual operating budget we are faced with debt service in the amount of \$500,000 on the Lakeside Married Student Apartment buildings. This includes annual interest of \$125,000 and principal payments of \$375,000. The importance of retiring this debt cannot be understated. Funding of the debt service comes directly from donations to our annual fund, reducing the amount that is available for student scholarships and new instructional programs. Retirement of the Lakeside Mortgage will not only free up funds for students and programs, but will assure the long-term financial health of St. Vladimir’s as it continues to serve future generations of Orthodox faithful.”—

— Melanie Ringa, Associate Chancellor for Finance



+...A PLACE TO GROW IN SPIRIT

Despite our caring and courageous efforts to provide every student a home, it was clear that our seminarians were missing the advantages of living on campus and sharing fully in community life.

Our Solution

In 2002 our Board of Trustees took a bold and courageous step—authorizing the planning and eventual construction of two 9-unit apartment buildings on 3.5 acres of seminary-owned undeveloped property. The construction of these 18 units along Crestwood Lake more than doubled our married student housing capacity; the Seminary now has 35 full apartment units and three studio apartments on campus. The 3.5 acres of now developed land includes a new roadway, common community space, and 36 parking spaces.

Each 13,000 SF building consists of six 2-bedroom apartments, three 3-bedroom apartments, and two common rooms for children’s recreation and community activities.

The completion of the Lakeside Married Student Apartments enhances our community and allows each married student to fully share in the rich academic, liturgical, communal, and social life attained only by living on campus.

The buildings are a great success. From the time of completion in 2006, each building has been fully occupied. Over the last three years, 18 additional married students have had the opportunity to live on campus while they attend the Seminary. Many have now graduated, received ordination, and taken parishes.

Your Opportunity

The construction of the Lakeside Married Student Apartments project has posed a great challenge to our financial resources. To undertake and complete the project, for the first time in history, the Seminary had to borrow \$3.5 million against assets. All previous capital projects had been achieved either by upfront gifts or very small loans.

Although \$3,785,000 million dollars has already been raised and committed to this project, primarily through the generous lead donations of our Board of Trustees, the principal and interest payments for this project for the next four years amount to approximately \$500,000 per year.

The current budget is greatly challenged by this debt service—particularly in light of the historic declines in the financial markets. In order to insure the future of St. Vladimir’s, it is vital for those who love and pray for this venerable, God-blessed school to come forward and take this opportunity to make a financial sacrifice like so many generous donors have done over the years.

Your Gift

Your gift will go directly to pay down the mortgage principal, and free up over \$500,000 in valuable interest revenue payout over the next four years, which can be used for student scholarship and new instruction programs.

Your pledge will greatly help assure the long-term financial health and viability of St. Vladimir’s to serve future generations of Orthodox faithful.

The Seminary is fully committed to continue its seventy-one year legacy of service to the Orthodox Church. Please help us fulfill that commitment with your generous support. ■



LAKESIDE APARTMENTS FACTS

Since completion, **all 18 units in Lakeside Apartments have been fully occupied.**

The Seminary now **can house 38 married student families** on its campus.

Prior to the completion of Lakeside Apartments, the Seminary spent \$165,000 to subsidize off-campus rental units for its large married student population.

LAKESIDE APARTMENTS FIGURES

Two **13,000 SF** buildings were constructed between 2002–2006

Each building has **six 2-bedroom 1,100 SF** units and three **3-bedroom 1,300 SF** units

Each building has a **common study / community room** and a **common children’s recreational room**

3.5 acres of property were developed, with new **underground utilities** and **sewer** and **storm drainage**

36 additional parking spaces and an emergency roadway were built

1.5 acres of additional improved property are now available for further needed construction

“Married student housing is a crucial element in spiritual formation at St. Vladimir’s.

Students learn how to live and work within a close Christian community, bearing one another’s burdens and shouldering their own crosses.”

—Very Rev. Steven J. Belonick,
Associate Dean for Student Affairs

+...A PLACE YOU CAN PROVIDE



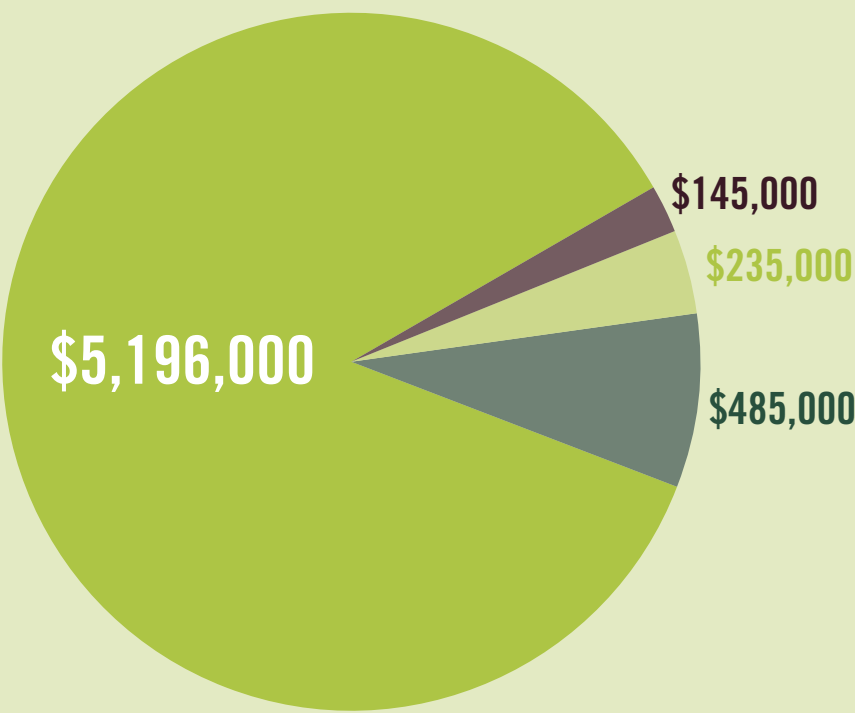
To contribute to the **Lakeside Married Student Apartments Project** contact:

MR. THEODORE BAZIL
Associate Chancellor
for Advancement, CFRM
914-961-8313 ext 329
advancement@svots.edu

Please make contributions payable to **St. Vladimir’s Seminary** with the memo line **Lakeside Married Student Apartments** and mail to:

ST. VLADIMIR’S SEMINARY
575 Scarsdale Road
Yonkers, New York 10707-1659

LAKESIDE MARRIED STUDENT APARTMENTS PROJECT DETAILS



Fundraising:	\$235,000
Professional Fees/Permits:	\$485,000
Construction/Site Development:	\$5,196,000
Furnishings:	\$145,000

Project Cost

Fundraising	\$235,000
Professional Fees/Permits	\$485,000
Construction/Site Development	\$5,196,000
Furnishings	\$145,000
TOTAL PROJECT COST	\$6,061,000

Revenue Balance

Original Construction Loan	\$3,500,000
Contributions	\$3,785,000
Total Revenue	\$7,285,000
Less Project Cost	(\$6,061,000)* SHOWN IN PIE CHART
TOTAL REVENUE BALANCE	\$1,224,000 * DISBURSED IN P & I AND REFINANCING

Mortgage Balance

P&I FYIO	\$400,137
P&I FYII	\$518,739
P&I FYI2	\$2,550,071
P&I FY13	\$3,956,927
TOTAL MORTGAGE BALANCE	\$3,453,939 * AS OF JUNE 30, 2009

"In the past the Seminary normally drew out \$800,000 to \$900,000 annually from our endowment. Out of that amount, \$300,000 would be distributed for student scholarships and around \$600,000 would be used for programs in the annual budget. Because of the economic downturn in FY09, however, the value of the Seminary endowment dropped by \$2.8 million. The impact on our yearly endowment draw has been drastic: interest earnings on the endowment have dried up and we are restricted from drawing on the principal. Moreover, we anticipate a continuing shortfall on income from our endowment for the next 4 years of \$150,000 to \$250,000 annually."

St. Vladimir’s Seminary operates on a **model of fiscal transparency** and **financial accountability**. Please view the Seminary’s financial documents, including our **Financial Statements and Auditor’s Reports from 2002–2008** at www.svots.edu.

— Theodore Basil, Associate Chancellor for Advancement, CFRM