



THE SVS VINE

Annual Report FY11

ST. VLADIMIR’S ORTHODOX THEOLOGICAL SEMINARY
Volume 4: “We Build upon the Cornerstone”



Photo: Robert Lisak

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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

“BUILDING ON
THE CORNERSTONE”

ARCHPRIEST CHAD HATFIELD

Once a cornerstone is firmly set, with a plumb line builders are able to determine the verticality of a structure. From the cornerstone a straight line is established, and the structure may proceed, as layers are added to the strong foundation. St. Paul, writing to the Church of Ephesus, uses this image to describe the Church that is being built upon a foundation of Jesus Christ and the holy apostles (*Eph 2:20*). The Apostle to the Gentiles also speaks of the gifts given to our Lord’s disciples, which are to be used to build up the Body of Christ—His Church. “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers” (*Eph 4:11*).

St. Vladimir’s Orthodox Theological Seminary has a nearly 75-year history of building upon the True Foundation, Christ the Cornerstone. In cooperation with the Holy Spirit, we develop and multiply the talents of our seminarians—both lay and ordained—and equip them to distribute their gifts as they minister to the wider Church.

As you read this Annual Report, you will get a snapshot, a glimpse, of what one year at St. Vladimir’s is like. Seminarians navigate a packed schedule: exciting classes and seminars; daily chapel; community service; lots of reading, research, papers, and exams; fieldwork; extra-curricular activities; and family life, with the challenge of keeping Christ at the center of it all. Most seminarians admit that three years hardly offers enough time to absorb all we offer, and to complete the re-

“What can you and I can do for our seminarians who eventually become the ‘layers’ built atop a firm foundation? As I begin my next five-year term, I would like to offer some suggestions, given my observations.”



CHANCELLOR/CEO ARCHPRIEST CHAD HATFIELD photo: Robert Lisak

quirements for a Master of Divinity degree. What can you and I can do for our seminarians who eventually become the “layers” built atop a firm foundation? As I begin my next five-year term, I would like to offer some suggestions, given my observations.

First, let us assure that their living environments are the best we can offer. Our Lakeside Married Student Apartments, which provide close-knit community and safety, still carry a heavy \$2.4M mortgage. Big debt?—yes. Worth having?—absolutely. Burden-some?—not if you and I help. By giving just a little above and beyond our annual pledge for operating expenses, we could make a significant dent in this debt. Then, we could focus on pressing housing needs for single seminarians and women students.

Next, we need to provide them with the highest level of academic excellence. Our professors’ achievements clearly show our commitment to keep the bar high, with a “deep bench” to draw from. When Dean Fr. John Behr and I visited Patriarch Kirill, primate of the Russian Orthodox Church, in 2007, the strength of our faculty prompted him to state that among Orthodox seminaries, “St. Vladimir’s has no peer.”

This humbling praise challenges us to retain our stellar faculty.

Finally, we need to help reduce their debt and anxiety. Each seminarian leaves with debt accumulated from college and graduate studies, though the Seminary mitigates their tuition costs through scholarships. (*See pages 21–22 for our list of scholarships.*) At Commencement, they then go off to assignments that pay less than average wages.

Please use the enclosed envelope to make your sacrificial offering in support of the work that God has given to St. Vladimir’s Seminary. Help us to continue to build upon the firm foundation, which begins with the Chief Cornerstone and the apostles, for the sake of generations who need to receive the treasure of Holy Orthodoxy for their salvation. ■

Fr. Chad Hatfield

The Very Reverend Dr. Chad Hatfield
Chancellor/CEO

THE PROGRAM OF STUDIES AT
ST. VLADIMIR’S SEMINARY ARCHPRIEST JOHN BEHR

The program of studies at St. Vladimir’s is very demanding—liturgically, academically, spiritually, and personally. The chapel life provides a framework for our daily activities fuller than most are accustomed to, and the academic studies demand the full exercise of our God-given intellectual abilities. The word “seminary” derives from the word “seed”: it is a greenhouse, nurturing “growth in life and faith and spiritual understanding.” And, as with all growth, it can be painful, but it bears great fruit.

Regarding the academic program, the long history of the Orthodox Church and the complex life of the Church make it much more demanding than a typical program at a graduate school. For one thing, it requires the study of a number of different subjects, historical, systematic, linguistic, practical, musical and liturgical, in the classroom and in the field, in prisons, hospitals, and above all in the diverse parishes of the New York metro area. All of these particular disciplines, taught by world-renowned experts in their field, are described elsewhere in this Annual Report.

Not only is there a great range of topics to be studied, but, more importantly, each of them is studied together as *theology*. Each of the disciplines mentioned can be, and are, taught at secular schools, but not in the same way. The difference is similar to the transition in the *anaphora* when the priest says: “in the night in which He was given up, or rather gave Himself for the life of the world.” The former is a mere description of events as they unfolded; the latter is a theological statement about those events, confessing what Christ has done for us, and what this now demands of us.

Two very important points follow on from this. Firstly, theology is not a matter of abstract speculation about God, separate from his actual revelation and what this says about us. Theology is not a matter of taking things we think divine—omnipotence, omniscience, immortality—and projecting them into the heavens, creating a “superhuman,” with divine attributes perhaps, but resulting in nothing more than the best “god” that we can dream up. Theology begins and ends with the contemplation of God as He has shown Himself to be, revealing His strength and power in an all-too-human way, by dying a shameful death on the cross, trampling down death by death, and showing, by His humility, that true Lordship is service. This Jesus Christ is the image of the invisible God, as preached by the apostles and preserved in the tradition. To recognize this Jesus Christ as the Word, Wisdom and Power of God, and the Church as His body, in all the dimensions of her historical existence, is not a simply a matter of human perception, but it does certainly demand the application of our minds, using all the disciplines available to us, if we wish to grow in our understanding of this mystery and then convey this gospel to others.

The second point is what this vision of Christ says about us and effects in us. And it is here that what is taught in the classroom is tied most closely to the life of the chapel.

“Studying here is not like studying at a university, although it requires the same intellectual rigor. It is driven by the theological vision of Christ proclaimed in the Gospel as handed down to us in the tradition.”



DEAN ARCHPRIEST JOHN BEHR photo: Robert Lisak

Again, this challenge is not the same as that offered by human sciences: physical, psychological, and social sciences can identify problems and offer solutions. And such things do indeed need to be taken into account: one cannot run on a broken foot! But the challenge with which we are confronted when we study theology is radical. If God shows His love for us in the person of His crucified Son, who by His death destroys death, then what does that say about us? It reveals two things simultaneously: the reality of our brokenness and weakness, the fact that we are sinful and fallen, yet at the same time that we are forgiven and healed, to be able to grow ever more into the stature of Christ. Only if we begin with God’s revelation of Himself in Christ through the Spirit do we have the strength to respond to this challenge. Only if there is indeed growth in the spiritual life, through the liturgical life and especially through the sacrament of confession, do the various academic disciplines studied bear fruit as theology. And in this way all the various disciplines will be seen to be truly pastoral: not merely ministering to others, enabling them to cope, but helping them to stand in the presence of the living God, an experience which is truly transforming and life-giving.

All this is far more challenging than any particular discipline, or the combination of them all: it is what makes studying at St. Vladimir’s a formative experience, rather than simply the acquisition of more knowledge (“merely” academic) or particular skills (“merely” pastoral). Studying here is not like studying at a university, although it requires the same intellectual rigor. It is driven by the theological vision of Christ proclaimed in the Gospel as handed down to us in the tradition. We nurture this gift handed down to us, and encourage each and every student to pursue it with all the talents that God has given them, so that they can go out to proclaim the gospel in whatever situation they find themselves. ■

Fr. John Behr

The Very Reverend Dr. John Behr
Dean

MESSAGE FROM THE EXECUTIVE CHAIR

“We trustees are particularly impressed with the seminary curriculum, developed to support enhanced pastoral training and practical preparation of priests for Orthodox parishes, and new courses in missiology and homiletics as well as the many opportunities for field work in the New York City area, including prison ministry.”



ANNE GLYNN MACKOUL, EXECUTIVE CHAIR OF THE BOARD, WITH (LEFT) CHANCELLOR/CEO ARCHPRIEST CHAD HATFIELD AND DEAN ARCHPRIEST JOHN BEHR
photo: Robert Lisak

In February 2011, the Board of Trustees announced our decision to reappoint the seminary Dean, Archpriest John Behr, and Chancellor/CEO, Archpriest Chad Hatfield, to their positions for additional five-year terms, beginning in 2012. In reappointing the two leaders, the Board recognized “the considerable accomplishments and distinctive leadership” of each leader and also reconfirmed the Board’s commitment to the model of shared governance instituted at the beginning of their first terms.

In evaluating the strengths and achievements of these two leaders, the Board took particular note of their success as a team in leading the Seminary. Their particular gifts and personal attributes are complementary, allowing the Seminary and its students to benefit from the best of both backgrounds and both approaches to leadership. Among other significant personal and professional qualities, their personal roots in the Orthodox Church resonate with the diverse stories brought to the campus by the Seminary’s ever-changing student body. Father John Behr’s family history of distinguished service to the Orthodox Church and Fr. Chad Hatfield’s personal spiritual journey into the Orthodox Church as an adult convert together provide an added dimension to the unique resources available to students at St. Vladimir’s Seminary, where our student body includes both “cradle” and “convert” seminarians.

While we could not have anticipated the financial crisis that so dramatically impacted their first years in office, we remain confident that the Seminary is extremely well positioned to continue its unique mission to serve Christ, His Church, and the world through Orthodox Christian theological education, research, and scholarship, and the promotion of inter-Orthodox cooperation. The Board has been gratified by Fr. John’s and Fr. Chad’s grace under pressure and clear-sighted focus on both the immediate needs of the Seminary and the long-range vision and mission of St. Vladimir’s.

We trustees are particularly impressed with the Seminary curriculum, developed to support enhanced pastoral training and practical preparation of priests for Orthodox parishes, and new courses in missiology and homiletics as well as the many opportunities for field work in the New York City area, including prison ministry. We also welcome the many significant events on our campus, both during the academic year and over the summer months, that have gathered Orthodox scholars and academics from around the world and North America, together with the local Orthodox community and others still on a spiritual journey that may, by the grace of

God, lead them into the Orthodox Church. In Eastern Orthodox, Oriental Orthodox, and non-Orthodox contexts, the profile of St. Vladimir’s has been raised by various initiatives of the current administrative team.

Particularly gratifying to the Board has been the strong support of the students, faculty, and staff during the evaluation process of the Dean and Chancellor. Following the announcement of their reappointment, then Student Council President, Aaron Oliver, expressed congratulations to the Dean and Chancellor, stating, “On behalf of the Student Council, I would like to congratulate Fr. John and Fr. Chad on their appointment to a new term. Their complementary leadership has done much to support student life and formation at the Seminary, and also to usher in a new era of student involvement and initiative.”

Dr. Paul Meyendorff, The Father Alexander Schmemmann Professor of Liturgical Theology at the Seminary, commented, “The faculty is deeply appreciative of the efforts of Frs. John and Chad in leading the Seminary through this challenging era in the life of the Seminary and the Orthodox Church, and we offer them our strong support.”

And, Theodore Basil, the Seminary’s Associate Chancellor for Advancement, observed, “With more than forty years of institutional and working history behind me, I can attest to the leadership demonstrated by the previous deans, faculty, and administration at St. Vladimir’s. Based on their strength of character and unique talents, Fr. Chad and Fr. John have proven they are eminently prepared to continue to follow this remarkable tradition as the Seminary faces new challenges to articulate and witness to the faith in a secular society.”

Indeed, as you read through this Annual Report, you will note two things: our Dean and Chancellor have built a cooperative team at St. Vladimir’s, and this cooperative team is building on the tradition handed down to us. I heartily endorse their continued efforts and am gratified to have had the opportunity to work with them.

As we begin the next five years with these two leaders, the Board and I wish to thank all those alumni, benefactors, and donors who support the Seminary, both materially and in prayer. The work of the seminary leadership, both past and future, would be impossible without your help. ■

Anne Glynn Mackoul
Executive Chair of the Board

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ST. VLADIMIR’S SEMINARY BOARD OF TRUSTEES



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TRUSTEES EXPLORE CHRISTIAN WITNESS IN THE MIDDLE EAST

“I came away from Volos with a heightened interest in the complex political and religious dynamics of the region and a number of new insights to share with my students and parishioners.” — Fr. Philip LeMasters

Our trustees serve not only the Seminary but also the wider Church and human community, through their professional and volunteer activities. By so doing, they link our school with other institutions and agencies, people and cultures, and national and international organizations, while witnessing to their faith and building up the household of God (Eph 2:19). In June 2011, Anne Glynn-Mackoul, executive chair of the Board, and The Rev. Dr. Philip LeMasters, trustee, attended an international conference to discuss ramifications of the phenomenal “Arab Spring” uprisings throughout the Middle East. Titled “Christian Presence and Witness in the Middle East Today: Theological and Political Challenges,” the colloquium was held in Volos, Greece at the invitation the World Council of Churches and the Volos Theological Academy; it was hosted by Metropolitan Ignatius of Demetrias.

The thirty participants included theological scholars, social scientists, politicians, and church representatives. At the Volos conference, participants first examined the “Kairos document” issued in December 2009 by Palestinian Christians from all church traditions. Second, they analyzed the socio-political challenges facing Christians in the Middle East against the background of the recent uprisings in the Arab World. And finally, they listened to Christian witnesses from different parts of the region. During his presentation, Fr. Philip, priest in the Antiochian Orthodox Christian Archdiocese of North America and dean of the School of Social Sciences and Religion at McMurry University, spoke on “Orthodox Approaches to Non-violent Resistance.” After first reviewing the roots of the conception in the life and teaching of Jesus Christ, he turned to the martyrs and confessors who, with their non-violent resistance, confronted and refused to obey the secular powers’ demands that they abandon their faith. “Though I had the honor of presenting a paper on non-violent resistance,” commented Fr. Philip, “my main function at the conference was to learn by hearing firsthand accounts of the struggles and opportunities faced by our brothers and sisters in Christ in the land of our Lord’s birth. I came away from Volos with a heightened interest in the complex political and religious dynamics of the region and a number of new insights to share with my students and parishioners.” Mrs. Mackoul, who moderated a session



Fresco in Three Hierarchs Seminary Chapel

at the conference, noted, “It was an interesting and important gathering, with broad significance. Conference attendees were reminded that Christians in Egypt, Iraq, Lebanon, Syria, Palestine, and Israel—rooted in those areas since the time of Christ—are constantly and forcefully confronted with the importance of defining the relationship between communal loyalty and national identity, not only in the realm of ideas but also in their daily lives. It is important to remember that religious identity and communal identity are not one and the same. Meaningful identities are multiple. “Support in prayer and understanding from the Christians of the West of the actual

situations in those communities and the aspirations of the Christians in the East as members of pluralistic societies is critical for maintaining this traditional Christian presence,” she continued. “Alarmism and resignation about migration of Christians from the area will have the tendency to accelerate the very result that is feared.” The conference was followed worldwide through an Internet live stream, intv.gr. The meeting comes in advance of a second meeting with religious leaders to take place in the Middle East in November 2012. ■ See the full listing of our trustees in this Annual Report, page 3.

TWENTY-SIX GRADUATES “GO FORTH” TO SERVE

A highlight of the Commencement program was the conferral of the honorary degree of Doctor of Sacred Music upon David Drillock, who served as Commencement speaker this year.

At Commencement, Saturday, May 21, 2011, twenty-six graduates received their diplomas: 1 Master of Theology, 20 Masters of Divinity, and 5 Masters of Arts degrees were conferred. His Beatitude Metropolitan Jonah, primate of the Orthodox Church in America and chair of the Seminary’s Board of Trustees, opened the Commencement exercises. Class Valedictorian this year was Michael John Soroka, and Dn. David Wooten was Salutatorian; both demonstrated not only scholarly acumen but also exceptional service to the community. The “Saint Basil Award for Academic Achievement” was presented to graduates Andrew Smith and Monk (now Hieromonk) Kilian (Sprecher). Another highlight of the Commencement program was the conferral of the honorary degree of Doctor of Sacred Music upon David Drillock, who served as Commencement speaker this year. Dr. Drillock is Professor of Music, emeritus, from St. Vladimir’s and is well known in Orthodox Christian circles for his extensive influence on liturgical music in North America. Editions of his books continue to provide foundational and sound liturgical music adaptations in the English language for parish choirs.



Class of 2011 with Faculty and Trustees photo: Robert Lisak

The Commencement ceremony crowned the week’s celebrations, during which one student was ordained to the priesthood, four were ordained to the diaconate, three were elevated as sub-deacons, and two were tonsured as readers. (See “Ordinations in FY11” in this Annual Report, page 10.) Additionally, Dean Archpriest John Behr received the honor of wearing the jeweled cross; Chapel Ecclesiarch Priest Alexander Rentel was elevated to the rank of Archpriest; and Director of Recruitment and Alumni Relations Protodeacon Joseph Matusiak was awarded a kamilavka. ■ Hear the Commencement Ceremony, including the speeches; view the Commencement Program; and see a photo gallery of the day on our Website: www.svots.edu/headlines/going-forth-serve-class-2011-includes-26-graduates.



Professor David Drillock, Doctor of Sacred Music, Honoris Causa photo: Robert Lisak

WHAT WE TEACH AT ST. VLADIMIR’S...AND, WHY

What do our faculty teach? In reading through the following short essays by our professors, you will note their eagerness to transmit the teachings of the “Chief Cornerstone”—Jesus Christ—and His Church, with exactness, thoroughness, and practicality, within their varied disciplines.

You will also note that our professors set the “touchstone” for seminarians rather high, with prayerful hope that their students will grasp and digest their coursework. Why do our faculty choose to teach theology in this manner? The answer is simple: they love the Word of God, and they want to prepare students to be “saints and members of the household of God” and to minister to the Church and society.

We invite you to glimpse at the courses our faculty offer, noting their depth of knowledge and enthusiastic approach to their subjects. And, we hope that some of you will be encouraged either to become students, or to support a student who is undertaking the rigorous task of obtaining a seminary education.

THE VERY REV. JOHN BEHR,
DEAN AND PROFESSOR OF PATRISTICS

D.PHIL. IN THEOLOGY, OXFORD UNIVERSITY

Learning to read the Fathers is one of the most valuable elements in a student’s theological formation at St. Vladimir’s Seminary. The Fathers are those who gave expression to their faith, in particular times and circumstances, in a manner that the Church thereafter has recognized to be authentic and normative. Their work was also comprehensive: clarifying the nature of Orthodoxy in the earliest period, before there was such a thing as a New Testament and when there were wildly different claims to tradition; laboring to give an exact expression of the faith in the creeds and providing the right interpretation of these creeds; composing the liturgies and hymnography of the Church; plumbing the depths of human brokenness and providing counsel for its healing. In and through all of this, they focused upon a vision of Christ, inspired by the Spirit, that provides the true image of the invisible God.

Learning to read their writings, however, is a difficult task. This is not only because they wrote in a time and context distant from our own, and in genres and forms (not to mention languages) often unlike those with which we are familiar. Nor is it simply that in order to read their works we have to become familiar with the many other disciplines that form their context—history, philosophy, medical thought, law, literary theory, and so on. An even greater challenge lies with ourselves. For in order to really hear the Fathers, we have to be willing to listen to what they say, to read their works, on their own terms, very carefully and meditatively, rather than appropriating words and sentences from here and there that correspond to what we think we already know. Hearing the Fathers is, in reality, an ascetic discipline, in which we must allow our own presuppositions to be challenged. It is a matter of *metanoia*, allowing our minds

“Hearing the Fathers is, in reality, an ascetic discipline, in which we must allow our own presuppositions to be challenged.”

to be changed by what we find. We must, as it were, approach their works as we do an icon, allowing our vision to be shaped and informed by what it shows us.

Reading the Fathers, then, is not a matter of storing away quotations for later use; and certainly not to make blanket generalizations as is too often done: “the Fathers say ...”. Reading the Fathers is instead a matter of formation, of pedagogy, allowing our minds and our vision to be continuously shaped, as we diligently read through their works, progressing from the earliest Apostolic Fathers to those of later centuries.

The task, however, does not stop there. Having prayerfully thought through their words, learning how they responded to the challenges of their times, we must respond to the issues of our own times. These may well be, and often are, issues that the Fathers never had to face (though many of the errors of old resurface in various guises). By having learnt to free our own minds from our own presuppositions through a deep conversation with the Fathers, we will, by the grace of God, be able to speak with our own voice, as we must ourselves now respond to present-day situations. ■

JOHN BARNET, ASSOCIATE PROFESSOR
OF NEW TESTAMENT

PH.D. IN RELIGION, DUKE UNIVERSITY

More than 50 years ago, Fr. Georges Florovsky bemoaned our loss of the scriptural mind, despite our retaining “some bits of biblical phraseology.” The biblical idiom had become archaic for the modern man, its relevance no longer a certainty. Fr. Georges expressed concern that our continuous process of reinterpretation, which he equated with the project of demythologizing Scripture, risked losing “the uniqueness of the Word of God.” Instead, Florovsky asked,

“We ask our students...to become faithful readers of the New Testament, attentive to each book’s distinctive witness and themselves bearers of the gospel of Jesus Christ.”

“Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.” (*Eph 2:19–22*)

Would it not be safer to bend our thought to the mental habits of the biblical language and to relearn the idiom of the Bible? No man can receive the gospel unless he repents—“changes his mind.” For in the language of the gospel “repentance” (metanoieite) does not mean merely acknowledgment of and contrition for sins, but precisely a “change of mind”—a profound change of man’s mental and emotional attitude, an integral renewal of man’s self, which begins in his self-renunciation and is accomplished and sealed by the Spirit.—“The Lost Scriptural Mind,” in Bible, Church, Tradition: An Eastern Orthodox View

In the introductory New Testament courses at St. Vladimir’s Seminary—“The Pauline Epistles” and “The Gospels and Acts of the Apostles”—students become acquainted with the pertinent scholarly discussion and learn to read the books of the New Testament and selected lectionary texts in their socio-historical, literary, and liturgical contexts. We ask our students to “bend [their] thought to the mental habits of the biblical language” and “to relearn the idiom of the Bible,” not in an effort to reconstruct history but in a purposeful struggle to become faithful readers of the New Testament, attentive to each book’s distinctive witness and themselves bearers of the gospel of Jesus Christ. ■

PETER C. BOUTENEFF,
ASSOCIATE PROFESSOR OF
SYSTEMATIC THEOLOGY

D.PHIL. IN THEOLOGY, OXFORD UNIVERSITY

“Dogmatic Theology.” Those two words often bring to mind images of the most abstract, impractical, and even impious questions: “How many angels could fit on the head of a pin?” Or they make people think of a checklist of rules or principles. But theology (or as we sometimes call it, “systematic theology”—when we treat it systematically, issue by issue) is at the core of

“Many people won’t be content to simply be told: ‘This is what the Church believes,’ simply ‘because God said so.’ Preachers and teachers have to be able to ‘make a defense’ (in Greek, *apologia*) to those seeking our rationale, or *logos*. (See *1 Pet 3:15*.)”

the life of the Church. The questions we seek to discern thoughtfully and prayerfully through the Church have to do with nothing less than who Jesus Christ is, and how we know God as three Persons. Through that perspective we learn about salvation, about the Church, and other themes of fundamental importance to the life of the world. Not every Christian of every age must be thoroughly versed in the big theological questions, but in every age and in every place, some are. And it is especially important that the ordained clergy are as clear and dependable as possible in their knowledge of church dogma, for in a very particular way they represent the Church and are responsible for transmitting its faith by preaching and teaching.

Given their particular role, clergy have to go beyond a surface knowledge of these teachings; they have to find ways to communicate them to the broad variety of people they will encounter within and outside of the parish setting. Many people won’t be content to simply be told: “This is what the Church believes,” simply “because God said so.” Preachers and teachers have to be able to “make a defense” (in Greek, *apologia*) to those seeking our rationale, or *logos*. (See *1 Pet 3:15*.) This means that they have to undergo a personal transformation into the faith by really thinking these things through, considering the questions that people are posing of our faith, from perspectives of science, philosophy, and from modern culture generally. Theology classes at St. Vladimir’s bring together all these dimensions to the sacred task of discerning the truth made known in the Scriptures through the life of the Church—so that the world may believe. ■

THE REV. J. SERGIUS HALVORSEN,
ASSISTANT PROFESSOR OF
HOMILETICS AND RHETORIC

PH.D. IN LITURGICAL STUDIES,
DREW UNIVERSITY

Preaching powerful, effective sermons that lead people to a transforming encounter with Jesus Christ is essential to ministry in the Orthodox Church. For the majority of parishioners, the Sunday morning sermon is the

continued on page 6

“Excellent preaching is one of the most important first steps in the broad array of pastoral ministries.”



THE VERY REV. JOHN BEHR photo: Robert Lisak



JOHN BARNET photo: Deborah Belonick



PETER C. BOUTENEFF photo: Robert Lisak



THE REV. J. SERGIUS HALVORSEN photo: Deborah Belonick

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primary point of contact they have with their pastor. The depth of quality, the degree of compassion, and the practical, day-to-day relevance of the sermon all have tremendous influence on the life of the local parish. Not only does the sermon set the tone for the Divine Liturgy but it also is highly influential in determining whether or not people will seek out a deeper spiritual relationship with Christ through the guidance of their priest in confession and pastoral counsel. Excellent preaching is one of the most important first steps in the broad array of pastoral ministries. In order to serve as effective leaders in the Orthodox Church, to inspire the faithful and to build up the Body of Christ, ordained and lay graduates of St. Vladimir's Seminary are trained to be excellent preachers. Homiletics courses provide seminarians with the theoretical knowledge and applied skills to fruitfully engage and practice the art and craft of preaching.

While the impact of the pastor's Sunday sermon cannot be underestimated, dynamic oral communication skills are essential for all ministries in the Church, both lay and ordained. Whether one is speaking to a group of teenagers in a church school context, or giving a presentation to members of the local community who are interested in Orthodox Christianity, solid rhetorical skills empower lay and ordained ministers to touch the hearts and minds of the people. These skills are also highly important in the field of religious education where we seek not only to impart knowledge of the faith but also to inspire people to lead a life of faith in Jesus Christ. Incorporating skills and techniques both ancient and modern, the disciplines of homiletics and rhetoric enable the SVOTS graduate to persuasively proclaim the gospel in the twenty-first century. ■

THE VERY REV. CHAD HATFIELD,
CHANCELLOR/CEO AND ADJUNCT
PROFESSOR OF MISSIOLOGY

D.MIN., PITTSBURGH THEOLOGICAL SEMINARY

Missiology is a developing new discipline in academic circles. As a new discipline even the word "missiology" will be underlined by a spell check as an error. However, at St. Vladimir's I teach a missiology course titled *Mission and Evangelism*. This introductory survey places special emphasis on the theology, history, and praxis of mission in various contexts, from 9th-century Moravia to 20th-century Africa and post-communist Eastern Europe. Contemporary issues in evangelization are explored in the light of the Church's tradition.

"This revival of missiology in the Orthodox world reflects the immediate needs in both foreign and domestic fields. At the Seminary we are committed to making missiology and evangelism a core part of our curriculum."



THE VERY REV. CHAD HATFIELD photo: Robert Lisak

Thankfully in recent years Orthodox churches have once again taken words like "mission" and "evangelism" as their own. The Great Commission from Matthew 28:16 is no longer seen as a "suggestion" but a command from the Lord Himself. This revival of missiology in the Orthodox world reflects the immediate needs in both foreign and domestic fields. At the Seminary we are committed to making missiology and evangelism a core part of our curriculum.

Many of our graduates come to the Seminary from new mission churches in parts of the USA where Orthodoxy has never existed before. They hope to return to the domestic mission field and to plant more Orthodox Christian missions. Others are prepared to make the effort to help revive churches that are quickly losing members and are in danger of closing. Still others feel a strong call to serve in specialized ministries in traditional Orthodox lands or to serve in regions of the world where Orthodoxy is new or unknown altogether.

This is a very exciting new development, and SVOTS is prepared to network with other bodies, such as International Orthodox Christian Charities, Orthodox Christian Mission Center, Fellowship of Orthodox Christians United to Serve, and The Missions Institute of Orthodox Christianity, to insure that the next generation of seminary graduates are fully prepared to answer the call to "go forth" (Matt 28:19). ■

PAUL MEYENDORFF,
THE FATHER ALEXANDER SCHMEMANN
PROFESSOR OF LITURGICAL THEOLOGY

PH.D., UNIVERSITY OF NOTRE DAME

Liturgy is absolutely central to the life of the Church. This is both functional (liturgy is what we do!) and theological (we are realized as the Church when we gather for liturgy!).

Two core courses in liturgical theology at St. Vladimir's introduce seminary students to the historical, theological, and pastoral aspects of the sacraments. We begin with the foundational sacraments of Baptism, Chrismation, and the Eucharist (the "liturgy of initiation") during the first semester, and the other sacraments and blessings, including Confession, Anointing of the Sick, funerals, and so forth (the "sanctification of life") during the second semester. A further elective course on the "sanctification of time" covers the daily, weekly, and annual cycles of worship, allowing students to realize even more the extent to which liturgical worship frames our entire life as Christians, from the womb to the tomb. These courses, along with the rubrical classes taught at our school, primarily by Fr. Alexander Rentel, thus prepare future

"These courses...thus prepare future clergy not simply to celebrate the services properly but also to understand and explain their riches to the faithful."



PAUL MEYENDORFF photo: Robert Lisak

clergy not simply to celebrate the services properly but also to understand and explain their riches to the faithful. ■

THE REV. HARRY PAPPAS,
ADJUNCT PROFESSOR OF
PASTORAL THEOLOGY

PH.D. IN OLD TESTAMENT, YALE UNIVERSITY

In two courses during the senior year of the M.Div. program, I attempt to integrate an Orthodox theological vision with pastoral care in twenty-first century America, above all in parishes of various jurisdictions, but keeping in mind ecclesial institutions and specialized ministry settings like hospitals and the military. My own approach draws heavily upon biblical studies (my specialization), 26 years of pastoral experience, and intense reading and research in the area of pastoral work.

I begin by exploring the nature of the ordained priesthood, the person of the priest and one's way of life, and the trajectories of priestly and pastoral ministry through time and space within the life of the Church. This leads into an overview of the basic character of all pastoral care and ethics today, before turning to the most sensitive topics of prayer, spiritual direction, and the Sacrament of Confession. Next comes a unit on family systems and the three interconnecting families that all ordained priests are part of (one's own family, the families of a parish, and the ecclesial body as a family itself).

Building upon these foundations, I move into particular pastoral areas from womb to tomb: bioethics; gender, sexuality, marriage, and celibacy; youth, young adults, and college campus ministry; sickness and suffering, addiction and recovery; social justice, disasters and relief; seniors and the elderly; death, dying, and grieving.

I also include a lengthy unit on parish administration within the fundamental principles of conciliarity and hierarchy that guide church polity—by-laws and civil law; vision, planning, and decision-making; parish councils and staff; ministry leaders and teams; stewardship; finances and material assets; technology and media. Finally, we conclude with an exploration of church protocol, ecclesial assignments, and clergy life.

My goal is for students to come away with an appropriate understanding of the ordained priesthood, the awesome task of pastoral work, and the astonishing variety of persons and parishes, ready to undertake either ordained ministry or professional pastoral work as lay men and women. ■

"My goal is for students to come away with an appropriate understanding of the ordained priesthood, the awesome task of pastoral work, and the astonishing variety of persons and parishes, ready to undertake either ordained ministry or professional pastoral work as lay men and women."



THE REV. HARRY PAPPAS photo: Robert Lisak

NICHOLAS REEVES,
ASSISTANT PROFESSOR OF
LITURGICAL MUSIC

D.M.A., MANHATTAN SCHOOL OF MUSIC

The sacred music tradition of the Orthodox Church is without question one of the most comprehensive and profound expressions of Christianity. Whether influenced by monastic spirituality or imperial sensibilities, the Orthodox musical tradition ultimately reflects, through true Christian aesthetics, the triune God. Precisely because this tradition proclaims the truth—as attested by the apostles, preachers, evangelists, and martyrs—music of the Church expresses not mere custom nor sentiment but the gospel of our Lord and God and Savior, Jesus Christ, in an essential and desirable way. Incumbent upon every student, especially those called to the priesthood, is the duty to take seriously the discipline required to execute this effective and beautiful encounter of the Church, for our tradition assumes musical competence of our clerics.

All seminarians pursuing the Master of Divinity degree at St. Vladimir's are required to take an introductory course in liturgical music. Spanning four semesters, the course includes a progressive series of exercises based on the repertoire appropriate for future priests, choir directors, and chanters in Orthodox communities in North America. In the first year, all students will gain basic proficiency in reading and singing the standard music used in our Three Hierarchs Chapel on campus. In the second year, students will further focus on the jurisdictional music previously introduced in the first year, while reinforcing theory and sight-singing skills as well. Upon arrival at the Seminary, students must take an entrance exam to demonstrate basic music literacy and vocal production. If an unsatisfactory performance results, students will take a two-semester remedial aural and vocal skills course, with the possibility of completing all of the introductory courses in liturgical music in subsequent semesters.

Such expectations and rigor are necessary for our future clergy, that they may profess "the church of the living God, the pillar and ground of the truth" (1 Tim 3:15). A student's time at St. Vladimir's is certainly challenging on many levels, but these musical challenges are presented so that all "make one sound to be heard in praising and thanking the Lord" (2 Chron 5:13). ■

"Incumbent upon every student, especially those called to the priesthood, is the duty to take seriously the discipline required to execute this effective and beautiful encounter of the Church, for our tradition assumes musical competence of our clerics."



NICHOLAS REEVES

THE VERY REV. ALEXANDER RENTEL,
ASSISTANT PROFESSOR
OF CANON LAW AND THE JOHN
AND PARASKEVA SKVIR LECTURER
IN PRACTICAL THEOLOGY

SEOD, PONTIFICAL ORIENTAL INSTITUTE, ROME

St. Vladimir’s Seminary has long held that our chapel life and worship form the core of all other activity that we engage in. Here at the Seminary we celebrate services twice a day during the week and once or twice a day on the weekends in our campus Chapel of the Three Hierarchs. A seminarian that has gone through the Master of Divinity program at St. Vladimir’s will have typically spent about 1,200 hours in chapel alone!

I am obviously blessed to be able to participate in such a rich liturgical life. I also am fortunate in that Fr. John Behr, our Dean and the Rector of the chapel, has tasked me with the oversight of the chapel liturgical life, which involves planning, scheduling, ordering supplies, preparing texts, meeting with students and staff, and above all serving the services. In all of this, I work closely with students and other seminary employees to make sure that our liturgical celebrations are done prayerfully, smoothly, and beautifully. Clearly, at St. Vladimir’s, our students don’t just “go to church,” they constitute the Church: they serve as sacristans, ecclesiarchs, altar servers, readers, choir members, homilists, sub-deacons, deacons, and priests, thus gaining spiritual wisdom and familiarity with the structure of the services that will be necessary to their vocations.

In recent years, we have realized that while many of our students have come to the Seminary knowing well the basics of the theological disciplines—having had some parochial experience—they lack exposure to a fuller liturgical cycle. We are able to give them a greater exposure to the liturgical tradition of the Church, and, we have even responded to their lack of experience by expanding the range of services that we celebrate on a regular basis.

Our liturgical life also facilitates my role as a faculty member. I teach classes on a range of subjects, from Canon Law to Church History to Liturgical Theology, and I am able to draw on the liturgical tradition that we experience in daily worship and integrate it into my classes as something fresh, near, and well known to the students. Hymns heard in the services might inform this or that aspect of our theological reflection. The particular way the Church celebrates services can nuance our class discussions in Canon Law or help illustrate a historical point. In my role as the instructor of liturgics, or rubrics, I am able to draw on our liturgical life as both a place of worship and prayer, but also as a place where seminarians can learn the intricacies of celebrating our liturgical tradition. ■

“St. Vladimir’s Seminary has long held that our chapel life and worship form the core of all other activity that we engage in.”



THE VERY REV. ALEXANDER RENTEL photo: Robert Lisak

ALBERT S. ROSSI,
ADJUNCT PROFESSOR OF PASTORAL
THEOLOGY

PH.D. IN PSYCHOLOGY, HOFSTRA UNIVERSITY
CLINICAL PSYCHOLOGIST, NY STATE LICENSE

Christ is the centerpiece of all pastoral theology teaching and learning at St. Vladimir’s Seminary. In Him, we find the model to imitate and the power to perform pastoral care. Additionally, the pastoral dimension of the seminary experience continues to expand. Those of us involved in pastoral teaching at the Seminary liken our total program to a three-legged stool: one leg is chapel worship, one leg is academic learning, and one leg is pastoral training.

At St. Vladimir’s we are intentional in our pursuit to make seminarians pastorally prepared. We emphasize pastoral practice. All of our students are required to spend many hours in field education—to “jump into the waters” of pastoral care. First-year students perform prison ministry. “Middlers” (second-year students) put in 100 hours of hospital fieldwork or the equivalent (e.g., one Clinical Pastoral Care [CPE] unit). Seniors do a full year of parish field education: they shadow a local parish priest, who assigns them a variety of weekly tasks that will prepare them for parish life—preaching, preparing the church bulletin, leading Youth Group, and so forth. Seniors also take a six-credit classroom course, which covers the basics of parish ministry.

We also emphasize transference of skills, from the classroom to parish life. For example, our hospital field education stresses the transfer of listening skills, which can be as effective during a coffee hour after Sunday Divine Liturgy as they are in a sober hospital room—for, listening is defined as “love delivered,” no matter what the setting.

Lastly, the Seminary shapes the pastoral skills of students through special seminars. Each semester, one full day is dedicated to a Pastoral Theology Unit that covers a specific topic. For example, in Fall 2011, we will provide a unit entitled, “Pastoral Skills: Counseling the Suffering and Dying.” Other such seminars have included topics like “Marriage Enrichment,” “Conflict Resolution,” and “Dealing with the Aging Process.”

Very importantly, professors, supervisors, and students learn from each other in these courses, fieldwork assignments, and seminars. Because pastoral theology is a “person-to-person” and engaging discipline, it lends itself strongly to interactive learning. ■

“Christ is the centerpiece of all pastoral theology teaching and learning at St. Vladimir’s Seminary. In Him, we find the model to imitate and the power to perform pastoral care.”



ALBERT S. ROSSI photo: Robert Lisak

RICHARD SCHNEIDER,
VISITING PROFESSOR OF
HERMENEUTICS AND LITURGICAL ART

M.F.A., PRINCETON UNIVERSITY
M.PHIL., COLUMBIA UNIVERSITY

Within the St. Vladimir’s curriculum, I am privileged to wear three different teaching hats. The first hat involves most students: I teach a series of courses in iconology and visual liturgical arts. My other two hats—one theoretical, the other practical—affect primarily the curriculum for Th.M. students, that is, “academics-in-training” preparing for advanced degrees, such as doctorates.

Wearing my first hat, I annually teach a basic introductory course to iconology and at least one advanced full-semester course exploring a special topic in depth—e.g. “Iconology of Church Architecture.” Iconology goes far beyond simple identification of iconography and iconographic programs—though such knowledge lays a basic foundation. Iconology probes the communication value, the liturgical function, and, ultimately, the theology underlying the incorporation of visual elements and icons into liturgical life and religious outlook. For Orthodox Christians, visual liturgical arts do more than provide decoration; they represent dogma—truth canonized by the Seventh Ecumenical Council. St. Vladimir’s takes justifiable pride in mounting a full program of iconology; the topic is vital, yet rather rare in Orthodox curricula.

Second, wearing my theoretical hat, I prepare Th.M. students to handle academic dialogue in the general framework of scholarly theology, which they will encounter when they earn their higher degrees. I do this through a seminar that deals with various questions of “General Hermeneutics.” In particular, I teach them how to understand the relationship between our conviction of truth and the role of mind and interpretation and understanding; and specifically, how to engage the modern- and post-modern mindsets in religious thought.

Third, wearing my practical hat, I teach Th.M. students the concrete techniques and standards of academic research and research writing (as well as any seminarian in the M.A. or M.Div. programs who opts to write a thesis). Scholarship is not complete until it is communicated well and accurately, and in accordance with the accepted standards in academic publishing practice. Therefore, I offer such students a pro-seminar to impart these fundamental skills, which they will need not only for their SVOTS theses but also for their future academic writing. ■

“St. Vladimir’s takes justifiable pride in mounting a full program of iconology; the topic is vital, yet rather rare in Orthodox curricula.”



RICHARD SCHNEIDER photo: Robert Lisak

DAVID F. WAGSCHAL,
ASSISTANT PROFESSOR OF
CHURCH HISTORY AND CANON LAW

PH.D., UNIVERSITY OF DURHAM

Future priests must engage in a rigorous study of church history. Historical questions are among the most common asked of clergy, and priests must have a thorough grounding in “our story” to be able to answer. This grounding, however, is not simply a matter of memorizing data (although this is important). It involves learning how to read ancient and often very difficult texts, challenging one’s own preconceptions, and understanding the many different and often conflicting ways that church history has been told. It also requires that today’s priests know more than their own Eastern Orthodox story. We live in a culture deeply influenced by historical developments in the West, and these too must be understood. Perhaps most importantly, secular academia and the modern media pose increasingly challenging questions about the very integrity of the Church and its message throughout history. It is critical that our students become aware of these questions and learn how to respond to them.

Recent difficulties in numerous Orthodox jurisdictions have underscored the need for solid canonical training of the clergy. St. Vladimir’s Seminary, with two specialists in church law, is uniquely positioned to provide this training. Canon Law is taught at St. Vladimir’s as a “crowning” course in the third year, which covers the history of church law, the nature of law, and the wide range of rules and regulations that clergy must know to function as responsible church leaders. This course seeks to instill in our future clergy the high ethical and behavioral standards demanded of them by the canons, as well as a deep respect for good order and the ancient legal traditions of our Church. ■

For our faculty’s full vitae and list of publications, visit our Website: <http://www.svots.edu/academics/faculty>.

“Historical questions are among the most common asked of clergy, and priests must have a thorough grounding in ‘our story’ to be able to answer.”



DAVID F. WAGSCHAL photo: Deborah Belonick

TO CLASS, TO THE LIBRARY, TO CHAPEL...AND MORE!

Our renowned Dean, Protopresbyter Alexander Schmemmann (1962–1983), was fond of saying that the seminarian should know only three main paths: “...to the classroom, to the library, and to the chapel.” Even during Fr. Alexander’s tenure, however, students walked several more minor “paths” during their three-year sojourn at the Seminary, and they continue to do so.

How do our seminarians spend their time? Besides the **90 academic credit hours** needed for a Master of Divinity degree at St. Vladimir’s (and accompanying hours spent in

study and writing papers), the average seminarian in the three-year program also spends:

- **450 hours performing on-campus community service, such as “meal crew” or “chapel maintenance”;**
- **100 hours in supervised pastoral care training;**
- **countless hours preparing for significant preaching and teaching responsibilities in the parish placement program for 30 Sundays in their senior year under the mentorship of a seasoned priest; and**

■ **more than 1,200 hours worshipping and learning to serve in our campus chapel during our daily, weekend, and festal liturgical cycles.**

Some seminarians broaden their paths even beyond their requirements. They might attend an Inter-Seminary Dialogue with Protestant and Jewish theological schools in New York City, or an Orthodox Interseminary Movement meeting with fellow Orthodox seminarians. They might volunteer at nursing homes or soup kitchens. Between semesters they might

embark on a 10-day missionary journey to Albania, or spend a week teaching a student-led course at St. Herman Seminary in Alaska. They might run the campus church school program; participate in fun and kooky community talent shows; or help prepare and serve myriad communal holiday feasts here at the Seminary.

We thought you would like to hear some student “voices” that describe not only campus life but also the paths beyond. These poignant and humorous essays describe their enriching experiences here at St. Vladimir’s. ■

BECOMING THE FACE OF LOVE: “I WAS IN PRISON, AND YOU VISITED ME.” (MATT 25:37)

ADAM HORSTMAN, 2ND-YEAR SEMINARIAN, M.DIV. PROGRAM

Like many new students, I came to St. Vladimir’s Seminary desiring to learn about my faith, but even more, to learn how to put that faith into practice. As Orthodox Christians, we greatly value Jesus’ command to feed the hungry, clothe the naked, and visit prisoners. Recognizing the significance of caring for the ones Jesus loves, as well as the importance of preparing students for a life of ministering to others, the Seminary provides a Prison Ministry Field Experience for first-year students in the Master of Divinity program. Thus, we were able to enter into the world of those who spend their days behind bars.

We were trained and mentored for this work by Fr. Nicholas Solak, a veteran priest and SVOTS alumnus. He taught us, among other things, how to listen attentively to people and to handle difficult conversations. We also learned much from the prison chaplains who worked on site, especially a Roman Catholic priest, Fr. Paul. At the close of our practicum, we were blessed to have the presence of Chaplain Patrick Tutella, the Executive Director of Orthodox Christian Prison Ministry (OCPM). OCPM is a wonderful organization that helps Orthodox Christians begin and sustain their involvement in prison

ministry. Through their work, a number of inmates have embraced the Church. Some have even become monks and iconographers while incarcerated.

During our Bible study with the prisoners we reflected on the community of the early church in the book of Acts, the love of the Father in the parable about the Prodigal Son, and the love of Christ through the story of the Good Samaritan. We not only discussed biblical narratives but also asked how they inform daily situations we deal with, in prison and in the world.


The piety of many of these men was deep, and we learned much from them. They were reverently moved when we prayed the “O Heavenly King” and the “Prayer of Saint Simeon” as we opened and closed our meetings. A number of them were astounded that we were not getting paid for the time that we spent with them. During our last session at the prison, one of the men even sang a song for us that he had composed, in gratefulness.

Although I realize that change involves far more than mere words, one of the first things I noticed when we began our prison Bible study was transparency. I heard stories of pain and regret; realization of sinfulness;

men who wanted to see their children and to be set free. They wanted to know God and see Him at work in their lives.

I could not help but see myself in these men. Who knows what sort of life I would have without my loving family and healing Church? Although I might not be in prison for crimes against society, am I not imprisoned by the idolatry of my own life; consumed by my wants, desires, and thoughts, forgetting the needs of my brothers, failing to be grateful for God’s great gifts? Am I not, at times, in a prison of my own making?

I believe that these men were a gift to us. “When I was in prison, you visited me”: these words of Christ remind me that our Lord is found when we meet Him in the lives of others. Prisoners hunger for the Church to invite them to the table, for He came to call not the righteous, but sinners. Spending time with prisoners joined their stories to ours. We bear



BESIDES HIS INTEREST IN PRISON MINISTRY, SEMINARIAN ADAM HORSTMAN ALSO HAS AN INTEREST IN MILITARY CHAPLAINCY. HE’S PICTURED HERE (FAR LEFT) AFTER TAKING THE OATH OF OFFICE TO BECOME A SECOND LIEUTENANT CHAPLAIN CANDIDATE IN THE U.S. ARMY WHILE HE PURSUES SEMINARY STUDIES.

these men in our hearts and lives. It was with great sadness but much hope that we concluded our prison ministry experience. I hope that this great gift hides itself in our hearts until we leave the Seminary to put our faith into action. I hope that we, in the words of Fr. Paul, “become the face of love.” ■

Read more student stories in the “Voices” section of our Website: www.svots.edu/voices. Learn about the development of the Prison Ministry Field Experience program at St. Vladimir’s Seminary: www.svots.edu/headlines/becoming-face-love-seminarians-train-minister-prisoners. Learn more about the programs of study at St. Vladimir’s by viewing our 2011-2012 Academic Catalog: www.svots.edu/academics/catalog.

SHARING CHRIST AT CORNERSTONE MUSIC FESTIVAL

DN. JAMES BOZEMAN, 3RD -YEAR SEMINARIAN, M.DIV. PROGRAM

Why would a small group of Orthodox Christians rent a vendor’s booth at the famed Cornerstone Music Festival—basically a Christian rock musical event? The answer is complex, but let me explain by elaborating on what Cornerstone is, and by reflecting on our group’s experience.

Created in 1984 by an independent evangelical group known as “Jesus People USA,” Cornerstone now ranks as one of the largest Christian Music fests in the world: sort of a Christian version of Woodstock. Tens of thousands of people travel each year to Cornerstone Farm in Bushnell, Illinois to hear more than 300 bands play many styles of music, including rock, metal, punk, folk, hardcore, and pop. Guest speakers, independent/foreign film screenings, writers’ seminars, and artists’ workshops are featured as well.

Cornerstone draws Christians on the fringes of culture, folks hungry to learn more about their faith. Although not typically “suit and tie” Christians (it’s difficult to find a person *without* a tattoo there), they exhibit extreme fervor for Christ. Many seek to understand God in a deeper way, and the festival provides an opportunity for them to share ideas and meet other like-minded, “hungry” Christians from the world over. While

primarily attended by Evangelicals, Cornerstone has in recent years attracted the involvement of both Roman Catholic and Orthodox Christians.

During a missiology class presentation at St. Vladimir’s in fall 2010, I proposed the idea of resurrecting an Orthodox Christian presence at Cornerstone. Much to my surprise, following my class presentation, I was immediately inundated with volunteers to attend the summer 2011 fest. The idea reached fruition through the efforts of my fellow students and by way of the Department of Youth, Young Adult, and Campus Ministry of the Orthodox Church in America. Our brothers at St. Tikhon’s Seminary, who shared in the same vision, joined in and carried the weight of the endeavor. This was one of the greatest blessings to all of us: a unique opportunity for “SVOTS” and “STOTS” to work together.

For some in our group, Cornerstone had once been a Christian music “Mecca,” which had played an intrinsic part in our developing lives as Christians. Some of us had performed in bands at the festival, while others were simply devotees. This year, we had a joint ministry—in the midst of seeming cacophony. Picture us singing “Gladsome Light” with not-so-distant multiple rock bands simultane-

ously playing different songs! The hymns of daily vespers competed with a wall of disharmonious noise. Yet God was praised, and the gospel was preached. Many who had never before seen an Orthodox service were quite moved, despite the noise and distractions.”

ously playing different songs! The hymns of daily vespers competed with a wall of disharmonious noise. Yet God was praised, and the gospel was preached. Many who had never before seen an Orthodox service were quite moved, despite the noise and distractions.

So, why did we rent a vendor’s booth at Cornerstone? The answer became clear only after we had taken the risk to go, to serve. An image of our effort endures, frozen in my mind’s eye: Three members of our group stand behind the little table in our booth, each talking to an individual about the Orthodox faith, while another stands in the walkway talking to yet another couple about the Orthodox Church. Two more of us are busy gathering books to re-supply stacks, since our stock keeps disappearing into the hands of inquirers.

Truly, people were seeking something fuller than what they had found within their own “seeker-sensitive” churches. At the very



SEMINARIAN DN. JAMES BOZEMAN (FAR RIGHT) DEMONSTRATED HIS MISSIONARY ZEAL IN ALASKA, AS WELL AS AT THE CORNERSTONE FESTIVAL IN MARCH 2011. HE SHARED HIS FAITH JOURNEY FROM THE EVANGELICAL PROTESTANT COMMUNITY TO THE ORTHODOX CHURCH WITH SEMINARIANS AT ST. HERMAN SEMINARY IN KODIAK, AS PART OF AN ANNUAL EXCHANGE PROGRAM BETWEEN SVOTS AND SHS.

least, they were curious and had questions. Dealing with the visitors to our booth reminded me of Isaiah 55:1, where it says, “Ho! Everyone who thirsts, come to the waters; and you who have no money come, buy and eat.”

And, that’s why we went: to shine our light into the world without fear, and with love for all human beings, so that they, too, may find Christ in His fullness, in the Orthodox Christian faith. ■

Read more student stories in the “Voices” section of our Website: www.svots.edu/voices. Learn more about the programs of study at St. Vladimir’s by viewing our 2011-2012 Academic Catalog: www.svots.edu/academics/catalog.

FEASTING BEFORE FASTING: PASS THE TURKEY!

SARAH BRACEY-JOHNSON, 3RD-YEAR SEMINARIAN, M.DIV. PROGRAM

Thanksgiving is a classic example of how time flows here St. Vladimir’s. Other institutions may experience it in a roughly linear fashion. Here it pools and eddies, and occasionally it seems to be going backward.

Thus it is only natural that we celebrate Thanksgiving well in advance of the fourth Thursday of November—two weeks early to be specific—so as to avoid the dilemma faced by many Orthodox Christians in America, that is, how to smile convincingly and say “Pass the Tofurky” while your second cousin is gnawing on a drumstick and your great aunt is daintily downing gravy-drowned mashed potatoes.

The whole community piles into the Metropolitan Phillip Auditorium, transformed from a lecture hall to a giant dining room, to celebrate and give thanks with feasting and fellowship. This year I gained a new appreciation for what it takes to prepare one of these yearly extravaganzas when I went from being a member of Meal Crew #3 (go Wolverines!) to being the assistant to the Special Events Coordinator.

My first assignment was to procure the decorations. Simple, I thought, I’ll just run over to the Dollar Tree and pick up a few festive tablecloths and napkins, and we’ll be all set. Of course I put this off as assignments piled up. “I’ve got plenty of time,” I told myself. About

a week before SVOTS Thanksgiving (Election Day, to be specific), I was given my first test of the Thanksgiving spirit when I got a call from my husband Charlie: the car broke down while he was out on his journalist’s assignment; the transmission had to be replaced—and you know Westchester County prices. Had this been an animated film, a cartoon angel would have flown across the top of the screen with a banner reading: “In everything give thanks...”

A week and several borrowed rides later we had a working vehicle, and I was all set to go on my mini-shopping spree. I should mention that I hate shopping. Thankfully my friend Mandy (one of the SVOTS spouses) was willing to come along and prevent me from melting into a pool of indecision, or from simply choosing the ugliest thing I found because it was closest to the checkout line. Little did we suspect that the dollar stores in Yonkers were also experiencing time warps: they were already celebrating Christmas.

After failing to find anything non-green, red, and tinsel related, we moved on, ironically enough, to the Christmas Tree Shops (one store, not many) where we found the discount autumnal-ware in assorted patterns, for just \$1 each. I picked up one of the plastic-wrapped tablecloths.

“What size do we need?” Mandy asked.

“Thanksgiving is a classic example of how time flows here St. Vladimir’s. Other institutions may experience it in a roughly linear fashion. Here it pools and eddies, and occasionally it seems to be going backward.”

“Um...Chef Nat said ‘banquet size,’ whatever that means,” I replied. We stared at the packet. There were some dimensions, but no helpful captions like “This is the size you’re looking for” or “Buy me.” Then a total stranger paused while fishing napkins out of the bin and said, “Oh, banquet size, that’s...,” and she gave us some numbers. “These aren’t the right size.”

We stared at them some more. “Well,” I said, “we could just use two per table and overlap them.” So we bought out the most abundant pattern and some napkins to match (most of them were buried beneath the Turkey-patterned dessert plates) and moved on to table decorations. Our options were as follows: straw men on sharp stakes, cardboard pumpkins covered in orange glitter, and flat-as-pancakes potpourri bags. Needless to say, we moved on. Here I’ll put in a plug for Trader Joe’s grocery store, which had 69¢ gourds that looked to me to be only mildly cancerous.

Thus armed, and with the help of many other students and assorted kids, the stage was set; and while the Akathist “Glory to God for All Things” was sung in chapel, we workers assembled the main attractions:



SEMINARIAN SARAH BRACEY-JOHNSON NOT ONLY FULFILLS HER COMMUNITY SERVICE BY ASSISTING AT SPECIAL CAMPUS EVENTS, BUT ALSO SUPPLIES AN ANGELIC SOPRANO VOICE TO THE CHAPEL CHOIR; CO-COORDINATES INTER-SEMINARY DIALOGUE, SERVES ON THE STUDENT COUNCIL; ENTERTAINS THE COMMUNITY BY PLAYING VIOLIN IN TALENT SHOWS; AND REGULARLY SHOWS UP TO HELP THE POOR AND HOMELESS IN THE NEARBY BIG APPLE. HERE SHE IS, ALONG WITH FORMER STUDENT COUNCIL PRESIDENT AARON OLIVER, PREPARING TO FEED THE HUNGRY AT EMMAUS HOUSE IN HARLEM.

“Ladies and Gentlemen, starting from the door we have the food table with its rice, turkey, yams, cranberry sauce, salad bowl, salad dressing—(Where are the croutons??)—more cranberry sauce, yams, turkey, rice, and the drink bar. ‘Yes’—to all of you who have asked, ‘Is there wine at this event?’.”

But the room didn’t look complete until church let out and the auditorium was filled by the members of the community—students and spouses talking and laughing, kids playing tea party under the appetizer table, and faculty members donning aprons to serve the meal. That’s when it really felt like the family gathering it was, and I finally remembered to be thankful for being a part of it. ■

“BACKBONES” OF CHAPEL RETURN TO SACRED GROUND

DEBORAH (MALACKY) BELONICK, ADVANCEMENT INFORMATION OFFICER

If you walk into Three Hierarchs Chapel just as the bell that calls our community to worship begins to toll—15 minutes before the start of any service—you’ll note a striking atmosphere. Candles are flickering in shining lampade; sheet music is neatly stacked on choir stands; incense is wafting in the quiet air; dimmer switches are set just so; readers are lined up with texts in hand; and altar servers are vested and at the ready.

The prayerful setting is produced by our student Sacristans and Ecclesiarchs. They are the ones who create an aura of expectation, calm, and order just before a service begins, and they are the ones who keep a service flowing on course, like water through a riverbed.

“They are the backbone of liturgical life here at the Seminary,” says chief Chapel Ecclesiarch, Fr. Alexander Rentel, who also is Assistant Professor of Canon Law at St. Vladimir’s. “They are ones that show up a good half hour before each service, never complaining. They’re faithful, loyal liturgical leaders who love the church services.

“They are also the first line of defense if ever there’s a problem in chapel,” he enthuses, “They are often the first to make corrections, when corrections need to be made. I refuse to say that they ‘work for me,’ because they ‘work with me.’ They teach me as well. They are a fine, fine group of people...everyone of them that I’ve worked with.”

In May 2011, several “alumni” Sacristans and Ecclesiarchs happened to be in our seminary chapel, and they joined current Sacristans and Ecclesiarchs and Fr. Alexander in a photo shoot. Some offered wonderful reminisces of their experiences as chapel overseers.

Here, we share with you, our friends and supporters, their memories of what goes on “behind the veil”:

The Sacristan, in many ways, can really be called a Master of Ceremonies. It’s his job to make sure that everything needed for a specific service is set out and ready to go, to make sure all the candles are lit, and, in short, to

make the clergy look good and that the services flow smoothly without a hitch. While things may be going well in front of the iconostasis, it can often be just a bit less than smooth sailing behind the iconostasis. Though this is one of the more demanding community service assignments on campus, I feel blessed to have been chosen to serve in this position the past two years. In fact, there’s no other community service assignment I’d rather have!

Perhaps the greatest joy of being a Sacristan is getting to work with all sorts of people. Not only am I able to help train all the students on campus, but I’ve also gotten to serve with bishops from all over the country, and the world. Perhaps my favorite people to work with in the sacristy are the young children of the professors and students. They always have a story that makes me smile, and they bring a prayerful energy to the altar that can’t be matched. Even if they can never remember to button the top button of their shirt when vested, I can always depend on them to make the entrances without any mistakes. I’ll never forget the several times a seminarian was lost in the service and the young altar boy would grab him by the cassock and lead him to where he’s supposed to be. Though the seminarian’s face may be red with embarrassment, my face has a proud grin on it.—Dn. Dunstan Lyon

One of my favorite memories of being an Assistant Sacristan here at SVOTS during my first year was ringing the festal bells before Vigils and on Sundays and feast days—including one time when Nick Hubbard (then the Head Sacristan, now Fr. Nicholas Hubbard) and I were ringing the bells. Both of us were wearing headphones, and Archdeacon Kirill Sokolov (wearing no headphones and with a big smile) joined in, ringing the bells with us. It was the best I had ever heard those bells, and it was a particularly joyous moment.—Fr. Maximus Cabey

As the student Ecclesiarch, I remember fondly the regular conversations I had with Fr. Paul Lazor concerning the order of our chapel



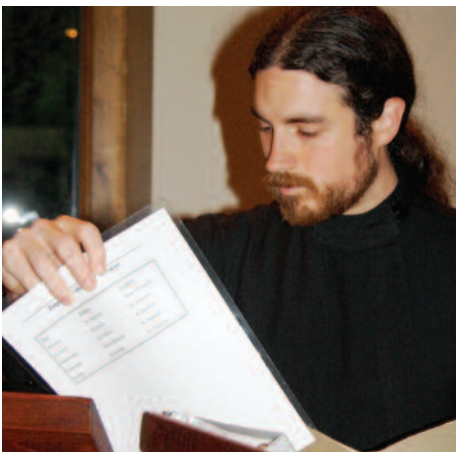
AS FORMER STUDENT ECCLESIAIRCHS AND SACRISTANS OF OUR THREE HIERARCHS CHAPEL, (FROM LEFT) DN. EVAN FREEMAN, DANIEL BELONICK, DN. DAVID LEE BOZEMAN, DN. DUNSTAN LYON, FR. ALEXANDER RENTEL, PDN. JOSEPH MATUSIAK, FR. MAXIMUS CABEY, AND DR. DAVID WAGSCHAL COMPRISE AN ELITE GROUP OF ALUMNI.

services. His expansive knowledge of liturgics, seasoned with pastoral discernment, had a great impact on me. In addition, working with the texts of our hymnographic tradition, especially under the guidance of Fr. Alex Rentel, made me appreciate the beauty and brilliance of Orthodox worship in a way I never before had appreciated.—Daniel Belonick

One of my favorite memories is when Nick Hubbard (now Fr. Nicholas), Brock Johns, and I were serving as Sacristans for the Paschal services in 2008. We had gathered as many different kinds of incense as we could, both from the chapel, and also from the seminarians around campus, to use for the Paschal services. You can imagine the dramatic contrast when, after using only Frankincense for all of Lent, we put about 15 different kinds of festal incense into the censers during Paschal Matins and the Divine Liturgy!—Dn. Evan Freeman

Each Saturday at Vigil, I really enjoy the 1st Hour. All of the lights are off at that moment, and the priest is standing at the altar with a candle. It is, for the most part, very quiet. The servers and deacons have all un-vested and they stand in their places in the altar in the darkness and in silence. There is something about that moment that is really pleasant. And then we begin to sing “O, Champion Leader” and the sound swells, especially when I am able to stand near Fr. Alexander, who sings it with great gusto: that is a favorite moment of mine.—Dn. David Lee Bozeman

Finally, Sacristan Dn. Dunstan Lyon, who earned his M.Div. in May 2011, gives some wise, final counsel to any future Sacristans and Ecclesiarchs, “From the ‘Secret



SEMINARIAN ANDREW SMITH ACTED AS OUR DEDICATED ECCLESIAIRCH DURING THIS PAST ACADEMIC YEAR. HE GRADUATED MAGNA CUM LAUDE WITH A MASTER OF DIVINITY IN MAY 2011. CONGRATULATIONS, ANDREW, AND THANKS!

Book,’ which is handed down Sacristan to Sacristan”:

You have been blessed with an important and difficult task. ...I had considered also writing about the “way of the Sacristan,” but much of the value in the service you are about to undertake lies in the discovery of all this ministry entails. Though there are there are many common threads, each experience is unique. ...One, hopefully enduring piece of advice is this: Try to pray when you can... ■

Learn more about our Chapel Community, view a listing of our services in our Chapel Calendar, and read the Campus Chaplain’s Reflections: <http://www.svots.edu/community>. Watch a fascinating video of Dean Emeritus Prototropesbyter Thomas Hopko presenting a tour of Three Hierarchs Chapel: <http://www.svots.edu/community/chapel>. Read more memoirs from alumni Sacristans and Ecclesiarchs on our Facebook Page: <http://www.facebook.com/SVOTS>. Like our Page!

Responding to the Call: Thirteen Seminarians and Eight Alumni Ordained



“I thank God that so many people have been called to the diaconate and priesthood, and especially, that so many have responded to that call,” said His Beatitude Metropolitan Jonah, primate of Orthodox Church in America (OCA), following one of the many ordination services held in our seminary chapel this past year.

“Our ministry is not ‘our ministry,’” continued His Beatitude. “It is Christ’s diaconate, priesthood, and episcopacy, of which we become partakers by the grace of the Holy Spirit. Our whole spiritual life is one of surrender, giving up our own will in order to do the will of God.”

A summary of the varied life experiences of our recent ordinands, but common calling to ministry, below, illustrates the words of our Lord Jesus Christ: “You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit...” (*John 15:15–17*).

- In FY11, six of our seminarians were ordained to the diaconate, and seven were ordained to the priesthood. Additionally, eight of our alumni were ordained since our last Annual Report listing:**
- **Fr. Adrian Budica (‘10 M.Div.)**, attached to St. Nicholas Cathedral, New York;
 - **Fr. Dean Gjorceski (‘10 M.Th.)**, priest at St. Naum of Ohrid Macedonian Orthodox Church, Southampton, Pennsylvania;
 - **Fr. Nicholas Hubbard (‘09 M.Div.)**, priest at St. Mary’s Orthodox Cathedral, Minneapolis, Minnesota;
 - **Dn. Evan Freeman (‘09 M.Div.)**, who served during FY11 with Fr. Peter Jon Gillquist at All Saints Antiochian Church, Bloomington, Indiana and now is back at St. Vladimir’s as a Th.M. student;

- **Fr. Gregory Varghese (‘08 M.Div.)**, assistant priest at St. Gregorios Malankara Orthodox Church, Floral Park, New York;
- **Dn. Gregory Ealy (‘07 M.Div.)**, music director at St. Mary’s Orthodox Cathedral, Minneapolis, Minnesota;
- **Fr. Christopher Rocknage (‘07 M.Div.)**, priest at Holy Resurrection Serbian Orthodox Parish of Lebanon, Pennsylvania; and
- **Dn. Andrew (Clark) Leake (‘07 M.Div.)**, serving at St. Michael the Archangel Orthodox Church, Louisville, Kentucky.



FATHER PHOTIUS AVANT
Educational and professional background: B.A. Literature, University of North Texas • Secondary (grades 6–12) English Literature and Composition teacher in Texas for six years
Student status: Class of 2011, M.Div. program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 25 March 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: 3 February 2011, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Grace Mark, bishop of Baltimore, Orthodox Church in America (OCA)
Current church service: Priest serving at St. Sava Orthodox Church, Plano, Texas, under the Priest-in-charge, Fr. Seraphim Hipsh

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



DEACON DAVID (EDWARD LEE) BOZEMAN
Educational and professional background: B.A. English from Piedmont College (Demorest, Georgia) • Teacher, Access Control Sales, Musician, Mortgage Loan Officer
Student status: 3rd-year student, M.Div. program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 22 May 2011, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Metropolitan Jonah, primate of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: Currently a deacon
Current church service: Assistant Sacristan at Three Hierarchs Chapel • Seminarian parish placement at Christ the Savior Church, Paramus, New Jersey, Fr. David Vernak, rector

Biographical note: Dn. David Bozeman has been married to his wife, Amy, for 17 years; the couple has two children. The Bozeman family has resided in a number of states throughout the eastern United States. Apart from the variety of careers, Dn. David was also a musician, having released records on a myriad of labels, both with the band “Luxury,” as well as solo material. His wife, Amy, a labor and delivery nurse in Greenwich, Connecticut, teaches childbirth education classes and is a freelance writer. The Bozeman family is looking forward to their third year at St. Vladimir’s Seminary and their future opportunities in service to the Church.



DEACON JAMES BOZEMAN
Educational and professional background: B.S. Broadcast Communication, Toccoa Falls College • Furniture Builder for 15 years, Project Manager and Assistant to VP of Design at Habersham Furniture • Musician • Free-lance Graphic Designer
Student status: 3rd-year student, M.Div. program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 3 February 2011, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Grace Mark, bishop of Baltimore, Orthodox Church in America (OCA)
Ordination Holy Priesthood: Currently a deacon
Current church service: Resident Assistant for Married Students at Lakeside Apartments • Seminarian parish placement at Christ the Savior Church,

Paramus, New Jersey, Fr. David Vernak, rector
Biographical note: After graduating from Toccoa Falls College, Dn. James pursued the dual life of a musician-carpenter. By accident, he discovered his aptitude for furniture building, and he then left behind his training in broadcasting to pursue furniture craft as a career. Simultaneously, the band in which he played guitar, “Luxury,” was able to secure a record deal with a Seattle-based record company, which led to several years spent seeking musical success. Thanks to his band mates, Fr. Christopher Foley and his brother Dn. David (Lee) Bozeman, he and his wife discovered the Orthodox Church. After becoming involved serving at his local parish, St. Timothy Orthodox Church in Toccoa, Georgia, Dn. James discerned a greater calling to serve the Church. Supporting him at SVOTS are his wife, Katie, and their two sons, Alex and Gabriel.



FATHER MAXIMUS CABEY

Educational and professional background: B.A. in Theology and Mental Health and Human Services, Franciscan University of Steubenville • Teacher of religion and psychology at the high school level in Kalamazoo, Michigan • High School Youth ministry, 4 years • Marketing/Trade show coordinator, small manufacturing company in Michigan • Personal Injury Adjuster and Total Loss Auto Claims Adjuster for State Farm Insurance
Student status: Class of 2011, M.Div. program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 20 February 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)

Ordination Holy Priesthood: 14 September 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)
Current church service: Priest at St. Matthew’s Orthodox Church, Green Bay, Wisconsin
Biographical note: Raised as a Roman Catholic and originally from Trinidad and Tobago, Fr. Maximus immigrated to the U.S. in 1988. Always sensing a call to be a pastor and teacher, he has been involved in pastoral ministry in one form or another for the past 23 years. After becoming an Orthodox Christian and marrying, Fr. Maximus felt a renewal of Christ’s call for him to be a pastor and teacher. After three years of prayer and planning, Fr. Maximus and his wife, Mat. Photini, moved from Michigan to New York, where he enrolled at the Seminary.



FATHER JOHN COX

Educational and professional background: B.A. History, Asbury University • Musician • Public Relations Representative at the Knoxville Museum of Art • Property Manager at Quiet Reflections Retreat
Student status: Class of 2011, M.Div. program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 13 March 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Eminence Seraphim, formerly Archbishop of Ottawa, Orthodox Church in America (OCA)
Ordination Holy Priesthood: 21 May 2011, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)

Current church service: Priest at Dormition of the Theotokos Orthodox Church, Norfolk, Virginia
Biographical note: Fr. John is married to Mat. Sunny, and they have two children, John Basil and Nicholas. In the summer between his second and third years at St. Vladimir’s he was blessed with the opportunity to serve an internship with Fr. Marcus Burch and the wonderful people at St. John of the Ladder in Greenville, South Carolina, in order to gain parish experience in his home diocese, the Diocese of the South, where he now is assigned.



FATHER JOHN W. CULBREATH-FRAZIER

Educational and professional background: B.A. in Psychology and Certificate of Family Ministry at Lenoir-Rhyne College (University) in Hickory, North Carolina • Attended Gordon-Conwell Theological Seminary • Various Human Services jobs, including Teacher/Counselor at Sipe’s Orchard Home in Conover, North Carolina, and Grandfather Home for Children in Banner Elk, North Carolina
Student status: Class of 2011, M.Div. program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 14 September 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: 12 March 2011, Three Hierarchs Chapel, St.

Vladimir’s Seminary, Yonkers, New York, by His Grace Seraphim (Sigrist), former bishop of Sendai, Orthodox Church in America (OCA)
Current church service: Served as an intern at St. Gregory the Theologian Orthodox Church, Wappingers Falls, New York, under Fr. Alexis Vinogradov, rector, and currently is attached there as a priest, while doing his Clinical Pastoral Education (CPE) residency
Biographical note: Fr. John was born and raised in Fort Mill, South Carolina. He met his wife, Mat. Mandy, at Lenoir-Rhyne, through their membership in the Church and because of their mutual interest in community service. Fr. John was received into the Orthodox Church at Nativity of the Holy Virgin Church in Charlotte, North Carolina. He has completed a Clinical Pastoral Education (CPE) internship, and is now a Chaplain Resident at Lutheran Medical Center, Brooklyn, New York.



DEACON SERAPHIM (WILLIAM) JOA

Educational and professional background: B.S. Electrical Engineering, University of Idaho • Career Naval Officer • Held Professional Engineers License
Student status: 3rd-year student, M.Div. Program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 16 April 2011, Three Hierarchs Chapel, St. Vladimir’s Seminary, by His Grace Michael, bishop of the Diocese of New York and New Jersey, Orthodox Church in America (OCA)
Ordination Holy Priesthood: Currently a deacon
Current church service: Seminarian parish placement at Christ the Savior Church, Southbury, Connecticut, Fr. Vladimir Aleandro, rector

Biographical note: Dn. Seraphim and his wife, Julie, came to St. Vladimir’s from Long Island, New York, where they hope to return following his graduation from seminary. They have one married son, a wonderful daughter-in-law, a granddaughter attending Auburn University, and a grandson who is a high school junior in Madison, Alabama. Their home parish is Holy Trinity Orthodox Church in East Meadow, New York.



FATHER AARON OLIVER

Educational and professional background: B.A. in Religion, History/Political Science from Rutgers University (Rutgers College) • Served in Operation Enduring Freedom from 2004–05 with the New Jersey Army National Guard
Student status: Class of 2011, M.Div. program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 21 May 2011, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: 31 June 2011, St. Paul the Apostle Church, Las Vegas, Nevada, by His Grace Benjamin, bishop of the Diocese of the West, Orthodox Church in America (OCA)

Current church service: Attached to St. Paul the Apostle Church in Las Vegas, Nevada, Diocese of the West, Orthodox Church in America (OCA)
Biographical note: During his time as a seminarian, Fr. Aaron served as Student Council President and as ISD (Inter-Seminary Dialogue) Coordinator. His parish placement was at Holy Transfiguration Church in New Haven, Connecticut, under the mentorship of the rector, Fr. Michael Westerberg. He currently is a Chaplain Candidate, 1st Lieutenant in the Nevada Army National Guard.



DEACON DAVID (CHANDLER) POLING

Educational and professional background: Bachelor of Divinity, Heythrop College, University of London • Master of Arts in Religion, Yale University Divinity School • Ph.D. candidate: The Jewish Theological Seminary of America, department of Bible and Ancient Semitic Languages • Seven years working in homeless advocacy in San Antonio, London, and Brooklyn.
Student status: 3rd-year student, M.Div. program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 12 June 2011, Cathedral of the Holy Virgin Protection, New York City, New York, by His Grace Michael, bishop of the Diocese of New York and New Jersey, Orthodox Church in America (OCA)
Ordination Holy Priesthood: Currently a deacon

Current church service: Seminarian parish placement at Holy Trinity Church, Yonkers, New York, Fr. Yaroslav Sudick, rector
Biographical note: The son of a Church of the Brethren pastor, Dn. David grew up in rural Pennsylvania. He and his wife, Emilita, married in 2000, and moved to New York City in 2002. A few years later they joined the OCA at the Cathedral of the Holy Virgin Protection. They have two children, Elias (6 years) and Mariam (1 year). Emilita is an ESL teacher for the New York City Department of Education’s Office of Adult and Continuing Education. They look forward to serving the Church in the OCA’s Diocese of New York and New Jersey.



FATHER MICHAEL SAKRAN
Educational and professional background: B.A. History and Religious Studies, University of Houston • Diploma in Orthodox Theology, St. Stephen’s Course
• U.S. Marine Corps 1998–2002 • Mortgage Loan Officer 2002–2005
Student status: Class of 2011, M.Div. program
Jurisdiction: Self-Ruled Antiochian Orthodox Christian Archdiocese of North America (AOCANA)
Ordination Holy Diaconate: 13 November 2009, St. George Orthodox Church, Houston, Texas, by His Grace Basil, bishop of the Diocese of Wichita and Mid-America (AOCANA)
Ordination Holy Priesthood: 12 November 2010, St. George Orthodox Church in Houston, Texas, by His Grace Basil, bishop of the Diocese of Wichita and Mid-America (AOCANA)

Current church service: Assistant Priest at St. Elias Antiochian Orthodox Cathedral, Ottawa, Ontario, Diocese of Ottawa, Eastern Canada, and Upstate New York (AOCANA)
Biographical note: After completing one semester of college, Fr. Michael enlisted in the U.S. Marine Corps, and was eventually stationed in Quantico, Virginia. Having served honorably for four years, he was discharged in 2002 from active duty. While finishing up his history degree at the University of Houston, two providential events occurred: he discerned a call to the ordained ministry and he met his future wife, Melanie (Moore). After college, Fr. Michael worked as the full-time youth director at St. George Orthodox Church in Houston, Texas, before enrolling at St. Vladimir’s. Fr. Michael and Kh. Melanie are blessed with twin sons, Michael and Gabriel, and a daughter, Mariamna.



HIEROMONK KILIAN (SPRECHER)
Educational and professional background: B.A. in Classics, German Studies, and Sanskrit (McGill University, Montréal, Canada)
Student status: Class of 2011, M.Div. program; now enrolled in Th.M. program
Jurisdiction: Orthodox Church in America (OCA)
Monastic tonsure into the Lesser Schema: 25 March 2010, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)
Ordination Holy Diaconate: 19 June 2011, St. Nicholas Cathedral, Washington, D.C., by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)

Ordination Holy Priesthood: 28 June 2011, St. Nicholas Cathedral, Washington, D.C., by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)
Current church service: Rector, St. Gregory Palamas Church, Glen Gardner, New Jersey (OCA)
Biographical note: After college, Fr. Kilian entered the Monastery of St. John of San Francisco in Manton, California in 2004. Following his novitiate, he was sent to study at St. Vladimir’s to prepare for service in the broader context of the Orthodox Church. He is also a candidate for reserve Chaplain in the U.S. Navy.



DEACON DAVID WOOTEN
Educational and professional background: B.A. English Education/ Spanish from Oral Roberts University • 7 years experience teaching high school Spanish
Student status: 3rd-year student, M.Div. program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 14 May 2011, St. Sergius Chapel, OCA Chancery, Syosset, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: Currently a deacon
Current church service: Seminarian parish placement at Holy Transfiguration Church, New Haven, Connecticut, Fr. Michael Westerberg, rector

Biographical note: Deacon David is married with three children and hails from Fort Worth, Texas. In the summers after his first and second years at St. Vladimir’s, he was blessed to be able to return to a familiar activity: teaching reading development in the New York area. The Wooten family members—Dn. David, Mat. Audra, Hope Elizabeth, Katherine Ruth, and Laura Louise—are looking forward to a third year spent with their dear friends at St. Vlad’s. Upon graduation, the Wootens plan to return to the Diocese of the South and are particularly interested in establishing Orthodox communities in Spanish-speaking areas.



DEACON TIMOTHY YATES
Educational and professional background: B.S. Biology, Harding University 1993; M.A.R. Missions, Harding Graduate School of Religion 1997 • Teacher, Brentwood Christian School in Austin, Texas 1997–2001 • Office Manager, Sooner Construction Equipment 2001–2009.
Student status: 3rd-year student, M.Div. program
Jurisdiction: Orthodox Church in America (OCA)
Ordination Holy Diaconate: 18 May 2011, Three Hierarchs Chapel, St. Vladimir’s Seminary, Yonkers, New York, by His Beatitude Jonah, primate of the Orthodox Church in America (OCA)
Ordination Holy Priesthood: Currently a deacon
Current church service: Seminarian parish placement at Holy Resurrection Church, Wayne, New Jersey, Fr. Paul Kucynda, rector

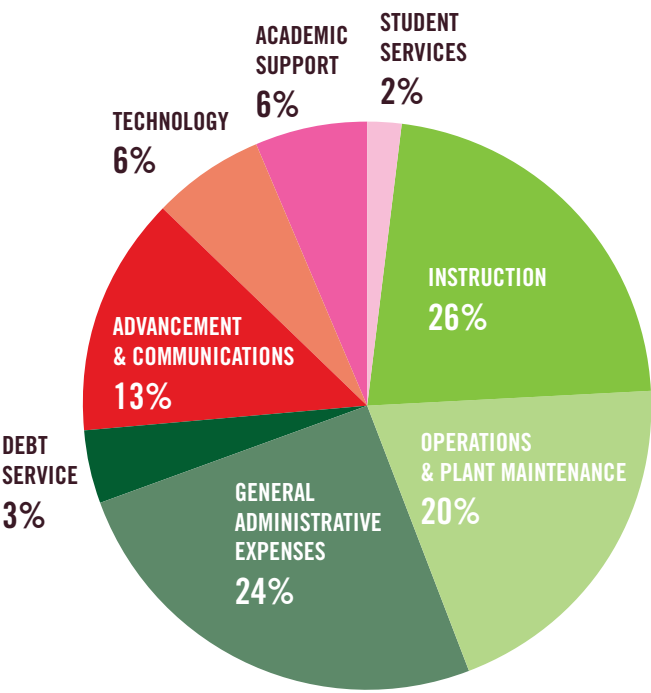
Biographical note: Deacon Timothy and his wife, Tamara, moved to St. Vladimir’s in 2009 from Oklahoma, with their children Walker, Madalene, and Michael. At the end of their first year of studies, they were blessed with another little girl, Xenia. This past summer, Dn. Timothy was privileged to participate in a study of the history and ministry of the Orthodox Church in Albania, which included a week at Holy Cross Seminary in Boston, and two weeks in Albania. The class was sponsored by OCMC and led by Fr. Luke Veronis, who served as a missionary-priest in Albania for 10 years. After this trip, the Yates family visited family and friends in Missouri, Oklahoma, Texas, and Colorado before returning to St. Vladimir’s for their final year of training. They plan to enter parish ministry after Dn. Timothy’s graduation in May 2012.

ANNUAL COST OF A SEMINARY EDUCATION

Annual Cost of Educating One Seminarian

Based on the FY12 Budget
Figures based on 56 full-time equivalent students (FTE’s) in 2012

Instruction	\$13,859	26%
Operations and Plant Maintenance	\$10,243	20%
General Administrative Expenses	\$12,529	24%
Debt Service	\$1,882	3%
Advancement and Communications	\$6,633	13%
Technology	\$3,113	6%
Academic Support	\$2,974	6%
Student Services	\$1,287	2%
Total Annual Cost of Educating One Seminarian	\$52,520	100%
Annual Tuition	\$10,500	20%
Annual Shortfall	\$42,020	80%



THE VISION OF ST. VLADIMIR’S SEMINARY, IN SNAPSHOTS

These snapshots of one year’s activities at St. Vladimir’s capture the essence of the Seminary’s “Vision Statement”:

With God’s help and with the guidance of the Holy Spirit, the Seminary aspires to be the premier center of Orthodox Christian scholarship and pastoral education and to operate as an exemplary Orthodox Christian institution.

Through classroom teaching, fieldwork training, chapel worship, guest speakers, and Christian communal living, the Seminary shapes its students for ministry. And, through on-campus public lectures, colloquia, and events, and through podcasts, videos, books, music CDs, church school curricula, and visitations from faculty and student choirs, the Seminary provides continuing education for the Church at-large.

Although simply stated, our Vision Statement demands colossal effort, and requires support. We ask our readers to help in the endeavor: Like our Facebook Page, share Tweets, listen to “Voices from St. Vladimir’s” on Ancient Faith Radio, browse our SVS Press & Bookstore, and save the dates for Upcoming Events, by visiting our Website: www.svots.edu. Aspire to the Vision!



AUGUST FY11
During Orientation Week, incoming students are introduced to the rhythm of campus life, which includes daily worship, academic study, pastoral training, and spiritual formation. Here, Dean Fr. John Behr offers the cross to incoming seminarian Harrison Russin, following the opening service of supplication (*molieben*).



AUGUST FY11
Matushka Thekla Hatfield (pictured) speaks to incoming and returning students during Orientation Week about “St. Juliana Society,” a program for wives of our seminarians. Throughout the year, members of the society gather for scheduled talks with guest clergy wives, presentations aimed at strengthening spiritual life, and fun activities that build up lasting friendships.



AUGUST FY11
St. Vladimir’s Seminary receives an annual stream of visitors, especially hierarchs, from the world over. His Grace Dr. Yuhanon Mar Demetrios (center), metropolitan of the Delhi Diocese in India, poses here with (from left) Dn. Philip Mathew, alumnus; Fr. Chad Hatfield, chancellor/CEO; Fr. John Behr, dean; and Fr. Paul Cherian, alumnus. St. Vladimir’s has been strengthening its friendship with the Malankara Syrian Orthodox Church in a series of such cordial exchanges.



SEPTEMBER FY11
On the Feast of the Exaltation of the Cross our Board of Trustees bestowed the degree of Doctor of Divinity, *honoris causa*, upon Professor Christos Yannaras, professor emeritus of philosophy at Panteion University in Athens and leading Greek Orthodox ethicist. Chancellor/CEO Fr. Chad Hatfield (left) places the cowl upon Professor Yannaras, while His Grace Savas, seminary trustee and director of the Office of Church and Society of the Greek Archdiocese of North America, looks on.



SEPTEMBER FY11
Atop our “New Facility” building, gleaming solar panels were installed, and throughout the year, they lay like sleek sunbathers, soaking up rays. These bathing beauties generated 17,000 kW of power, saving the Seminary about \$4,600 in energy costs during their first 10 months of operation. Through a grant from the New York State Energy and Development Authority (NYSERDA) and through a generous bequest through the estate of Nona Bissland, in memory of Walter and Nona Grusha, and John and Nona Bissland, the rooftop solar “power plant” has been completely funded.



SEPTEMBER & APRIL FY11
Professor Paul Meyendorff, our Father Alexander Schmemmann Professor of Liturgical Theology, attended two international meetings, in Finland and Greece, to develop a strategic plan for Orthodox theological schools in Europe. He exchanged insights with representatives from the Moscow Theological Academy, the Orthodox Academy of Crete, the Theological Academy in Thessaloniki, the Orthodox Seminary in Joensuu, Finland, and the St. Tikhon Orthodox Humanitarian University in Russia.



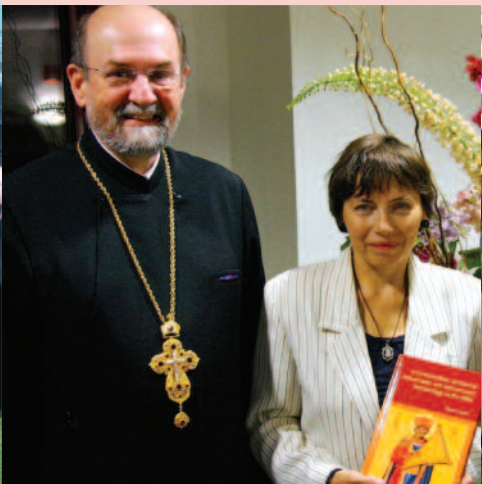
OCTOBER FY11 photo: Kim Piotrowski
During our annual open house, Orthodox Education Day, faithful friends and curious neighbors were immersed in the day’s theme, *Many Cultures, One Faith*. Guest speaker Fr. Michael Oleksa delivered a captivating keynote, “Orthodox Culture and Cultures,” which complemented the international sights, sounds, aromas, and handwork that adorned our campus. View all our Upcoming Events, regularly posted on our Website: www.svots.edu.



OCTOBER FY 11
Dean Fr. John Behr cultivates friendships between SVOTS and other Orthodox theological schools throughout the world. Here, while visiting the Theological Faculty at the University of Belgrade, Fr. John (far right) meets with His Holiness Irinej (far left), patriarch of Serbia, and Atanasije (Rakita), vicar-bishop of Hvosno, and alumnus of St. Vladimir’s (left). Accompanying Fr. John is one of the episcopal members of our Board of Trustees, His Grace The Right Rev. Maxim (Vasiljevic), bishop of the Western Diocese of the Serbian Orthodox Church in North and South America (right).



OCTOBER FY11
Dean Fr. John Behr (center, tallest in photo!) stands with His Grace Alexander, diocesan bishop of Ottawa, Eastern Canada, and Upstate New York, of the Antiochian Orthodox Christian Archdiocese of North America, and his clergy. Fr. John presented an intense retreat titled “Eight Talks on Christology” to the group. To invite our faculty to speak or to give a retreat in your area, contact them via our Website: <http://www.svots.edu/academics/faculty>.



OCTOBER FY11
Dr. Yelena Kolyada, here with Chancellor/CEO Fr. Chad Hatfield, delivered an absorbing public presentation titled “Musical Instruments of the Bible,” using illustrations of the “harp, strings, tambourines, sistrums, and cymbals” mentioned in the Psalms. Her free and public lecture is available as a podcast in the “Voices from St. Vladimir’s” series on Ancient Faith Radio: <http://ancient-faith.com/podcasts/svsvoices>.



OCTOBER FY11
Under brilliant blue skies, several members of our community “Bridged the Gap” between rich and poor by participating in a walk-a-thon across the Brooklyn Bridge. The fundraiser benefited the Youth Equipped to Serve (YES) Program, an Orthodox Christian ministry. Our seminarians—like first-year students Ashley Lear and Jesse Brandow pictured here—regularly take advantage of doing good works and giving alms to the poor in nearby New York City.



NOVEMBER FY11 photo: Robyn Hatrak
Chancellor/CEO Fr. Chad Hatfield (left) and Dean Fr. John Behr carry the relics of the Holy and Great Prince Vladimir of Kiev Rus’, our seminary’s patron, up to Three Hierarchs Chapel, during an extraordinary visit of the saint’s relics to the U.S.



NOVEMBER FY11

Just prior to the American celebration of Thanksgiving our campus chef, Nat Fasciani, (pictured) cooks a traditional Thanksgiving feast for our community. Faculty and staff don aprons to serve the seminarians and their families, filling their plates with turkey, gravy, and all the “fixin’s,” since many of our students prefer “Tofu-rky” on the actual national holiday (during the Advent fast). Other special fun community gatherings are slated throughout the year. View photos of other social events on campus in the “Our Community” section of our Website: <http://www.svots.edu/community/activities>.



NOVEMBER FY11

Drawing upon his extensive knowledge of the writings of the church fathers and modern theologians, Dean Fr. John Behr presented a paper titled “Personhood and Freedom: The Grounding of Both in Ascesis,” at an international conference titled *Life in Christ: Christian Morality, Church Ascetic Tradition, and Challenges of the Modern Age*, hosted by the Russian Orthodox Church. Fr. John continues to establish connections with the various schools and universities in Russia, with the blessing of His Holiness Kyrill, patriarch of Moscow and All Russia.



NOVEMBER FY11

Two affable Orthodox Christian Swedes visited our seminary to glean information that will help them develop “St. Ignatios Theological Seminary”—newly formed in Södertälje, Sweden. Chancellor Olle Westberg and Director of Studies Michael Hjälm (center) eagerly met with our Dean, Fr. John Behr (far right), to learn more about our programs, student body, and administrative structure.



DECEMBER FY11

Pure joy! Children of our seminarians delight in the annual St. Nicholas Day party, which is part of our campus church school program. Besides weekly classes, the children also enjoy “Kid’s Café” following Divine Liturgy on Sunday mornings, during which they get to “interview” a seminary guest: including visiting bishops!



DECEMBER FY11

His Grace Thomas, a seminary alumnus and bishop of the Diocese of Charleston, Oakland, and Mid-Atlantic, served Divine Liturgy in our campus chapel with seminarians in the Antiochian Archdiocese in America (AOCANA), his jurisdiction. In FY11, our student body represented not only AOCANA, but also the following jurisdictions: Orthodox Church in America, Greek Orthodox Archdiocese of America, Serbian Orthodox Church in North and South America, Serbian Orthodox Church (in Serbia), Russian Patriarchal Parishes in the U.S.A., Armenian Apostolic Church, Macedonian Churches in North America, Malankara Orthodox Syrian Church, and Malankara Syrian Orthodox Church.



DECEMBER FY11

Seminarian couple Audra and Dn. David Wooten sing and strum during the winter talent show, a biannual campus event whereby we discover each other’s hidden gifts, wit, ingenuity—and genius! View photos of other social events on campus in the “Our Community” section of our Website: <http://www.svots.edu/community/activities>.



DECEMBER FY11

Feeding the hungry in the Big Apple are our seminarians and members of our chapel community. Here, they stand with Fr. Martin Kraus, SVOTS alumnus, in front of Emmaus House, a place that serves the poor, in Harlem, New York. See what else our students are up to in the “Voices” section of our Website: <http://www.svots.edu/voices>.



JANUARY FY11

Chancellor/CEO Fr. Chad Hatfield immersed himself in the community of Ss. Constantine and Helen, Holy Theophany Orthodox Church, a vibrant community in Colorado, shepherded by Fr. Anthony Karbo. Fr. Chad met with its large Youth Group, preached on Sunday morning, and enthusiastically participated in the “Great Outdoor Water Blessing” at the Continental Divide in Monarch Pass—using ice crosses to bless the mammoth snow drifts.



JANUARY FY11 photo: Tatiana Hoff

Amid the signage at the March for Life rally this year in Washington, D.C.—“Choose Life: Your Mother Did” and “Everyone Deserves a Birthday”—waved a banner embossed with the “St. Vladimir’s Seminary” name and logo. Thirty members of our campus community gathered with thousands of pro-lifers on the National Mall to mark the 38th year since the U.S. Supreme Court handed down *Roe v. Wade*, the decision that legalized abortion.



JANUARY FY11

Seminarian couple Audra and Dn. David Wooten sing and strum during the winter talent show, a biannual campus event whereby we discover each other’s hidden gifts, wit, ingenuity—and genius! View photos of other social events on campus in the “Our Community” section of our Website: <http://www.svots.edu/video/father-chad-hatfield-mushing-kuskokwim>.



FEBRUARY FY11

His Eminence Metropolitan Hilarion (Alfeyev), chairman of the Moscow Patriarchate Department for External Affairs, presented the 28th annual Father Alexander Schmemmann Memorial Lecture, entitled “The Meaning of ‘Icon’ in the Orthodox Church,” to an overflow crowd. Following the lecture, Metropolitan Hilarion presented Dean Fr. John Behr (far left) and Chancellor/CEO Fr. Chad Hatfield with an exquisite icon of the Theotokos and Christ Child.



FEBRUARY FY11 photo: Tatiana Hoff

More than 1,000 people streamed into the Church of St. Paul the Apostle in New York City to hear the sublime St. Matthew Passion, composed by Metropolitan Hilarion (Alfeyev), an episcopal member of our Board of Trustees and chairman of the Moscow Patriarchate Department for External Church Relations. The Seminary, in cooperation with the Roman Catholic Archdiocese of New York, hosted the U.S. English-language premiere of the opus. View a gallery of photos of this extraordinary event on our Website: <http://www.svots.edu/image>.



FEBRUARY FY11 photo: Deborah Belonick

Orthodox Christian unity is accomplished “one heart at a time,” according to seminarian Hieromonk Kilian (Sprecher), who served as President of the Orthodox Inter-Seminary Movement, a society that encourages Orthodox Christian students from multiple seminaries to interface. Twenty-five men and women from six other Orthodox seminaries gathered on our campus for their annual spring meeting (Fr. Kilian is top center). See what else our students are up to in the “Voices” section of our Website: <http://www.svots.edu/voices>.



MARCH FY11

At an Academic Convocation the seminary Board of Trustees honored His Beatitude Metropolitan Krystof, primate of the Orthodox Church in the Czech Lands and Slovakia, by bestowing upon him a Doctor of Divinity degree, *honoris causa*, in recognition of his theological, missionary, and pastoral gifts, which have been instrumental in revitalizing the Church in his homeland. Here, His Beatitude exchanges mementos with Chancellor/CEO Fr. Chad Hatfield.



MARCH FY11

During the first two days of Great Lent, our community enters a period of intense retreat, with lengthy liturgical services, periods of silence, and intermittent meditations. This year, Chancellor/CEO Fr. Chad Hatfield (pictured) presented the meditations “Conversion of the Heart,” “Life in the Kingdom,” “Extending the Kingdom,” and “Eucharistic Living.” Listen to Fr. Chad’s podcasts in the “Voices from St. Vladimir’s” series on Ancient Faith Radio: <http://ancientfaith.com/podcasts/svsvoces>.



MARCH FY11

Professors Peter Bouteneff and Paul Meyendorff (pictured, from left with alumna Tamara Grdzeldize) presented papers at an Inter-Orthodox Consultation, hosted by the Orthodox Archbishopric of Cyprus and sponsored by the World Council of Churches. At the meeting, nearly forty Eastern and Oriental Orthodox representatives, including hierarchs, clergy, and scholars, drafted an Orthodox response to a Faith and Order statement on “The Nature and Mission of the Church.” The statement is published on the WCC Website: www.oikoumene.org.



MARCH FY11

The seminary community turned out in force for the Annual Pan-Orthodox Vespers, sponsored by the local Westchester Orthodox Clergy Fellowship and hosted by the Virgin Mary Antiochian Church, Yonkers, N.Y. Orthodox Christians countywide marked the “Triumph of Orthodoxy,” a feast that memorializes the final defeat of iconoclasm and the restoration of icons in the Church in AD 843. Here, Fr. Paul Nadim Tarazi, our Adjunct Professor of Old Testament, delivers the homily.



MARCH FY11

An annual educational exchange between St. Vladimir’s Seminary and St. Herman Seminary in Kodiak continues to shrink cultural and geographical divides. In FY11, Chancellor/CEO Fr. Chad Hatfield, accompanied by two seminarians, Deacons James and David Bozeman, spent four days at our sister seminary, lecturing and sharing ideas on missiology and the relationship between religion and culture. Here, the deacons, who are brothers, pose with an Alaskan seminarian.



MARCH FY11

Assistant Professor of Canon Law, Fr. Alexander Rentel (left), attended the ordination of Archimandrite Elpidophoros (Lambriniadis) (right), to his episcopal position as Metropolitan of Proussa, in Istanbul, Turkey. Metropolitan Elpidophoros—former Secretary of the Holy Synod of the Great Church of Constantinople—honored our seminary in 2010 by presenting a paper, “Greek Orthodoxy, the Ecumenical Patriarchate, and the Church in the U.S.A.,” at the *Hellenism and Orthodoxy* symposium held on our campus.



APRIL FY11

Fr. Harry Pappas, who teaches pastoral theology at the Seminary, led the annual public Lenten retreat, with the theme *Back to the Basics: Old Testament and Life*. Between presentations, he engaged retreat participants in lively discussions. Fr. Harry’s retreat talks are available as podcasts in the “Voices from St. Vladimir’s” series on Ancient Faith Radio: <http://ancientfaith.com/podcasts/svsvoices>.



APRIL FY11

As part of his *Christology in Dialogue* course, Dr. Peter Bouteneff invited his class to attend the Divine Liturgy at St. Mark’s Syrian Orthodox Cathedral in Teaneck, N.J., officiated by Archbishop Mor Cyril Aphrem Karim (center, with Dr. Bouteneff on his right). St. Vladimir’s instructs seminarians from many Oriental Orthodox churches, including Malankara, Syrian, and Armenian students.



APRIL FY11

Catherine Mandell, author of *When You Fast: Recipes for Lenten Seasons*, a cookbook published by St. Vladimir’s Seminary Press, made national news when she appeared on the popular PBS program “Religion & Ethics Newsweekly” in a segment titled *Orthodox Lenten Meals*, hosted by Bob Abernathy. Ms. Mandell shared not only the fasting rules and regulations but also the ethos underlying them. A podcast of the show and the printed interview may be viewed here: <http://www.pbs.org/wnet/religionandethics/episodes/april-8-2011/orthodox-lenten-meals/8542/>.



APRIL FY11

Presiding at the Divine Liturgy of Lazarus Saturday was His Grace The Right Rev. Michael (Dahulich), bishop of the Diocese of New York and New Jersey, Orthodox Church in America, who afterwards enjoyed a festal brunch and Spring Concert sung by our children’s choir. Here, His Grace congratulates the “First Confession Class” of the chapel church school—along with (back row, from left) Chancellor/CEO Fr. Chad Hatfield; Campus Chaplain Fr. Steven Belonick; and Dean Fr. John Behr. You may view and listen to the concert, and see several other videos of the seminary here: <http://vimeo.com/22572474>.



APRIL FY11

“Christ is risen! Indeed, He is risen!” During services for Pascha student deacons and priests join our chapel clergy in celebration, as the entire community rejoices in the Feast of Feasts of the Orthodox Church.



APRIL FY11

A customary hunt for Easter eggs on the sprawling grounds culminates the Paschal celebration for the kids on our campus. This past year, we counted 64 children and teens within our community! View photos of other social events on campus in the “Our Community” section of our Website: <http://www.svots.edu/community/activities>.



MAY FY11

Student Council President Aaron Oliver (left)—now ordained priest—hands the reins of student government over to newly elected President and 2nd-year student James Parnell (right). The Student Council strengthens student participation in campus life and facilitates communication between students and the Events Committee, Faculty Council, Alumni Board, and Board of Trustees. The Inter-Seminary Dialogue and Orthodox Inter-Seminary Movement fall under its umbrella as well. See what else our students are up to in the “Voices” section of our Website: <http://www.svots.edu/voices>.



MAY FY11

Swish! The annual basketball face-off between St. Vladimir’s and St. Tikhon’s seminaries draws crowds of supporters. The fierce competition ends in friendly fellowship for the sister schools, both of which are under the auspices of the Orthodox Church in America.



MAY FY11

Seminarian Adam Horstman (left) becomes a Second Lieutenant Chaplain Candidate in the U.S. Army Reserves, as fellow seminarian James Parnell, First Lieutenant Chaplain Candidate, administers the Oath of Office, and another fellow seminarian, Aaron Oliver, also a First Lieutenant Chaplain Candidate, witnesses the oath and presents the U.S. flag. Seminarian Horstman discovered the Orthodox Christian faith by encountering a prayer book in a desert chapel during his own prior military service; now, as a chaplain, he will combine military service with his newly found faith. St. Vladimir’s Seminary boasts of more than 30 chaplain-alumni who have served in varied branches of the Armed Forces.



MAY FY11

Father Pavlos, a monk from St. Catherine Monastery on Mount Sinai, shared the living ascetic tradition of that holy place with students, faculty, and visitors during an informal evening on our campus. Here, Fr. Pavlos (left) is pictured with Fr. Nathanael Symeomides of Annunciation Greek Orthodox Church, NYC.



MAY FY11 photo: Robert Lisak

At the 2011 Commencement Ceremonies, twenty-six graduates were awarded degrees: 1 Master of Theology, 20 Masters of Divinity, and 5 Masters of Arts. Valedictorian Michael Soroka (pictured) led his class in “going forth” (Matt 28:19) to serve the Church.



MAY FY11

Dean Fr. John Behr (pictured) published a landmark work with Oxford University Press (OUP), *The Case Against Diodore and Theodore*, as part of the “Oxford Early Christian Texts” series. In 2000 he had published *Asceticism and Anthropology in Irenaeus and Clement*, as part of the “Oxford Early Christian Studies” series. The publication of both titles makes Fr. John one of only two people in the world to be published in both series by OUP!



MAY FY11 photo: Dn. Marty Watt

Three of our seminarians embarked on a missionary journey to observe the phenomenal “resurrection” of the Orthodox Church in Albania, as part of a summer course titled *The Missiology of Archbishop Anastasios and Practical Evangelism*, taught by Fr. Luke Veronis, adjunct professor at Holy Cross Greek Orthodox School of Theology, Brookline, Mass. The endeavor was partly subsidized by The Missions Institute of Orthodox Christianity, based at Holy Cross. Here, seminarians Fr. Ignatius Warren and Richard Ajalat stand in the foreground of Resurrection Cathedral, Korça, Albania (not pictured, seminarian Dn. Timothy Yates).



JUNE FY11
The 80th meeting of the North American Orthodox-Catholic Theological Consultation—the oldest official dialogue between the two churches in the modern era—met on our campus to discuss the role of episcopal assemblies in the Roman Catholic and Orthodox Christian churches. Since its establishment in 1965, the North American Consultation has issued 25 agreed statements, which are available at <http://www.usccb.org/about/ecumenical-and-interreligious-affairs/> and the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA) Website at www.scoba.us/resources/orthodox-catholic.html.



JUNE FY11 photo: Deborah Belonick
Our Missiology & Evangelism summer workshop offered guidance in outreach to peoples of Hispanic cultures and Americans of African descent. Here (right), workshop leader Fr. Antonio Perdomo, rector of St. George Church, Pharr, Texas, discusses resources with seminarian Andre Paez; and (left) workshop leader Fr. Moses Berry, rector of Theotokos “Unexpected Joy” Church and director of the Ozarks Afro-America Museum in Ash Grove, Missouri, discusses his Afro-American heritage with Chancellor/CEO Fr. Chad Hatfield. We welcome the public to all our continuing education programs, regularly listed in the “Upcoming Events” section of the Home Page on our Website: www.svots.edu.



JUNE FY11 photo: Dn. Gregory Hatrak
More than 30 Orthodox Christian academics from across the U.S. met at our seminary to discuss the possibility of and issues involved in establishing an Orthodox College in North America. A pan-Orthodox steering committee led by Dr. Bruce Seraphim Foltz (Eckerd College) and Dr. David Bradshaw (University of Kentucky) together with our Chancellor/CEO, Fr. Chad Hatfield, and our Dean, Fr. John Behr, guided the effort.



JUNE FY11
Our *Women Disciples of the Lord* Conference provided a lively forum for exploration and reflection, as more than 50 women met on campus to discuss the lay ministry of women within the Orthodox Church. Plenary speakers included (from left) Dr. Kyriaki FitzGerald, Dr. Mary Ford, and Kh. Frederica Mathewes-Green. Listen to talks from the conference in the “Voices from St. Vladimir’s” series on Ancient Faith Radio: <http://ancientfaith.com/podcasts/svsvoices>.



JUNE FY11
His Grace the Rt. Rev. Michael, bishop of New York and the Diocese of New York and New Jersey, was one of the many participants in our *Internet Pornography and Chastity Workshop* designed for pastors, youth ministers, and educators and taught by faculty member Dr. Al Rossi (on left hand of Bishop Michael). By popular demand, Dr. Rossi is taking his workshop “on the road.” To invite our faculty to speak or to give a retreat in your area, contact them via our Website: <http://www.svots.edu/academics/faculty>.



JUNE FY11
Deacons and would-be deacons from nearly every diocese of the Orthodox Church in America participated in the *5th Annual Diaconal Practicum*, led by alumnus Archdeacon Kirill Sokolov (left). The intense training focused on *diakonia* (ministry), both as service in liturgical celebration and service to one’s neighbor. Joining the group this year was His Grace Tikhon, bishop of Philadelphia and Eastern Pennsylvania.



JUNE FY11
Participants in the summer *Iconography Workshop* learned step-by-step how to compose a traditional, egg-tempera, Russo-Byzantine style icon. Master iconographer Protodeacon Nazari Polataiko (seated), co-founder of the Ss. Alipi and Andre Rublev Icon Studio in Ottawa, Canada, regularly leads this summer session. We welcome the public to all our continuing education programs, regularly listed in the “Upcoming Events” section of the Home Page on our Website: www.svots.edu.



JUNE FY11
Designer Andrew Gould, of the firm New World Byzantium in Charleston, S.C., spellbound participants of the summer *Church Architecture Seminar* with a slideshow depicting the historical development of church structures. Using images ranging from the ancient Roman basilica to the Great Church of Constantinople (*Hagia Sophia*), then to Russian onion domes and beyond, Mr. Gould demonstrated how to “marry” aspects of ancient and medieval church architecture with contemporary needs and New World settings. We welcome the public to all our continuing education programs, regularly listed in the “Upcoming Events” section of the Home Page on our Website: www.svots.edu.



JUNE FY11
Meeting “Generation Z” at the popular CrossRoad teen program at Hellenic College in Boston this summer were three of St. Vladimir’s faculty: (from left) Dr. John Barnet, associate professor of New Testament; Protosphyter Thomas Hopko, dean emeritus and former professor of Dogmatic Theology; and Dr. Al Rossi, adjunct professor of Pastoral Theology. To invite our faculty to speak or to give a retreat in your area, contact them via our Website: <http://www.svots.edu/academics/faculty>.



JUNE FY11
Dean Fr. John Behr whirled through Kansas like a (benevolent) twister, touching down in several places in order to teach, preach, and socialize with Orthodox Christian communities. Book Discussion Group members at Holy Trinity Church, Overland Park, where alumnus Fr. Timothy Sawchak is pastor, enjoyed a “taste of St. Vladimir’s” when Fr. John discussed his popular work *The Mystery of Christ*. To invite our faculty to speak or to give a retreat in your area, contact them via our Website: <http://www.svots.edu/academics/faculty>.



JUNE FY11 photo: Dn. James Bozeman
Seminarians and alumni from St. Vladimir’s and St. Tikhon’s manned a booth at the famous evangelical Cornerstone Music Festival in Bushnell, Illinois, to spread the Orthodox Christian faith. Holding services and passing out innumerable pamphlets and books were Dn. James Bozeman and Fr. Christopher Foley from SVOTS; Fr. Joel Weir and Christopher Patton from STOTS; and Subdeacon Luke Beecham from the Youth, Young Adult and College Department of the Orthodox Church in America. Here, festival-going “seekers” attend a matins service!



JUNE FY11
Dean Fr. John Behr (far right), joins in an animated discussion at the *What Is Life?* conference in Kraków, Poland. The conference, sponsored by the Centre of Theology and Philosophy at the University of Nottingham, drew together scientists, philosophers, and religious scholars, to address the age-old mystery. Fr. John presented a paper titled “Let Us Make a Human Being: Divine Initiative and Human Response.”

Connect with Us!

Visit our Website, <http://www.svots.edu>, and connect with us through:

- Facebook *St. Vladimir’s Orthodox Theological Seminary’s Page*
- Synaxis Blog <http://svotssynaxis.wordpress.com>
- Twitter *stvlads*
- LinkedIn
- E-announcements

Fruit of the Vine



Our Lord Jesus Christ used vivid imagery in His parables, especially drawing from nature and agriculture. He often spoke of vineyards, branches, roots, and fruit, and sowing, reaping, and harvesting, to illustrate His points about personal and corporate spiritual growth. His simple stories contained colossal teaching, which may be summed up in His words: **“He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing”** (*John 15:4–6*).

The growth and health of St. Vladimir’s Seminary depends entirely on faculty, staff, students, alumni, trustees, friends, and supporters who abide in the Lord. Compelled in conscience and motivated by gratitude to God, they in turn “plant, water, fertilize, prune, and sustain” our school.

This section of *The SVS Vine* acknowledges those who have helped our institution to grow, so that we may continue to provide priests and lay ministers for the Church and society. Their profiles demonstrate how even small seeds of dedication, generosity, hope, encouragement, and love can produce a cornucopia of blessings.



His Grace Bishop Antoun (Khoury)

HIS GRACE BISHOP ANTOUN [KHOURI] (ALUMNUS, 1962)

“I owe my deep gratitude, respect, and infinite love to St. Vladimir’s Seminary, and in particular to Fr. Alexander Schmemann, Fr. John Meyendorff, and Professor Serge Verhovskoy for all that they did for me as a student and afterwards in my church ministries,” says The Right Rev. Antoun, bishop in the Antiochian Orthodox Christian Archdiocese of North America (AOCANA).

“They were the foundation to my theological formation and priestly life. My heart literally breaks when I think of their deep compassion, concern, and friendship that they extended to me and the other students,” he recalls.

Bishop Antoun was born Antoun Yssa Khouri on January 17, 1931 in Damascus, Syria. At the age of fourteen, he entered Minor Seminary at Balamand Monastery in Lebanon, where he met and befriended Philip Saliba, the future Metropolitan of North America (AOCANA). He received his diploma in theology from the Balamand Seminary.

On October 28, 1951, Antoun was ordained a deacon by Patriarch Alexander III at the Patriarchal Cathedral of the Dormition of the Theotokos in Damascus. Upon graduation from Assiyat Orthodox College in 1957, he was assigned to the Antiochian Orthodox Archdiocese of Brazil. In 1959 he came to the United States to pursue a Master of Divinity at St. Vladimir’s, from which he graduated in 1962.

He was ordained to the priesthood on May 29, 1960, by Metropolitan Antony (Bashir), and was elevated to Archimandrite by Metropolitan Philip (Saliba) on August 3, 1969. He was consecrated to the Holy Episcopacy on January 9, 1983, at the Cathedral of St. Nicholas in Brooklyn, where he served as pastor. His consecrating bishops included Metropolitan Philip (Saliba). He became a diocesan bishop on October 9, 2003, and currently bears the title “Bishop of Miami and the Southeast and auxiliary to the Metropolitan.”

Bishop Antoun has served as a beloved pastor and educator in many settings, including St. Vladimir’s Seminary; St. George Church in Philadelphia, Pennsylvania; St. George Church in Toronto, Ontario; St. George Church in Allentown, Pennsylvania; and St. Nicholas Cathedral in Brooklyn, New York. He is currently assigned by Metropolitan Philip to the Archdiocesan Chancery in Englewood, New Jersey.

Given his international experience, his kind words about his *alma mater* are most gratifying: “The theological contributions that St. Vladimir’s has made to the witness and teaching the theology of the Orthodox Church on the local and international level is eminent and has born much fruit. I pray that this great foundation and legacy will continue to thrive and prosper into the future.” ■

DR. CONSTANTINE H. KALLAUR (ALUMNUS, 1958)

Dr. Constantine H. Kallaur attended St. Vladimir’s Seminary between 1953 and 1958 in the joint program between the Seminary and Columbia University. His seminary studies served as a launching pad for his later work for the Church.

“Of my many treasured memories from student days at St. Vladimir’s,” he notes, “one comes to mind: our kitchen, *kolkhoz*. Four of us students banded together to feed ourselves, as there was no cafeteria at that time: Fr. Alvian Smirensky, a fantastic cook who managed to create something tasty out of practically nothing; Fr. Dmitry Grigorieff, a connoisseur of wines who could find a good bottle for one dollar; and Fr. Daniel Hubiak and I, who did the dishes!”

After his seminary studies, Dr. Kallaur went to the Ecumenical Institute at Bossey and then continued further theological studies at the University of Basel, both in Switzerland. Upon his return, Fr. Schmemann, dean of the seminary at that time, secured funds for him to do a survey of Orthodox Christian college students on U.S. campuses; the work was done under the auspices of the National Student Christian Federation. Dr. Kallaur completed the survey and submitted it to the Standing Conference of Orthodox Bishops in America (SCOBA). On the basis of his survey, SCOBA established a permanent office of Orthodox Christian Fellowships, with James Couchell (now Bishop Dimitri) as its first director.

Dr. Kallaur went on to get his Master’s and Doctoral degrees in the Russian Language and Literature. He taught for more than 40 years on the college level for the State University of New York, Nassau Community College, on Long Island.

Within the Orthodox Church in America (OCA), Dr. Kallaur served in the Department of External Affairs for approximately 40 years. During that same time he also was one of the OCA representatives to the National Council of Churches of Christ, USA (NCCC). Additionally, he often served as an interpreter for NCCC delegations going to and coming from Russia. He had the further privilege of being one of two laymen in the delegation of seven that travelled to Russia in 1970 to receive the *Tomas of Autocephaly* for the OCA.

“As you can see,” he observes, recounting his many ministries throughout the decades, “my years at St. Vladimir’s Seminary were indeed formative in providing the basis for my continued involvement in the work of the Church.”

Dr. Kallaur and his wife, Arlene, are members of Holy Trinity Church, East Meadow, New York. They have three sons, one of whom also attended St. Vladimir’s Seminary and now is a priest, Fr. Michael H. Kallaur. ■

ARLENE KALLAUR, (ALUMNA, EVENING PROGRAM)

While studying for her Master’s degree at Columbia University, and then marrying Constantine Kallaur and moving to Long Island from Cleveland permanently in 1963, Arlene Kallaur had the opportunity to avail herself of the teachings and the spiritual life at St. Vladimir’s Seminary.

“Of special value to many of us in the surrounding parishes were the weekly evening programs on various theological themes that were offered, free of charge, each academic year by the distinguished seminary professors,” remembers Mrs. Kallaur. “Membership in the St. Vladimir’s Foundation and the annual gatherings at Orthodox Education Day kept up friendships and strong support for the Seminary.

“Like Constantine, I feel that St. Vladimir’s Seminary has been a formative influence in my life,” she continues. “It has deepened my understanding of our faith, and has been instrumental in opening to me possibilities to serve the Church as a laywoman in some vital capacities, for which I am most grateful.”

A member of the Orthodox Church in America’s (OCA) Department of Religious Education for many years, Mrs. Kallaur moved over to the OCA Department of Lay Ministries when it was founded in 1980, with Denise Jillions as its first Chair.

“We had a wonderful group of clergy and laity in the Department, especially concerned with ministering to the needy in all areas, and in developing the talents of

the laity to assist the priests in responding to those needs,” she recalls.

“With the many worthwhile programs and projects put forth, the Department saw that it needed someone to help usher the ideas into action, and so, from its budget, it hired me to work at the OCA Chancery part time for that purpose. I worked there, in that capacity, for over 25 years.”

In 1982 the Department launched the printing of the *Resource Handbook for Lay Ministries*, which contained articles from parishes and individuals on successful ministry undertakings. Mrs. Kallaur was charged with gathering and editing the articles, and seeing them through printing and mailing. *The Resource Handbook* continues to be published, but now, on-line, on the OCA Website.

The other exciting part of Mrs. Kallaur’s Chancery work was assigned to her in 1989 with the fall of Communism in the Soviet Union, when she was asked to coordinate an Office of Humanitarian Aid. The OCA, through its parishioners, succeeded in sending truckloads of food, clothing, medicines, and medical equipment to those in need in Russia and the Ukraine. The U.S. government helped the endeavor by providing transport over the ocean; the OCA continued the effort for about five years, until the U.S. government ended its part of the program.

When the OCA undertook its “Christmas Stocking Project,” Mrs. Kallaur was asked to coordinate that program as well. Popular with youth groups and parishioners alike, the project was responsible for sending thousands of filled Christmas stockings or equivalent gifts to needy children in about seven mostly eastern European countries for about 15 years. The children, their families, and the Orthodox churches that received gifts were most appreciative.

At the same time, in the years following *perestroika*, as Orthodox families became newly interested in adopting children from Russia, Mrs. Kallaur carried on the work of the Orthodox Christian Adoption Referral Service, begun earlier under the leadership of Matushka Marie Meyendorff. Though not an easy process, the OCA was able to help complete the adoptions of some 60 Russian children.

In 2008 Mrs. Kallaur retired from her work at the Chancery. However, she still serves as a member of the now newly named Department of Christian Service and Humanitarian Aid, and continues to edit the *Resource Handbook* and to represent the OCA on the Board of Church World Service, the humanitarian aid arm of the National Council of Churches of Christ, USA. ■

THE VERY REV. RAUNO PIETARINEN (ALUMNUS, 1980)

“In the 1970s Archbishop Paul of Finland (+1988) encouraged me to go to St. Vladimir’s Seminary,” recalls Fr. Rauno Pietarinen. “He said that Fr. Alexander Schmemann teaches exactly what we were doing in the archdiocese.

“My time at St. Vladimir’s changed my life and my understanding of the Church,” he claims. “I believe that without that experience, I would not have been able to serve as a priest as long as I have. All these 30 years of my priesthood I owe to my teachers and fellow students at St. Vladimir’s. It was the synthesis of teaching and community life that still makes me ask ‘weren’t our hearts burning on that road?’” (Luke 24:32).

Father Rauno has taught theology and served as a parish priest, and for the last ten years was the Rector of

continued on page 18



The Very Rev. Michael
and Matushka Lydia Westerberg



James G. Bach

continued from page 17

the Orthodox Seminary in Finland. Presently he is serving with indigenous Sami people in Lapland, a tribe that has been Orthodox since the 16th century! “I am learning many things from them,” he admits.

Additionally, he serves in the Central Committee of the Conference of the European Churches, which represents some 120 European churches. As well, he retains his interest in “quality issues” within Orthodox theological schools and the Church at large.

His wife Anneli, who is in charge of church music at the Orthodox Seminary, zealously serves the Lord. This past summer she spent two weeks as part of a mission team in Tanzania.

“Now that our six children are more or less grown up,” says Fr. Rauno, “we feel that the Holy Spirit is calling us to face new challenges. We want to concentrate on fewer issues and deal with them with proper care. Equipped with the academic, pastoral, spiritual, and liturgical training I received at St. Vladimir’s, I feel confident to go wherever our Lord is calling me.” ■

THE VERY REV. MICHAEL WESTERBERG (ALUMNUS, 1975)

“I was privileged to be at St. Vladimir’s Seminary in what I found to be a ‘Golden Age,’ “ recalls Archpriest Michael Westerberg. “Fathers Alexander Schmemmann, John Meyendorff, Thomas Hopko, and Paul Lazor, and Professors Sergei Verhovskoy and Veselin Kesich, and others were teaching. Professor Nicholas Arseniev was retired but teaching occasional courses.

“The academic coursework and the liturgical spiritual life of St. Vladimir’s is an active presence that continues to mark every day of my priesthood,” he notes.

Born in 1946 in Brooklyn, New York, to Helen (nee Miranowitz) and Swen Westerberg, Fr. Michael was baptized at Holy Trinity Orthodox Church, Glenmore Avenue in Brooklyn. On June 9, 1974, he married Lydia Koblosh at Holy Trinity Church, East Meadow, New York. On September 14, 1974, he was ordained to the Diaconate at Three Hierarchs Chapel on the campus of St. Vladimir’s Seminary; on

January 5, 1975, he was ordained to Holy Priesthood at Holy Trinity Church in East Meadow. Bishop Herman (later, Metropolitan Herman) of the Orthodox Church in America (OCA) ordained him both deacon and priest.

In November 1974, as a deacon and while still a student, he began serving Holy Resurrection Church, Berlin, New Hampshire, which had been closed and inactive for nearly fifteen years. As a member of the Class of 1975, he was formally assigned there as rector June 1, 1975, by then Bishop Dmitri (later Archbishop of Dallas and the Diocese of the South).

At the request of Bishop Herman, Fr. Michael accepted assignment as rector of Holy Transfiguration Church, New Haven, Connecticut, October 1, 1980, where he remains. The parish recently feted Fr. Michael and Matushka Lydia for their 30 years of service to their community.

In addition to his position as parish rector, Fr. Michael has served both as the Orthodox Chaplain to Yale University and the Orthodox Chaplain at the Veteran’s Hospital, West Haven, Connecticut, for more than 30 years.

He has assumed numerous New England Diocesan administrative positions during a 34-year period: Diocesan Council member; Diocesan representative to the Metropolitan Council; Dean of the Northern Deanery; and Dean of the Connecticut Deanery. Additionally, he served as Diocesan Chancellor for 15 years.

He also has served actively in the Orthodox Church in America, holding the following positions: member of the Department of Lay Ministries; Chair of the Department of Pastoral Life and Ministry; member of the Department of External Affairs; and member of the OCA Pension Board, serving three years as Board Secretary and seven years as Board Leader.

Over the years, Fr. Michael has been dedicated to mentoring seminarians from St. Vladimir’s Seminary, who have come to his church on weekends to fulfill their parish placement duties required by the seminary curriculum. Archpriest Steven Belonick, chaplain at the Seminary and overseer of the Parish Placement Program, commended Fr. Michael on his exceptional care for our seminarians, saying, “He opens his church doors, his sanctuary, and his home to them. He provides them with guidance, wisdom, counsel, inspiration, and love. But

most importantly, he mentors them not only by what he teaches them but also by his own example as a priest who loves to be a parish priest. And, there is no better lesson for them than that.” ■

JAMES G. BACH, TRUSTEE

“My love of Orthodoxy and building things comes together at St. Vladimir’s,” notes James (“Jim”) Bach, seminary trustee.

Mr. Bach found his way to St. Vladimir’s Seminary through his friendship with Alex Popoff, trustee emeritus. Mr. Popoff and Mr. Bach work for sister companies that are part of Berger Group Holdings, Inc., one of the largest engineering design companies in the world. Mr. Popoff, long-time chair of the Buildings and Grounds Committee, believed that adding a building professional, especially one in close proximity to St. Vladimir’s, was a good thing, and he helped bring Mr. Bach “into the fold” of the Seminary.

Mr. Bach lives in Leonia, New Jersey with his wife, Nike. They have two grown children who are making their way in the world. The Bach family is active at St. Anthony’s Antiochian Orthodox Church in Bergenfield, New Jersey, where Nike is the Church School Director. At St. Anthony’s, Mr. Bach is Co-Chairing the 2012 Parish Life Conference for the Antiochian Archdiocese Eastern Region, a privilege he also enjoyed in 1998.

Professionally, Mr. Bach is the Chief Operating Officer of the Louis Berger Group, Inc. an international engineering, planning, environmental, and program management consulting firm with offices throughout the world. Among the many projects he has been personally involved in is the reconstruction effort of the World Trade Center, where he serves as the Principal-in-Charge for program management support services to the Port Authority of New York and New Jersey.

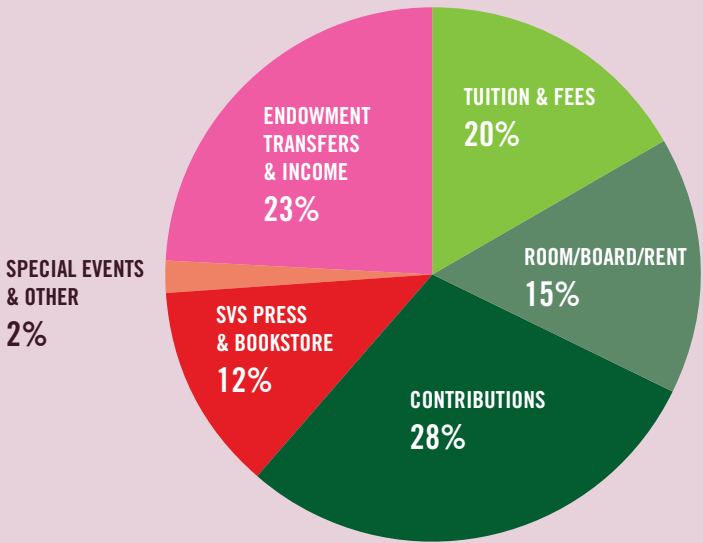
Mr. Bach’s training is as an urban planner. He holds degrees from Fordham University and a Master of City and Regional Planning from Rutgers University. He is a previous “Alumni of the Year” at the Bloustein School of Planning and Public Policy at Rutgers. ■

REVENUE & EXPENDITURES FY11

Actual SVOTS Operating Revenue — FY11

July 1, 2010–June 30, 2011

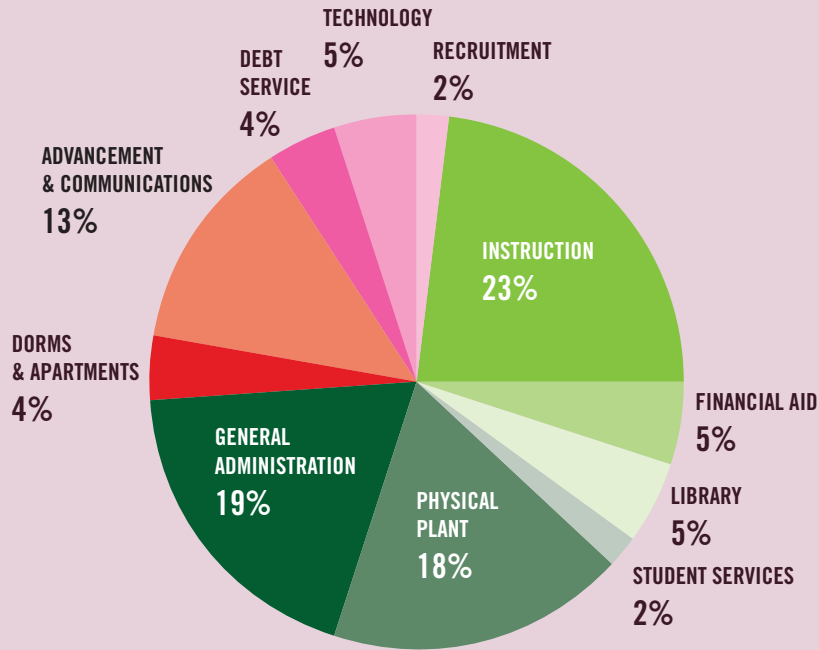
Special Events and Other	\$72,133	2%
SVS Press and Bookstore	\$369,349	12%
Room/Board/Rent	\$481,063	15%
Tuition and Fees	\$615,690	20%
Endowment Transfers and Income	\$731,226	23%
Contributions	\$866,250	28%
Total	\$3,135,711	



Actual SVOTS Expenditures by Function — FY11

July 1, 2010–June 30, 2011

Recruitment	\$55,885	2%
Student Services	\$71,765	2%
Debt service	\$116,469	4%
Dorms and Apartments	\$134,960	4%
Library	\$149,058	5%
Financial Aid	\$151,732	5%
Technology	\$157,108	5%
Advancement and Communications	\$423,301	13%
Physical Plant	\$550,553	18%
General Administration	\$591,559	19%
Instruction	\$733,321	23%
Total	\$3,135,711	



WHERE DO WE STAND? MELANIE RINGA, ASSOCIATE CHANCELLOR FOR FINANCE

With the advent of the new fiscal year on July 1, 2011, and in anticipation of the celebration of the Seminary’s 75th Anniversary in 2013, I would like to answer a question weighing heavily on the minds of our alumni and supporters: **“Where do we stand?”**

In order to answer, I must take a step back and review our institution’s recent financial history. In particular, I would like to scrutinize the health of our day-to-day operations and endowments during the last few fiscal years; doing so will help our graduates and donors understand my response to their concerns.

Operations

Over the last five years, the annual cost of our “day-to-day operations” has ranged from a low of \$3.6M in FY10 to a high of \$4.4M in FY08. With the downturn in the economy in late 2008, SVOTS embarked on a severe cost cutting mission, reducing staff and faculty and basically eliminating all non-essential expenses. Non-routine maintenance was reduced to “emergency only” status.

The immediate result was positive. We saw our operating deficit in FY08 turn to a much smaller deficit in FY09 and then to a small surplus in FY10.

However, during the period of FY08 through FY11, while we continued to be vigilant over our expenses, a disturbing trend was developing in our sources of funding. We experienced decreases in three major areas: (1) Tuition, Room, and Board (2) Contributions and Gifts (through the varied appeals that comprise our Annual Campaign), and (3) SVS Press & Bookstore sales.

Specifically, Tuition, Room, and Board revenues steadily declined from a high of \$1.25M (FY09) to \$1.0M (FY11). Contributions and Gifts to our Annual Campaign decreased from a high of \$1.4M (FY09) to \$960K (FY11). SVS Press & Bookstore sales declined from a high of \$1.1M (FY08) to \$847K (FY11).

Our plan for the new fiscal year, which began July 1, 2011, calls for restorative meas-

ures. We’d like to see Contributions and Gifts climb to \$1.1M in FY12, and our SVS Press & Bookstore revenues to jump to \$1.1M in FY12 as well. However, our student enrollment has dropped, so revenues from Tuition, Room, and Board are projected to fall below the FY11 level, thus continuing the downward slide.

As you will note in the Budget FY12 table on this page, we have a budgeted operating deficit of \$86,700 this fiscal year; we also have a cash shortfall of \$200,000 in mortgage principal payments on our Lakeside Married Student Housing project. This brings our total budget deficit for FY12 to nearly \$290,000. Therefore, achieving all of our stated restorative revenue goals is imperative. Shortfalls in any of the budgeted revenues will increase the deficit, which must then be covered through borrowing or by a Board-approved release of “quasi-restricted” endowment funds. Neither of these options would improve the financial health of our school.

Endowments

The Seminary’s spending policy for endowments allows us to draw up to 6% annually from a rolling three-year average endowment balance. These monies may be used for scholarship awards and both non-restricted operating expenses and restricted operating expenses, such as funding academic chairs or developing our music program.

In FY07 our endowments reached a peak of \$15M. The ensuing financial market declines in late 2008 and early 2009—especially the precipitous market drop of over 700 points in one day, which left even institutions like Harvard and Yale Universities with staggering losses in the billions—resulted in endowment losses of close to \$4M. These funds, because of the Seminary’s prudent and moderate long-term investment policy, were recovered in FY10 and FY11 but nevertheless greatly affected both our scholarship and operational funds during the “Bear market” years.

Scholarship funds provided for by the annual 6% endowment draw cover approximately 45% of a qualifying student’s tuition, and operational funds provided for by the annual 6% endowment draw contribute roughly 12% towards the cost of day-to-day operations. So, students, staff, and faculty suffered greatly from the drop in endowment monies and the subsequent low annual draws.

Questions

Having reviewed our recent financial history, I now return to the question: “Where do we stand?”

In great measure, my final answer will depend upon a further response from our alumni and supporters. And so, to you, our friends, I pose two questions of my own: Will we able to increase our endowments



MELANIE RINGA, ASSOCIATE CHANCELLOR FOR FINANCE

through donations and prudent investing in order to provide adequate funding for student scholarship awards and operations? (An increase of \$5 million to the endowed scholarships would provide 100% tuition coverage for students and relieve a huge burden for them).

Will we able to uphold our excellent academic status; to educate and prepare students for the priesthood and ministry in the Church; to maintain our physical plant; to staff our departments and compensate both the faculty and administrative personnel adequately; to ensure that our library remains one of the richest resources in Orthodox Christian literature North America; to continue the excellent work of SVS Press; and to continue to provide quality programs, institutes, and seminars that educate the public and promote the mission of our seminary?

As you read through this Annual Report and witness all that our school is and does, I hope you will find the answers to those questions in your heart. “Where we stand” will depend greatly on our standing together in support of St. Vladimir’s Seminary. ■

Read about the ways you can donate to St. Vladimir’s Seminary on page 28 of this Annual Report.

SVOTS OPERATING BUDGET FY12

Revenues:	% of Total	
SVS Press and Bookstore	\$1,100,000	28%
Contributions and Gifts	\$1,100,000	28%
Tuition, Fees, Room, and Board	\$985,000	26%
Special Events, Seminars, and Other	\$154,500	4%
Transfer from Endowments	\$531,700	14%
Total Revenues	\$3,871,200	100%

Expenses:		
Instruction	\$788,055	20%
SVS Press and Bookstore	\$674,975	17%
Plant Operations and Maintenance	\$644,500	16%
General Administration	\$642,100	16%
Advancement and Alumni	\$400,300	10%
Student Services, Housing, and Refectory	\$211,500	6%
Technology	\$200,970	5%
Library	\$169,500	4%
Special Events and Seminars	\$80,000	2%
Recruitment	\$40,600	1%
Interest Expense	\$105,400	3%

Total Expenses	\$3,957,900	100%
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Net Operating Surplus/(Deficit)	\$(86,700)
Principal Payments on Long Term Debt	\$(203,300)
Total Operating Surplus/(Deficit)	\$(290,000)

Wishes Come True and Dreams Fulfilled



St. Vladimir’s Seminary, as a non-profit educational institution, acknowledges the importance of major gifts and donations that support special projects. Annually, we create a “Wish List” and invite you to help us fulfill some of our dreams. These dreams may be as mundane as energy efficient light bulbs, or as grand as a missionary outreach program, but all of them will help us to provide a safe and functional campus for our students and their families, and to further the mission and vision of the seminary.

As we share some stories of wishes granted and dreams fulfilled, we ask you to consider selecting a project (or part of one) from our “*Wish List*” FY12.

\$80,000 ENDOWMENT CREATED FOR ST. VLADIMIR’S TO HELP SISTER SEMINARY



ARCHPRIEST JOHN DUNLOP, DEAN OF ST. HERMAN SEMINARY (LEFT), WELCOMES OUR CHANCELLOR/CEO ARCHPRIEST CHAD HATFIELD TO KODIAK. FR. CHAD AND SELECT SEMINARIANS TEACH A SPECIAL COURSE ANNUALLY AT ST. HERMAN SEMINARY.

Crediting the special historical bond and deep friendship that exists between St. Vladimir’s and St. Herman Orthodox Seminary in Kodiak, a generous donor—who wishes to remain anonymous—recently established a newly endowed fund that will enable St. Vladimir’s to carry on its support of its “sister school” in Alaska. The donor created a permanent endowment of \$80,000, which will allow St. Vladimir’s Seminary to use its resources and talents to continue programs at St. Herman’s, such as retreats, lectures, and classes, and to fund its library acquisitions.

Theodore Bazil, our Associate Chancellor for Advancement, said the donor, in establishing this endowment, “...recognized the long moral and financial support by St. Vladimir’s Seminary for St. Herman Seminary.”

“The donor further stated,” said Mr. Bazil, “that ‘St. Vladimir’s Seminary is a Orthodox Christian institution without peer when it comes to exhibiting financial

accountability and transparency.’ We are honored and gratified to hear such words.”

In FY11, Fr. Chad Hatfield, our Chancellor/CEO, accompanied by SVOTS seminarians Dn. James Bozeman and his brother, David (now also a deacon), presented seminars on missiology, evangelism, and the intersection between Orthodoxy and culture to the students at St. Herman’s. During that visit, Archpriest John Dunlop, dean of St. Herman’s noted: “The historical link between the two schools is paving the way to closer cooperation, particularly in the fields of missions and evangelism. We trust that God will give more opportunities for our seminaries to cooperate in our common vision to serve the Church.”

Apparently, Fr. John’s prayer has been answered. We thank our generous anonymous donor for this gift, which will indeed make “more opportunities” possible. ■

GLEAMING NEW ICON ADORNS THREE HIERARCHS CHAPEL



MOSAIC OF THE PATRONS SAINTS OF OUR CHAPEL

A gleaming new mosaic of the Three Great Hierarchs, Ss. Basil the Great, Gregory the Theologian, and John Chrysostom, now adorns the entrance to our campus chapel, thanks to friends and supporters Ernest and Denice Collazo. The iconographic mosaic, which depicts the patron saints of the chapel, was blessed following the service of Great Vespers for the Feast of the Dormition of the Virgin Mary.

Mr. and Mrs. Collazo, along with their daughter Abigail, were present for the blessing. Archpriest Chad Hatfield, chancellor/CEO of the Seminary, thanked the Collazo family for the lustrous new icon, saying, “We honor the three saints on this icon not only as the patrons of our chapel but also as patrons of all those who study theology, and we are grateful for the generous friends who gave us this beautiful mosaic.” ■

SVOTS PROJECT “WISH LIST” FY12

THANK YOU!

We also thank our donors who responded to our FY11 Wish List! Last year we received the following gifts, earmarked for special projects:

■ \$169,873 toward student scholarships

■ \$50,000 to endow a new student scholarship fund (See page 21.)

■ \$10,000 to digitize SVS Press titles on Kindle (See page 23.)

■ \$7,500 to prepare short-run digital titles for SVS Press (See page 23.)

■ \$7,000 to convert SVS Press titles to audio CD format

■ \$3,500 for an SVS Press publication

■ \$4,900 towards Women’s Dorm improvements

DONATIONS AVAILABLE	CONTRIBUTION AMOUNT	PROJECT DESCRIPTION	TARGET AREA
UNLIMITED	\$500 to \$10,000 (naming opportunity)	Student Scholarships	Seminarians (See pages 21–22.)
UNLIMITED	\$500 to \$75,000 (naming opportunity)	Apartment in Lakeside Housing	Married Seminarians and Their Families
UNLIMITED	\$500 to \$26,000 (naming opportunity)	7-passenger Minivan	Campus Community
UNLIMITED	\$500 to \$10,000 (naming opportunity)	Student Exercise Equipment	Seminarians
UNLIMITED	\$500 to \$10,000 (naming opportunity)	Energy Efficient Lighting	Campus Community
UNLIMITED	\$500 to \$10,000 (naming opportunity)	Underwrite SVS Press Book	The Collected Sermons of Fr Alexander Schmemmann
UNLIMITED	\$500 to unlimited (naming opportunity)	Capital Improvements	General Operations

Donations may be sponsored by a parish, person, group of friends, or church organization. To fulfill a wish, contact either Fr. Chad Hatfield, Chancellor/CEO, hatfield@svots.edu, 914-961-8313 x339; or Mr. Theodore Bazil, Associate Chancellor for Advancement, CFRM, ted@svots.edu, x329, in the Office of Institutional Advancement.

NEWLY ENDOWED: THE PETER A. HERBUT, M.D., AND MARGARET FETSKO HERBUT, R.N., SCHOLARSHIP FUND



A \$50,000 endowed scholarship fund was recently established at St. Vladimir’s Seminary in honor of Peter A. Herbut, M.D., and Margaret Fetsko Herbut, R.N., by their daughter, Paula Herbut. The fund is intended to assist students at St. Vladimir’s who are studying to be priests in the Orthodox Church in the United States or Canada and have financial need. Additional criteria for the scholarships are intellectual curiosity, academic achievement, and compassion for others.

Dr. Herbut († 1976) was an internationally recognized pathologist who was appointed president of Jefferson Medical College and Hospital in Philadelphia, Pennsylvania, in 1966, and then obtained university status three years later and expanded the institution to create Thomas Jefferson University. Prior to his presidency, he wrote four pathology textbooks

that were widely used in the United States and translated for use in other countries, and published more than 100 scientific articles, a number of these based on his cancer research. He chaired Jefferson’s pathology department and directed its clinical laboratories for many years, and taught Jefferson medical students for more than two and a half decades. During his tenure as the university’s first president until his death in office, he led the university and hospital to unprecedented growth in buildings, programs, and degrees.

He was appointed a trustee of St. Vladimir’s in 1974, and planned to use his organizational skills for the Church after his retirement. In a telegram to Mrs. Herbut following his death, Protopresbyter Alexander Schmemmann (Dean of St. Vladimir’s from 1962 to 1983) wrote: “He inspired all of us with the seriousness of his concern for theological education, his commitment to the Church, the depth of his vision...His death is a great loss for the whole Church, and for our school.”

Mrs. Herbut († 2003) was a leader in vol-



PETER A. HERBUT, M.D.

unteer fund raising for Jefferson Hospital and for medical and nursing scholarships for many years until her death, and was known for her common sense and kindness to people. Born in Wilkes-Barre, Pennsylvania, she met her future husband when she was a nurse at Wilkes-Barre General Hospital after earning her R.N. from its School of Nursing and he was an intern at the hospital after earning his M.D. from McGill University in Montreal, Canada.



MARGARET FETSKO HERBUT, R.N.

A native of Canada, Dr. Herbut was born on a pioneer farm in Edson, Alberta, to parents of Russian descent and language who immigrated first to Pennsylvania and then to Alberta from Galicia (now Poland); his father, Andrew Herbut, was instrumental in establishing four Orthodox churches in Pennsylvania and Alberta. Dr. Herbut’s presidential papers are housed at Jefferson; throughout are themes of optimism, compassion, and hard work. ■

ENDOWED SCHOLARSHIP FUNDS

We thank all of our donors who have established both endowed and annual scholarships, as listed in this section. If you would like to create a scholarship fund, please contact Mr. Theodore Bazil, Associate Chancellor for Advancement, CFRM: ted@svots.edu or 914-961-8313 x329.

The Archpriest Gabriel and Matushka Helen Ashie Scholarship Fund, given by a Past Alumni President and Board of Trustees member, 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 the 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, awarded 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. Limited scholarship aid is available 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 Fund, 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 the 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 Scholarship Fund, established in 1971 by Fr. Boris Geeza (The Right Rev. Bishop Boris), and 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. *[NOTE: This fund feeds the St. Sava of Serbia Scholarship Fund, also listed.]*

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. *[NOTE: This fund feeds the St. Sava of Serbia Scholarship Fund, also listed.]*

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 Peter A. Herbut, M.D., and Margaret Fetsko Herbut, R.N., Scholarship Fund, established at St. Vladimir’s Seminary in honor of Peter A. Herbut, M.D., and Margaret Fetsko Herbut, R.N., by their daughter, Paula Herbut. The fund is intended to assist students at St. Vladimir’s who are studying to be priests in the Orthodox Church in the United States or Canada and have financial need. Additional criteria for the scholarships are intellectual curiosity, academic achievement, and compassion for others.

The Protopresbyter Father Thomas Hopko Alumni Scholarship Fund, established in 2006 by the St. Vladimir’s Seminary Alumni Board, to provide financial aid to the sons and daughters of SVOTS Alumni who are enrolled in Seminary 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. *[NOTE: This fund feeds the St. Sava of Serbia Scholarship Fund, also listed.]*

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.

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continued from page 21

The Nikolai Kostich Scholarship Fund, established in 2008 by a generous gift from the estate of Nikolai Kostich; this scholarship fund exists 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 and Harry Varava Memorial Scholarship Fund, established in 1987 by Dorothy Lovchuk in memory of her late mother, Anna Lovchuk, and uncle Harry, faithful members of the Orthodox Church, to assist any student in need.

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

The Malankara Orthodox Scholarship Fund, established in 2010 for entering and returning students, granting six (6) awards (up to 75% of tuition in grant and work-study). Awarded to men and women of the Malankara Orthodox Syrian Church who demonstrate need, strong academic performance, and promise of significant service to the Church. Priority is given to men who are enrolled in the M.Div. program and preparing for ordination.

The Zoran Milkovich Scholarship Fund, established in 1985 by St. Vladimir's Theological Foundation in honor of its first president, Zoran Milkovich, an alumnus of the Seminary, 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. Anthony the Great Scholarship Fund, established in 2010 for entering and returning students, granting three (3) Awards (up to 100% of tuition in grant and work-study) to Eastern Orthodox men and women of the monastic rank Rassaphore who demonstrate need, strong academic performance, and promise of significant service to the Church. Priority is given to men who are enrolled in the M.Div. program and preparing for ordination.

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 St. Sava of Serbia Scholarship Fund, established in 2010, and composed of several individual scholarship funds set aside for students of Serbian descent. Three (3) Awards will be presented to entering and returning students (up to 100% of tuition, books, and room/board of a single student). Awarded to Orthodox men and women of Serbian descent who demonstrate need, strong academic performance, and promise of significant service to the Church. Priority is given to men who are enrolled in the M.Div. program and preparing for ordination.

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

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

The Stephen and Gail L. Shlanta Memorial Scholarship Fund, established in 2003 by Stephen and Gail Shlanta in memory of beloved family members who helped to establish an Orthodox Church in Weirton, West Virginia: 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 Mary, 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 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, Pennsylvania, 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 a 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, and 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 Joseph's death in 2002 with the proceeds of a life insurance policy purchased by Joseph and donated to the Seminary. The fund assists 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, for scholarships for 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. *[NOTE: This fund feeds the St. Sava of Serbia Scholarship Fund, also listed.]*

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

The 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. *[NOTE: This fund feeds the St. Sava of Serbia Scholarship Fund, also listed.]*

General Scholarship Funds

Annual scholarships are funded yearly, without investment in securities, by our generous donors and friends of the Seminary. These funds greatly help reduce the debt of our students as they prepare for ordained and lay ministry.

Note that the Seminary itself, recognizing the great need of our students, pours more than \$23,000 from its operational budget into The St. Vladimir's Seminary Scholarship Fund yearly, to help fund the education of seminarians.

Antiochian Orthodox Student Financial Aid, given by the Antiochian Orthodox Christian Archdiocese of North America.

Assumption Altar Society Fund, given by St. Vladimir Church, Trenton, New Jersey.

St. Basil Award for Academic Achievement, given by the Seminary to students demonstrating outstanding academic achievement.

Holy Virgin Scholarship Fund, given by Holy Virgin Mary Cathedral, Los Angeles, California.

The Very Rev. Ippolit and Matushka Marie Kallaur Scholarship Fund, given by Dr. Constantine H. and Arlene Kallaur.

Ss. Mary and Martha Scholarship Fund, given by Christ the Saviour Church, Paramus, New Jersey.

The St. Vladimir's Seminary Scholarship Fund, given by the Seminary to needy students.

Washington Deanery Scholarship Fund, given by the Washington D.C. Deanery of the Orthodox Church in America.

Queries about all of our scholarship funds may be directed to the Seminary's Director of Admissions and Financial Aid, Dr. David Wagschal, dwagschal@svots.edu., 914-961-8313, x328.

IPADS AND E-BOOKS

Most successful non-profit institutions depend upon a profit-making sector in their budgets: consider the Girl Scouts of the USA's marvelous cookies, or The Salvation Army's bell-ringing Santas, or Goodwill Industries International, Inc.'s local thrift stores. For St. Vladimir's Seminary, which qualifies as a tax-exempt 501 (c) 3 organization as determined by the U.S. Internal Revenue Service, that sector is St. Vladimir's Seminary Press, often known simply as “SVS Press.”

Revenues from SVS Press, the Seminary’s publishing arm, and SVS Bookstore, the Seminary’s distribution arm, together provided net profits that comprised 12% of the Seminary’s operating budget in FY11. (See page 18 of this Annual Report.) Without contributions from SVS Press and SVS Bookstore, the Seminary would simply not be able to maintain a day-to-day positive cash flow.

Therefore, during the past year, in order to maintain a competitive edge in the publishing industry and book market, SVS Press has moved into the Digital Age by publishing E-Books (electronic books). In FY11, generous donors funded these important digital initiatives:

- An anonymous donor gave \$12,000, which allowed SVS Press to place 23 titles on Amazon Kindle; now, readers may shop for and browse, and download and read, books like those in the press's Popular Patristics Series, or Protopresbyter Alexander Schmemmann's *For the Life of the World*. Best of all, Kindle allows readers to adjust

print size with the push of a button, so that our press titles can be read in six adjustable font sizes! SVS Press anticipates adding 15–20 more titles on Kindle in FY12. (See a complete list of titles available on Kindle on this page of our Annual Report.)

- A \$7,500 donation by Mark and Hresula Hudoff funded a Short Run Digital Printing project that brought 14 SVS Press titles back into print, with 11 additional titles slated for reprinting in FY12. Without this initiative, re-publication costs of these titles would have been prohibitive, and these titles would have languished. (See a complete list of reprinted titles available on this page of our Annual Report.)

- Another anonymous donor gave \$5,000 to re-format the press's best-selling title *Father Arseny 1893–1973: Priest, Prisoner, and Spiritual Father* into a compact disk audio book.

St. Vladimir’s Seminary thanks these donors for helping its press remain viable and profitable within the rapidly changing publishing industry.

Certainly, since its inception, the press has stretched its capability beyond the imagination of its founders. Now the largest and most active publisher of Orthodox Christian books in the English language, SVS Press began modestly. In the mid-1950s the need for English-language material for Orthodox Christians whose parents had emigrated from



FR. BENEDICT CHURCHILL, DIRECTOR OF SVS PRESS



DN. GREGORY HATRAC, MARKETING MANAGER, SVS PRESS & BOOKSTORE

Eastern Europe became urgent. To meet the need, professors at St. Vladimir’s hand typed or mimeographed their lecture notes for student use, and then began distributing these more widely. Religious Education lecturer, Sophie Koulomzin, gathered her course material for distribution, as did Alexander Bogolepov, professor of Canon Law.

Priests in the field especially were seeking materials to distribute to their parishioners. The first intentional attempt by the Seminary to respond to this need resulted in the publication of a series of small pamphlets, including “Clergy and Laity” and “Great Lent,” by Fr. Alexander Schmemmann, seminary Dean from 1962 to 1983. The response by the Church was enthusiastic and encouraging.

By 1962, the Seminary had relocated from New York City to the northern suburb of Crestwood in Yonkers, and was ready to begin the publication of actual books. Among the first were *The Orthodox Pastor* by Archbishop John (Shahovskoy) of San

Francisco, and *Revelation of Life Eternal* by Nicholas Arseniev. When Fr. Alexander published the full version of his *Great Lent* in book form in 1969, it sold out within the season of the Great Fast, demonstrating the hunger of clergy and laity for English-language titles about their faith.

SVS Press currently boasts of more than 300 titles in print, many of which, ironically, have been translated into several foreign languages. From mimeographed sheets, to movable lead type, and from photographed film pages to digital technology, SVS Press continues to develop and expand, and to adapt to market conditions in the twenty-first century. ■

View all of our SVS Press titles and Bookstore stock at <http://www.svspress.com/>; order titles online, or call 914-961-2203 or 1-800-204-BOOK (2665).

SHOP SVS PRESS TITLES AT THE KINDLE STORE ON AMAZON!

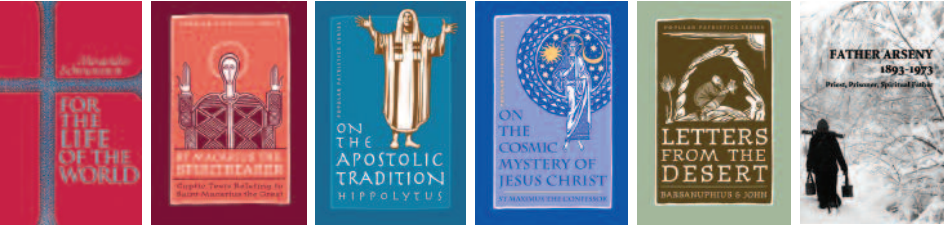
POPULAR PATRISTIC SERIES (PPS) KINDLE BOOKS

- PPS 22 Hippolytus: On the Apostolic Tradition
- PPS 23 St. Gregory of Nazianzus: On God and Christ
- PPS 24 St. John of Damascus: Three Treatises on the Divine Images
- PPS 25 St. Maximus the Confessor: On the Cosmic Mystery of Jesus Christ
- PPS 26 Barsanuphius and John: Letters from the Desert
- PPS 27 Four Desert Fathers (Pambo, Evagrius, Macarius of Egypt, Macarius of Alexandria)
- PPS 28 (Anonymous Coptic Texts) St. Macarius the Spiritbearer
- PPS 29 Tertullian, Cyprian, & Origen: On the Lord's Prayer
- PPS 30 St. Basil the Great: On the Human Condition
- PPS 31 St. John Chrysostom: The Cult of the Saints
- PPS 32 St. Cyprian: Select Treatises on the Church
- PPS 33 St. Cyprian of Carthage: On the Church
- PPS 34 St. Gregory the Great: The Book of Pastoral Rule

- PPS 35 (Various authors) Wider than Heaven: Eighth-century Homilies on the Mother of God
- PPS 36 St. Gregory of Nazianzus: Festal Orations
- PPS 37 Mark the Monk: Counsels on the Spiritual Life
- PPS 38 St. Basil the Great: On Social Justice
- PPS 39 (Anonymous Ethiopian Monk) Harp of Glory: An African Akathist
- PPS 40 Divine Eros: Hymns of St. Symeon the New Theologian
- PPS 41 (Foundational Texts in the Orthodox Tradition) On the Two Ways: Life or Death, Light or Darkness
- PPS 42 St. Basil the Great: On the Holy Spirit

OTHER SVS PRESS KINDLE BOOKS

Alexander Schmemmann: For the Life of the World
Trans. Vera Bouteneff: Father Arseny 1893–1973: Priest, Prisoner, and Spiritual Father



SHORT RUN DIGITAL REPRINTS

- Joseph Allen, The Ministry of the Church
- Boris Bobrinskoy, The Mystery of the Trinity
- John Breck, The Sacred Gift of Life
- George Cronk, The Message of the Bible
- Thomas Hopko, All the Fullness of God
- ST Kimbrough, Orthodox & Wesleyan Spirituality
- Vladimir Lossky, The Vision of God

- John McGuckin, St. Cyril of Alexandria
- John McGuckin, St. Gregory of Nazianzus
- Johanna Manley, Grace for Grace
- John Meyendorff, A Study of Gregory Palamas
- Dumitru Staniloae, Theology and the Church
- Paul Tarazi, New Testament Introduction, Vol. 2

SAVE THE DATES!

CALENDAR OF EVENTS

2011

MONDAY, OCTOBER 31 THROUGH NOVEMBER 4
All American Council of the Orthodox Church in America, No Classes

SATURDAY, NOVEMBER 5
Visit by Cappella Romana, Choir for Great Vespers

SATURDAY, NOVEMBER 12
Missions Institute

WEDNESDAY, NOVEMBER 16 THROUGH SATURDAY, NOVEMBER 19
Board of Trustees Meeting

SUNDAY, DECEMBER 18 THROUGH WEDNESDAY, DECEMBER 21
Winter Retreat, “Church Music”

MONDAY, FEBRUARY 27 THROUGH TUESDAY, FEBRUARY 28
Campus Community Retreat, Beginning of Great Lent, No Classes

SATURDAY, MARCH 31
Public Retreat, Great Lent: Dr. Vigen Guroian, Retreat Leader

MONDAY, APRIL 9 THROUGH FRIDAY, APRIL 13
Holy Week, No Classes

MONDAY, APRIL 16 THROUGH FRIDAY, APRIL 20
Bright Week, No Classes

WEDNESDAY, MAY 16 THROUGH SATURDAY, MAY 19.
Semi-Annual Board of Trustees Meeting

SATURDAY, MAY 19
Commencement Class of 2012

JUNE
Annual Summer Programs and Academic Conference, TBA

SUNDAY, JULY 15
Patronal Feast of St. Vladimir’s Seminary

WEDNESDAY, AUGUST 22 THROUGH SATURDAY, AUGUST 25
Orientation Week for New Seminarians

MONDAY, AUGUST 27
Fall Semester, Classes Begin

SATURDAY, OCTOBER 6
Orthodox Education Day

JULY 1, 2010–JUNE 30, 2011

CONSTITUENT NAME	CONSECUTIVE YEARS
V. Rev. and Mrs. Michael Abdelahad	29
The Rev. and Mrs. Basil Aden	21
Archpriest Gabriel and Matushka Helen Ashie	30
Mr. and Mrs. Michael Baca	22
The Very Rev. and Mrs. Nicholas G. Bacalis	27
Olga Bahleda	33
Eugene and Maryann Baker	24
The Rev. Protodeacon and Mrs. Joseph Balkunowa	26
Mary Ballin	26
Mrs. Irene Barna	27
Mr. and Mrs. Serge Barna	26
Pauline Barnowsky	25
Ms. Pauline Bartko	26
Dr. Maha K. Bassila	25
Angelina S. Batillas, M.D.	24
Mr. Lindy E. Bayouth	27
Mr. and Mrs. Theodore Bazil	26
Archpriest Steven and Matushka Deborah Belonick	27
The Very Rev. and Mrs. Vladimir Berzonsky	26
Anonymous	21
Anonymous	26
Nicholas and Marina Bobrovsky	35
Mr. and Mrs. Wladimir Boiko	21
Mr. and Mrs. Walter Booriakin	32
Anonymous	27
Anonymous	26
Mat. Nadine E. Brown	26
Dr. Michael J. Brunda	24
Mr. George Bursan	26
George Butchko, Jr.	26
Mr. and Mrs. Robert Butchko	22
Mr. Henry Calcanes	24
Cameron Family	21
Mrs. Luisa A. Chernyshov	26
Dr. and Mrs. Anthony G. Chila	26
Christ the Saviour Orthodox Church of Harrisburg, PA	26
Dr. John and Eva Chupinsky	26
Mr. and Mrs. George L. Cipu	22
Dr. and Mrs. Samuel Cross, Jr.	26
Charles Csernica	27
Robert Y. Csernica	26
Mr. and Mrs. Paul T. Culton	26
Mr. and Mrs. Serge P. Daniels	26
The Rev. Protodeacon and Mrs. Peter Danilchick	27
Mr. and Mrs. Eugene Danko	26
Daschuk Family	26
Mrs. Sophie Datz	26
Mr. and Mrs. Alexander E. Deeb	24
Anonymous	26
Mary N. Dibs	37
Mr. and Mrs. Bogdan Djurdjulov	24
Mr. and Mrs. Joseph Domanick	26
Damian A. Drasher	26
Mr. and Mrs. David Drillock	26
Mrs. Pauline Driscoll	26
Dr. and Mrs. George B. Droubie	22
The Very Rev. and Mrs. Gregory Dudash	21
Mr. and Mrs. Oleg N. Dudkin	22
Dn. N. S. and Shirley Dzubay	26
Mr. and Mrs. John Economou	26
Dr. Frank and Dr. Edna A. Elkouri	26
Father Michael & Laila Ellias	26
Mrs. Jennie C. Everson	37
Mr. and Mrs. Warren Farha	22
Mr. and Mrs. George P. Fatse	26
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THEODORE C. BAZIL,
Associate Chancellor for Advancement, CFRM

My job as Associate Chancellor for Advancement allows me to interact daily with our donor base—individuals, churches, societies, and organizations, as well as foundations and corporations. Within these encounters echo a few recurring concerns: people want to use their resources to do good; they want assurance that their resources will be used wisely; and they want some guidance in investing their resources.

Our Annual Report this year bears witness to the importance of donor gifts to our Seminary, and to their effective use. Just by perusing the photos of ordinations, events, lectures, book publications, missionary endeavors, and—not least—seminarians and their families, donors can be assured that they are giving to a worthy cause. Also persuasive are the faculty essays, which demonstrate the competence and fervor of our teachers here at St. Vladimir’s. (See pages 5–7.)

So, let me address the last concern: How might our friends and supporters consider investing their financial resources in the Seminary?

- **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. (We also offer a Parish Ambassador volunteer program, to keep your parish connected to the work we do here at the Seminary. Please contact Matushka Robin Freeman, Annual Gifts Officer, to learn about any of these opportunities: robin@svots.edu, x317.)
- **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. (Please use the envelope within this Annual Report to support our 2011 Christmas Appeal.)
- **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 programs and represent significant contributions that advance the financial health and operations of the Seminary. (See our “Wish List FY12” on page 20 for giving and naming opportunities.)
- **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. (We invite you to join our Father Alexander Schmemmann Legacy Society; see the information on this page.)

Additionally, I would like to offer helpful information that can maximize and multiply your gifts to our school, while providing financial benefits to you.



THEODORE C. BAZIL, ASSOCIATE CHANCELLOR FOR ADVANCEMENT

- **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.
- Notable this year are the Tax-free Charitable Gifts from IRAs, a government program that allows an individual to make gifts to a qualified charity from either a Traditional or Roth IRA, without including the distribution in their income, through 2011. There are limitations and restrictions: you must be at least 70 ½ years of age; a \$100,000 limit applies; and a gift to St. Vladimir’s must be distributed directly by the IRA administrator. (Other limitations and restrictions apply. Although distribution is excluded from federal income tax as income, account owners will need to check their state laws to determine if distribution would be excluded from state income tax. Your attorney, financial advisor, or tax accountant will be able to guide you further as to which types of gifts would best benefit you, your intentions, and your budget.)
- **Corporate Matching Programs** are a great way to double your donations to our school. Because St. Vladimir’s Seminary has been fully and continually accredited for more than 50 years, it has extensive corporate matching programs with most North American corporations. (Please contact your employer’s Human Resource Department to see if your gift will be matched.)

For more than forty years, since my graduation as a seminarian, I have been employed by St. Vladimir’s Seminary, and I have poured my heart and soul into my *alma mater*. I can truly say (besides marrying my wife, Claudia, and raising our two wonderful sons), “It was the best investment of my life.” Please let me introduce you to our institutional history, campus life, and current programs. I will be waiting to help you make one of the best investments of your life, as well. Thank you. St. Vladimir’s Seminary is a tax-exempt 501(c)3 organization as determined by the U.S. Internal Revenue Service (IRS). For further information on any these gift opportunities and to obtain the Seminary’s policies and procedures regarding gift giving, please contact our Associate Chancellor for Advancement, Mr. Theodore C. Bazil, CFRM: advancement@svots.edu, or 914-961-8313 x329.

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

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