

ANNUAL REPORT



Which came first?

St. Vladimir's
ORTHODOX THEOLOGICAL SEMINARY

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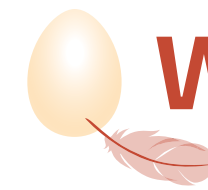


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Archpriest Chad Hatfield, President
[PHOTO: Adrienne Soper]



Which came first?

How can you have a parish without a Church?

And how can you have a Church without a bishop?

And how can you have a priest or bishop without a seminary?

They're all interconnected, aren't they? It's hard to imagine one existing without the other, and it's even harder to discern where each one's influence upon the other begins and ends.

That's why we've chosen as this year's theme for our Annual Report: **"Which came first: the chicken or the egg?"** The theme represents a metaphor for any "causality dilemma" and surely is appropriate when speaking about St. Vladimir's Seminary in relationship to the wider Orthodox Christian Church and the narrower realm of parish life.

The personal stories of our alumni and students in this Annual Report demonstrate how their seminary training formed their ministries, and how their ministries are making an impact on parishes like yours.

You'll read about Bishop Irinej's poignant classroom lesson in "personhood," which heightened his own insight into human relations and forever transformed the lives of the clergy, laity, and monastics under his care.

You'll read about the advice Father Michael Sakran received in his homiletics class: "The worst

thing a parishioner can tell you is 'good sermon, Father,'" and how those words altered his Sunday morning preaching.

You'll read about challenges faced by newly ordained Father Aleksey Paranyuk and long-time ordained Father Steven Belonick, and how each resolved a puzzling parish issue by recalling a word from one of their seminary professors.

You'll read about Father Daniel Bethancourt and his wife Maria, and how their seminary training continues to offer them spiritual wisdom as a clergy couple, which in turn benefits their faith community.

You'll read about Deacon Greg Ealy's unique music training here, which combined both practical technique and pastoral sensitivity and which now guides his approach to choral conducting.

And, you'll even read about how one of our first-year seminarians, Simon Menya, returned to his home in Uganda during his winter break, bringing a wealth of newly found liturgical knowledge that helped his parish celebrate a feast day for the first time.

Training... ministry... sending out graduates to make a difference in your parish—that's what

St. Vladimir's Seminary has always been about. In return, you continue to send back to us potential pastors and lay leaders to be trained, so that they too might go out and reap the fields ripe for harvest (Luke 10.2).

"Which came first: the chicken or the egg?" Well, as an old farmer, even I can't say. But as a priest and President of the Seminary, I'd say Christ comes first, uniting us all into one Body, under one Head, and keeping us in a causal relationship in which we really depend upon one another.

Thanks for being my father, my brother, my mother, my sister—and our source of joy and sustenance at the Seminary. And please continue to support us, as we continue to minister to you.

Faithfully in our Lord,

Archpriest Chad Hatfield, President
D.MIN., HON. D.D., CFRM



31
of our
1,346 alumni
ministering
worldwide are
among the
episcopate

Bishop Irinej (Dobrijevic) with the children of his flock, breaking the Christmas bread. Bishop Irinej's essay appears on the next page. [PHOTO: Radivoj Mackovic]

An indelible seal

The most enduring gift an educator can offer a student is that of *self*, freely given through their life and lectures. This unique gift of *an indelible seal*, of interpersonal relations and self-offering, is one that Father Alexander Schmemmann—my seminary professor—readily bestowed from the rich font of his life in Christ. Such was the profoundly inspired insight of this charismatic erudite that embraced the vast expanse of his unique liturgical witness to Orthodoxy.

Experiencing liturgy as the iconic likeness of the kingdom of heaven in which the human person is essentially a liturgical being—*homo adorans*, became the very foundation of my episcopate. Elected Bishop

Every human encounter, regardless of how long or brief, leaves its indelible mark on a person's soul, which they bear with them into eternity.

— *Protopresbyter Alexander Schmemmann*

of Australia and New Zealand of the Serbian Orthodox Church in 2006, I inherited a post-schismatic situation as Diocesan Bishop of one diocese and Bishop-Administrator to the other diocese. Known

as the "American Schism" of 1963, it rapidly spread to Australia the following year. Through the efforts of Patriarch Pavle, liturgical unity was established in 1992. There remained, however, the arduous task of establishing full administrative unity through the instrument of a common, new constitution.

Conclusively, in 2011, following years of agony and failed compromises, the now united two dioceses were elevated to the dignity of a singular Metropolitanate. If questioned on the methodology I intuitively incorporated, without a doubt, it would be the offering of liturgical awareness, the very joy of life instead of mere legislative solutions. This stems from the experience and reflective understanding of the *indelible mark* which seals all personal encounters within the community, i.e. common unity of the Church.

This heightened insight into human relations forever transformed my life and thereby the lives of my clergy and monastics, and notably, the faithful. No longer are they a secularized community of individuals vying for power and position, rather a worshipping community united in faith—*lex orandi, lex credendi!*, as Father Alexander so often repeated.

Integral to the legacy of St. Vladimir's Seminary was the development of Christian Anthropology. In this theology of personhood a person is seen as an event of irreducible uniqueness and freedom. Only a person can live life as a self-offering being, whereas the individual is not capable of sharing. The greatest good is not the happiness of the individual, but a life of gratitude, joy and the offering of self, sealed with the gift of the Holy Spirit!

Bishop Irinej of Eastern America M.DIV. '82

10%
of our clergy
alumni currently
serve in the
Greek Orthodox
Archdiocese of
America

Father Dustin Lyon, spreading bay leaves and rose petals throughout the church during the first Resurrection service on Holy Saturday, in accordance with Greek liturgical practice.
[PHOTO: Presvytera Nicki Lyon]

Pastoring administratively

I took a lot of different courses while at St. Vladimir's—biblical studies, church history, theology, and courses in chanting and liturgics. But, believe it or not, I learned the most about pastoral ministry in a Parish Administration course taught by Father Harry Pappas.

After seminary, I was eventually assigned to a parish in Dubuque, Iowa, my home state. This long-standing community, however, hadn't had a fulltime priest in years.

I quickly got to work, using everything I had learned in my Parish Administration course. My Church Council and I created a "Mission and Vision Statement" to guide us. We even brought in an outside expert to help us with strategic planning, to address growth and viability.

But a year and half after I arrived, disaster struck! Our church building's trusses collapsed, and the weakened walls barely held up the roof. Glory to God, though, the Mother of God had alerted us to the problem during a *Paraklesis* service, and angels had protected us from a total roof collapse.

We quickly brought in engineers, construction workers, and architects, and we had to find temporary space for worship—all huge blows to our community. We felt lost. *I felt lost.*

Then I recalled one of Father Harry's crucial definitions: the word "administration" typically brings to mind balance sheets, financial reports, and charts, but in the original Latin, it means, "with ministry." How could I take this situation, which would require a lot of administrative meetings to resolve, and turn it into an opportunity for ministry?

This challenged my thinking for quite a while, and then it occurred to me: we were like the homeless Hebrews who had wandered in the desert after being freed from slavery in Egypt (Exodus 16). Through Bible studies, sermons, and newsletters we explored this biblical story, identified with it, and grew spiritually.

We learned that our church community was not merely a building of bricks and mortar, but of people who gathered in the Divine Liturgy to give thanks to the Holy Trinity. And, we had faith that, just as God had accompanied the Hebrews who sought the Promised Land, God would be with us as we searched for a new home.

And, guess what? We've found one: a beautiful old Methodist Church building in a great location, near one of the busiest intersections in town, just down the block from the university... our Promised Land.

Priest Dustin M. Lyon M.DIV. '11

RECTOR OF ST. ELIAS THE PROPHET GREEK ORTHODOX CHURCH
DUBUQUE, IOWA (GREEK ORTHODOX ARCHDIOCESE OF AMERICA)



We listen with our eyes

"Be careful getting a seminarian in front of an audience," said my Archbishop, after I'd delivered a lesson for church school, as a first-year seminarian. He said this while inspecting a white board at the Malankara Syriac Archdiocesan Headquarters, which I had filled with a Syriac parsing exercise explaining the doxology proclaimed during Liturgy.

His words were not the ones I'd hoped to hear! Despite the glazed looks on my young students' faces, I was proud of my work: the canvas evidenced my newfound knowledge. But, admittedly, I struggled to connect with my audience, as I attempted to translate complex theology and transfer it from my brain to theirs.

In my remaining time in seminary, I thought a lot about comprehension, translation, and connection. I understood the concepts delivered in my foundational seminary courses, but I grappled with how to transfer my theological insights to "ordinary people" and how to communicate ideas face-to-face.

Then, through several pastoral courses, I learned about the ministry of presence—a concept that focuses on personal encounter. Through my classes in Christian Education, Pastoral Theology, and Clinical Pastoral Education (CPE), I learned that my initial encounter with a person has little to do with speaking!

"We listen with our eyes," a hospital chaplain explained during my CPE training at Memorial Sloan Kettering Cancer Center. By listening with my eyes, I naturally turned my face toward another person, offering them

a rapt audience. With this style of listening, I learned to give the other person all of me first, and surprisingly, the missing piece to the puzzle—the link between comprehension, translation, and connection—fell into place.

Such active listening provided a platform for me to transfer theological knowledge to a person. My seminary professor, Dr. Albert Rossi, further taught me that I could share Christ and be a healing presence to others without saying a word. By being Christ-like myself, I could bring others closer to Christ, to Light, to Wisdom, to knowledge of God—which is theology after all!

The Psalmist pleads to God, "Hide not your face from me. Turn not your servant away in anger, you who have been my help" (Psalm 27.9). And, if I turn not *my face* from others, if I listen to them as I ask God to listen to me, then nothing is lost in translation.

Deacon Shiryl Simon Mathai M.DIV. '16

DEACON AT ST. EPHREM CATHEDRAL, WHIPPANY, NEW JERSEY (MALANKARA ARCHDIOCESE OF THE SYRIAC ORTHODOX CHURCH IN NORTH AMERICA)

ABOVE
Deacon Shiryl Simon (left) with fellow classmate Father Ryan Bishop, on Commencement Day at the Seminary [PHOTO: Mary Honoré]

RIGHT
Father Aleksey, about to distribute Holy Communion to his parishioners

Tread carefully

In my three years of seminary, I heard and learned many things, including a consistent admonition: a newly assigned parish priest, at least during his first year, should make no changes in his parish. But one priest at St. Vladimir's went against this conventional philosophy; Father Chad Hatfield believed change could be good, as long as a new priest took on a doable project.

I figured he was right. If a priest arrives at a parish that is running like a well-oiled machine—an active liturgical life, extracurricular activities (from study groups to picnics), and an established outreach program—all he has to do is to make sure the oil stays fresh. But if the machine is running but rusty and has not been oiled in years, how could a priest let it run in this state for another year? On the other hand, introducing oil right away might well break the whole machine, if a project were not doable.

Upon my own parish assignment following graduation, I immediately was challenged by what I assessed as a "rusty" situation regarding the practice of the Sacrament of Confession and Absolution.

I thought long and hard about how I might change the existing practice. I even wrote up a small, "pastoral" speech to deliver at the end of Divine Liturgy: my message would focus not on why the practice was detrimental, but rather on the spiritual benefits of the correct practice. Also, I was determined to let correct knowledge, and not my own feelings, dictate possible change.

However, I never delivered that speech. Something kept holding me back, and the words of Father Alexander Rentel, another seminary professor, kept ringing in my head: "You have a certain amount of 'credit' with your parishioners; make sure not to spend it all on one issue."

Sometimes change is good, even crucial, but we, as pastors of souls entrusted to us by the Lord, have to develop the gift of foresight. When a "tradition" has arisen and become rooted in a parish, changing it will surely require all the credit a new priest has!

For now, I am dealing with our parish "tradition" on a person-to-person basis, and focusing instead on more doable projects, which, God willing, might boost my credit! I'm adding new oil, but drop by drop, so that I don't break the machine while I'm helping it run just a bit smoother.

Priest Aleksey Paranyuk M.DIV. '16

RECTOR OF ST. JOHN THE BAPTIST RUSSIAN ORTHODOX CHURCH, LITTLE FALLS, NEW JERSEY (MOSCOW PATRIARCHATE, THE PATRIARCHAL PARISHES OF USA)

In the
current year,
57 of 76
students
are receiving
\$344,689
in need-based
aid or grants



Renewal in the Land Down Under

As a landscape architect, wife, and mother of two, I can't say the church fathers are foremost on my mind! But a recent visit to my home of Australia by Father John Behr—dean of St. Vladimir's Seminary and my former Patristics professor—proved that their influence is embedded in my soul as surely as rich minerals are embedded in the soils I work with daily.

In June–July 2016 I had co-coordinated Father John's trips to several parishes in the Sydney and Melbourne areas, along with His Grace Suriel, dean of St. Athanasius Coptic Theological College (SAC) and bishop of the Diocese of Melbourne and Affiliated Regions of the Coptic Church. During his whirlwind three-week tour, Father John not only taught an intensive course in Patristics at SAC but also spoke to more than 1,300 people in ten parishes. Crowds eagerly heard him, and he warmly responded to their questions.

Since Father John's visit coincided with our holidays, my husband, Abe (another St. Vlad's alumnus), and I were able to attend his talks and absorb his fresh, relevant theological perspectives. Best of all, my whole extended family was able to spend personal time with him, as we introduced him to breathtaking landscapes of Australia.

We climbed the Sydney Harbour Bridge, rode bikes in the desert around Uluru, walked through the Daintree rainforest, and explored The Great Barrier Reef—outdoor adventures accompanied by unforgettable conversations!

During one supper, my father insisted, without warning—as dads tend to do—that we all give a speech about what we enjoyed most about Father John's visit. I shared how I loved being captivated during Father John's talks, which renewed and generated within me an overwhelming sense of gratitude for having been a student at St. Vladimir's.

Father John returned to New York, my kids returned to school, and I returned to work. But the effects of Father John's visit, instead of fading, caused wonderful memories to well up within me and to overflow into my marriage, my relationship with my children, and my parish life—reigniting and reconnecting me with the very powerful memory of my life in Christ, which was most strong during my time at St. Vladimir's.

These personal memories continue to connect me to Holy Tradition, to the apostolic fathers, to Christ and his Church. And, because of Father's John's willingness to teach and become part of our lives in the Land Down Under, I've been blessed above measure.

Mrs. Christine Jabbour Ayoub M.A. '03

CHURCH SCHOOL DIRECTOR AND PARISH COUNCIL MEMBER AT SS. MICHAEL AND GABRIEL ANTIOCHIAN ORTHODOX CHURCH, RYDE, NSW, AUSTRALIA

RIGHT

Christine Ayoub and Father John Behr at Uluru, the largest monolith in the world [PHOTO: Abraham Ayoub]

...the effects of Father John's visit caused wonderful memories to well up within me and to overflow into my marriage, my relationship with my children, and my parish life—reigniting and reconnecting me with the very powerful memory of my life in Christ, which was most strong during my time at St. Vladimir's.

This year's student body is made up of **9% women**



Good sermon, Father

As a student of Scripture and homiletics under Father Paul Tarazi at St. Vladimir's Seminary, I laughed when I first heard him say: "The worst thing a parishioner can tell you is 'good sermon, Father.' Because if they say that, it means you didn't do your job well."

We all enjoy having our ears tickled with "entertaining" sermons that make us "feel good." But we leave church relatively unchanged by the experience. Life resumes, and we often remain self-centered people who focus our attention only on our little corner of the world. Father Paul taught me that biblically oriented preaching is supposed to challenge the faithful, moving them to action.

I tried hard to implement this when I was assigned to my current parish just over a year ago. When I arrived, I found a loving community, but much of the love was directed internally; there was not a great deal of charitable outreach occurring.

Thus, from my first day, I worked to ensure that my sermons were focused not simply on making people "feel good," but rather on helping the faithful to hear the words of Scripture, and to do what they command. Because ultimately, it is those "who hear the word of God and keep it" that are blessed by the Lord.

I wanted to preach in a way that would encourage my parishioners to begin looking outside of themselves and their church, toward their neighbors. I constantly drove home the point I learned at St. Vladimir's: God indeed looks not simply at what we "believe" but also at what we do, and what one must do is love the neighbor, as our Lord taught us.

Sometimes, the words of Scripture that I spoke were hard words, but I watched in amazement as God began to help the faithful of the parish to look outside. I slowly started seeing the mindset of our community change.

In the past year, I've witnessed this small parish assemble over 700 relief kits for Syrian refugees in a few hours. I've watched the faithful start a food pantry and

I love to hear, "Father, those words challenged me."

collect over a thousand pounds of food for local

charities. I've seen young people eager to deliver meals to the homeless. All this was supported by the biblical preaching I was taught at St. Vladimir's.

Thankfully, I don't hear "Good sermon, Father," very often, but I love to hear "Father, those words challenged me." Glory to God, who challenges us to make love an action through the proclamation of the Scriptural word.

Priest Michael Sakran M.Div. '11

RECTOR OF ST. JOHN CHRYSOSTOM ANTIOCHIAN ORTHODOX CHURCH, FORT WAYNE, INDIANA (ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA)

ABOVE

Father Michael Sakran, preaching to his flock
[PHOTO: Mark Cooper Photography, Ottawa]

RIGHT

Father Wolde Dawit, preaching in his parish, Holy Trinity Church, Kingston, Jamaica
[PHOTO: Deacon Matewos (Mark) Grant]

To the end, my friend, to the end

Whilst a student at St. Vladimir's, my encounters with two significant professors impacted tremendously the way in which I would carry out my future ministerial duties.

FIRST Protopresbyter Thomas Hopko, my Dogmatics Professor, was the teacher with whom I had frequent discourse, precisely because my primary reason for enrolling as a seminarian was to prepare myself to present at all times in a careful and solemn manner (both to my parishioners and to outside enquirers) the dogmas of the Church, in which I find great inspiration.

Father Thomas's oft-repeated expression, "to the end, my friend, to the end," made an indelible impression upon me, mainly because our Christian discipleship and witness is truly measured by our faithful adherence to our sacred vocation to the very end of our biological existence—as expressed in liturgical language: until our last breath. Father Thomas's words have become a permanent source of consolation to me in the execution of my pastoral and evangelical duties.

SECOND My encounter with Father Paul Tarazi, my Biblical Studies professor, was unforgettably awe-inspiring. His novel approach made me never want to miss a minute of his lectures, and especially his outstanding, graphic lecture regarding the concept of "the prophet." His handling of this subject in a dramatic,

groundbreaking manner revolutionized my traditional way of thinking about the role of the prophet. Just as Proverbs 27.17 states, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend," so my iron has been sharpened in the daily execution of my own prophetic witness, through my rewarding encounter with Father Paul.

Case in point: In 1992, two years after my graduation from St. Vladimir's, my church in Jamaica was shattered by a schism between Archbishop Yesehaq and the fifth Patriarch of the Ethiopian Orthodox Tewahedo Church, Abune Dr. Paulos (now, both deceased). This episode served as a real test of my prophetic witness, since I, together with a faithful remnant, on principle remained in canonical unity with the Holy Synod of Ethiopia, despite the fact that our move rendered us implacable enemies of our former archbishop.

By God's grace and favor, our Church in Jamaica has been reconciled since April 2014 under the leadership of our current archbishop, His Grace, Abune Thaddaeus. But during that long trial, I held on with faith to the image of the prophet that Father Paul had presented to me, and to the words of Father Thomas: "to the end, my friend, to the end."

Kes Wolde Dawit M.A. '90

PRIEST IN CHARGE, JAMAICA (ETHIOPIAN ORTHODOX TEWAHEDO CHURCH, ARCHDIOCESE OF THE CARIBBEAN AND LATIN AMERICA)



5
Oriental Orthodox churches
are represented
by our
student body this
Academic Year



Father Justin Patterson, leading his growing flock in procession in Bluegrass country [PHOTO: Mary Cook]

40%
of our alumni,
both clergy and laity,
are serving the
Orthodox Church
in America

Establish a rule, and stick with it

My wife, Tamara, and I were drawn to St. Vladimir's Seminary because we wanted to learn about our newly found faith together. But, to make ends meet, we knew we'd both have to work part-time while she earned a Master of Arts degree and I earned a Master of Divinity degree.

Fully cognizant of our "unorthodox" approach to gaining our Orthodox education, I nervously sat in the office of the Dean of Students, Father Paul Lazor, rehearsing my explanation, but not anticipating his blessing.

After hearing my plea, Father Paul, in his inflected tenor voice, responded, "Justin, I would like to ask you how you plan to balance chapel, classes, and seminary life in general, with employment?"

After an interminable awkward pause, and after my admitting my "worldly" anxiety over our being able to pay for our education and put food on the table, Father Paul's eyes lit up, as he sensed a pastoral solution that has nourished me (and my flock) to this day.

"Take the jobs, Justin," he said. "I cannot expect you and Tamara to be at every chapel service, nor at every seminary function, but I do ask one thing: don't ever let your feelings determine when you come to church or how you participate in seminary life.

"Rather," he continued, "when you both receive your weekly work schedules, go over them carefully. Decide right then and there, prayerfully, at the start of each week, which of our weekly dozen chapel services you can attend. Commit yourself. Pace yourself. Establish a rule, and stick with it."

Establish a rule and stick with it. That discipline has shaped me now for over a decade, and I've also been able to apply it to the hectic lives of my parishioners.

"I can't expect you to attend every church function, nor every church service," I say to my parishioners, as I watch them juggle crazy employment schedules and children's activities, care for family members, and try to put food on the table and pay the mortgage. "But I do ask one thing: prayerfully establish a rule and stick with it!"

And you know what? Just as Tamara and I—under the ever-watchful eye of Father Paul—were actually able to make chapel and prayer time a *priority* as we learned about our Orthodox faith *together* at St. Vladimir's, my parishioners—under my shepherd's crook—are able to manifest their faithfulness to God's kingdom here in the Kentucky Bluegrass.

Priest Justin Patterson M.Div. '05

RECTOR OF ST. ATHANASIUS ORTHODOX CHURCH,
NICHOLASVILLE, KENTUCKY (ORTHODOX CHURCH IN AMERICA)

Struggling with the Martha Complex

St. Vladimir's Seminary provided the foundation that allowed me to overcome the myriad of challenges I have faced as an Orthodox priest. One of the largest challenges comes from what I would label as the "Martha Complex."

Martha of the Bible (Luke 10.41) was consumed with performing tasks. As a parish priest for almost a decade in a mission church and now for four and half years ministering in Tijuana with Project Mexico & St. Innocent Orphanage, I too have experienced the demands of unending to-do lists.

During my seminary years, I clearly remember the instruction from Father Thomas Hopko and Father Paul Lazor, who both said, "It will be impossible to complete all the work given to you here at seminary, and this is done purposefully." They did this so we could learn balance.

The demands of a priest never end. If I let "to-do's" overwhelm me and cause me to miss opportunities to engage God, then I will fall into the frantic behavior that Martha displayed. Moreover, I have learned that the Martha Complex is only a *symptom*. The cause arises from confusion about whom I am trying to please.

If you and I aim solely to please those of this world—bishop, priest, parents, professor, Parish Council

President, or boss—multiple tasks will overwhelm us. We need instead to be motivated by the desire to please God. Through God-pleasing motivation, we are set free, for we realize that God is not concerned about what we do or how much we accomplish, but rather with *who we are*. He wants us to be his faithful disciples living in love, hope, patience, and compassion. Pursuing a life focused on God prevents us from falling into the Martha Complex.

I still struggle with the temptation of desiring to please people, but despite this, I have experienced both modest and significant accomplishments—as long as I have followed the Lord's will. Serving for nine and half years in a mission parish, where the community was able to raise the resources to purchase their own place of worship, was a gift from God. Being the longest serving missionary priest laboring in Tijuana, Mexico, at the only Orthodox boys orphanage in North America, is a miracle.

St. Vladimir's showed me what is foundational: to do what is pleasing to the Lord, a perspective that has truly impacted my ministry in Christ.

Priest Nicholas L. Andruchow M.DIV. '02

CHAPLAIN AND ASSOCIATE DIRECTOR OF
PROJECT MEXICO & ST. INNOCENT ORPHANAGE

RIGHT
*Father Nicholas Andruchow,
harvesting vegetables with
boys from St. Innocent
Orphanage, Tijuana, Mexico*
[PHOTO: Project Mexico &
St. Innocent Orphanage]

TOP RIGHT
*Deacon Gregory Ealy,
conducting his choir at the
Cathedral in Minneapolis*
[PHOTO: James Varian]



With the help
of a \$250K grant
from the
Henry Luce Foundation,
St. Vladimir's
began a
Sacred Arts
Initiative
in Fall 2016

Harmonization of humans and hymnody

I graduated from St. Vladimir's Seminary with two degrees: Master of Divinity and Master of Arts in Liturgical Music. As a seminarian my two passions were liturgy and music, and everything encompassed therein: choral conducting, composition, church music history, choral leadership, liturgy, and hymnography.

Initially, I felt it vastly important to concentrate my course work on the practical elements of liturgy and music. However, in my third year of study, during a casual conversation, one of my music instructors, Mark Bailey, challenged my perspective.

He made the point that choral leadership in the liturgical setting is a form of ministry in which you empty yourself.

...a choir director's work is ministerial, and, to be effective, a person in that ministry should have a keen pastoral sensibility.

liturgy, but this detracts from and negatively affects the liturgical experience of the community.

Essentially, he emphasized the point: a choir director's work is ministerial, and, to be effective, a person in that ministry should have a keen pastoral sensibility.

Having been "in the field" now as a choir director for almost ten years, I find his words continue to ring true.

My work at St. Mary's Cathedral requires all the courses I took in liturgy, composition, conducting, and voice. But as essential as those subjects are, my pastoral theology courses have proved equally important.

This is why I believe studying liturgical music at St. Vladimir's is so unique. I could have taken music classes at another seminary, college, or even online. But what made my experience at the Seminary one-of-a-kind was the synthesis of music and pastoral theology, both in the classroom and in the chapel.

The challenges and joys that I experience as a music director are similar to those any priest might experience in his parish. I find myself almost daily reflecting on, and applying, the harmonious balance of both technical music skills and pastoral ones.

My simple conversation with Mark Bailey has had a lasting effect on how I approach my work in the Church. I don't just see superb voices at my disposal; I see my sisters and brothers in Christ. And, I'm reminded of St. Paul's words to the Corinthians: "I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings" (I Corinthians 9.22).

Deacon Gregory Ealy M.DIV. '07

CHOIR DIRECTOR AT ST. MARY'S ORTHODOX CATHEDRAL,
MINNEAPOLIS, MINNESOTA (ORTHODOX CHURCH IN AMERICA)



38
students
are currently
enrolled in our
**Master of
Divinity
program**

What's the worst sin?

"What's the worst sin a person can commit?"

The question of my Liturgical Theology professor, Protopresbyter Alexander Schmemmann, rang in my ears and elicited all sorts of responses from my classmates: murder, adultery, apostasy, abusing a child—but no one guessed the "right" answer.

"None of the things you suggest are correct," explained Father Alexander. "The greatest sin a person can commit is to forget God. Every other sin, no matter how egregious, finds its beginnings in that one primordial sin. We are meant to be 'doxological' and 'Eucharistic' beings, that is, glorifying and thanking God, always."

Father Alexander's words were reminiscent of St. Paul the Apostle's words to the Romans:

For though they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their senseless minds were darkened. (Romans 1.21)

—and, I never forgot them.

I've applied them in my priestly ministry for nearly 40 years, most recently at my current parish. How?

Like many older urban parishes, ours was struggling financially; we were "asset rich" but "operations poor," and in the red at our fiscal year end for two years in a row. Further, we needed a spiritual lift, a message to boost us out of downheartedness and to give us hope.

What better way forward, I thought, than to apply Father Alexander's advice: "Remember God!"

Over a number of months, I met with my Parish Council and parishioners in small groups in their homes, presenting a Stewardship Program that had as its focus not "Give more money" but rather "Remember God and all he has done for you, honoring and thanking him in your heart." This approach offered a fresh connection between God and people, which changed their views about their relationships with the Lord—and about their financial offerings.

Fast-forward two years. We've moved from a "dues" system to a "stewardship" system of giving, resulting in a 36% increase in donations during the first trial year and a budget in the black. More importantly, we've embraced the tenets of thanking and glorifying God as applicable to any present or future challenge, whether or not financial.

One moment at St. Vladimir's, in one classroom, on one afternoon, has made a real difference in our parish. Thank you, Father Alexander, for teaching all of us to remember God, to glorify him, and to be grateful for our very breath.

Archpriest Steven J. Belonick M.Div. '77

RECTOR OF HOLY GHOST RUSSIAN ORTHODOX CHURCH,
BRIDGEPORT, CONNECTICUT (ORTHODOX CHURCH IN AMERICA)

From Malaysia to Pennsylvania

Born in Malaysia of Indian parents, I grew up observing the peaceful co-existence of believers who embraced an array of religious expressions: Islam, Hinduism, Buddhism, Christianity, and even ancestral Chinese religions.

Despite my broad exposure to widely ranging beliefs, my interest in religion narrowed in focus as I grew older. After completing theological studies in India in 1990, I served as an Anglican minister for a decade back in my home country. But more and more, I felt drawn to study the early church—the church that Jesus formed, the church that the apostles had been a part of.

My growing thirst to understand church history led me to undertake a post-graduate program at Princeton Theological Seminary, after which I served the Episcopal Church throughout New Jersey and New York for 10 years. Still, I realized that Anglicanism had emerged from the Reformation beginning in the 1500s, and my desire to search for the roots of Christianity nagged at me.

So, I explored a variety of church traditions and Christian denominations, and finally determined that the Orthodox Church still reflected the cradle of Christianity; it still embodied the apostolic faith. Subsequently I enrolled in St. Vladimir's Seminary, and there, I soaked up the liturgical services, the writings of the church fathers and saints, the proper approach to Scripture, and the early chapters of the church history I'd been lacking.

Now, as a recently ordained Orthodox Christian priest, I pastor my community, helping them to continue to

weave their own history, as part of Christ's body. The elderly of my parish remember and pass on stories of their forefathers building this church, while they and younger parishioners also seek new opportunities to serve others with joy.

At our recent parish picnic, our church community presented three local non-profits—the Lower Anthracite Region United Way's Backpack Program, God's ChuckWagon, and Manna for the Many—with charitable donations. It was our way of letting them know that we're here to serve our neighborhood, our local community, as if we were serving Christ himself.

My interest in church history led me to St. Vladimir's Seminary, and my seminary education led to my priesthood in the Orthodox faith. Now my priesthood is leading my congregation and me along our own unique path, as we grow in life, faith, and spiritual understanding and begin a new chapter in church history!

Priest John Edward M.A. '15

RECTOR OF ST. MICHAEL'S ORTHODOX CHURCH, MOUNT CARMEL,
PENNSYLVANIA (ORTHODOX CHURCH IN AMERICA)

LEFT

Father Steven Belonick giving thanks for herbs and flowers on the Feast of Dormition, with parish children [PHOTO: Holy Ghost Church archives]

ABOVE

Father John Edward, continuing "church history" at his new parish [PHOTO: News-Item and Julie Hagenbuch]



The spirit falls like snow

Over the Christmas holiday, after finishing my first semester at St. Vladimir's Seminary, I went home to Northern Uganda to reconnect with my family and nearby parishes. Before heading to my hometown of Gulu, I visited my bishop, Metropolitan Jonah Lwanga, who rejoiced when I greeted him with my newly learnt Greek vocabulary!

Area priests were glad to have me back too, since I was bringing a wealth of liturgical materials from the Seminary—church calendars, incense, liturgical texts, and music—and a wealth of knowledge acquired from my coursework.

On Christmas Day I went to pray in St. Nectarios Orthodox Church, taking with me one loaf of Artos (a gift of bread from another seminarian) so the Ugandan faithful could taste it for the first time! Everyone said the bread was “the best of the best.” I dedicated the following week to teaching the choir liturgical songs with western notation, provided by the Seminary's chapel

I visited all the surrounding churches—reading, serving, preaching, and teaching in congregations, explaining to them a deeper understanding of church unity, and sharing Christ's love for all of humanity.

choir director. With the full text in hand for the Feast of St. Basil the Great, we were able to follow the whole service, and my parish priest, Father George Lakony, was so pleased.

People from surrounding villages came to visit me, all wanting to hear about America: What does it look like? How do the churches worship? Deacon Evan Freeman, the Seminary's lecturer in Liturgical Arts, had given me a layout of an Orthodox church's interior, which I shared.

In turn, I visited all the surrounding churches—reading, serving,

preaching, and teaching in congregations, explaining to them a deeper understanding of church unity, and sharing Christ's love for all of humanity. Additionally, I shared my newfound knowledge.

Church History class taught me that priests must actively initiate parishes and keep them alive by correcting any heresies—just like the early church fathers. Liturgical Arts class informed me that at all times and everywhere, correct liturgical practice is a must. Prison Ministry class showed me both the beautifully light and woefully dark sides of humanity. Old Testament class instructed me in how God, in his wisdom, works differently with each human being. New Testament class opened to me St. Paul's teaching about Jesus' disciples being sent to all nations.

Upon my return to New York, I was met by my first blizzard—“Jonah”! The swirling snow, alighting on the heads of millions of people at once, reminded me of St. Vladimir's Seminary: as it touches my life, it also touches the lives of hundreds a people, thousands of miles away, in my home country.

Seminarian Simon Menya M.DIV. PROGRAM

SEMINARIAN AND PARISHIONER OF ST. BASIL ORTHODOX CHURCH,
GULU, NORTHERN UGANDA

**12 countries
& 13 Eastern
Orthodox
jurisdictions
are represented
in our current
student body of
76 souls**



Seminarian Simon Menya with the youth of his parish in Uganda [PHOTO: Okello Christopher]

Listening within the lightning flash

As I wipe the sweat from my brow, exhausted from playing with my children outside, I hush them with a finger pressed to my lips to answer the ringing phone inside my pocket. A worried, fretful voice sobs, "Father, Father, please go to the hospital—the ambulance just took my brother and it looks bad!" Immediately I load the children into the car, drop them off at home, and race to the city.

I arrive home some time later and mentally adjust to the change of scenery, as I spend the next hour working with my children on their homework. The sound of their pencils scratching the paper is a welcome distraction from the day's struggles.

Soon I am in bed, staring at the ceiling, thinking to myself, "Where did the day go?" Time seems to pass like a flash of lightning in the sky—there in a moment and then quickly gone. Too tired to read for spiritual growth or pleasure, and too distracted for formal prayer, I close my eyes and think, "Tomorrow is another day."

Then the soft, comforting voice of Dr. Albert Rossi, my former Pastoral Theology professor at St. Vladimir's, rings clearly in my ears: "We came to seminary to learn how to pray."

My mind wanders back to the classroom, and how Dr. Rossi impressed upon us the importance of stilling our minds and dedicating time to listen to God. He taught us future pastors an essential point: not to ignore our own spiritual growth. I recall how practicing silent prayer as a

student made each moment of the day more accessible—as if the lightning flash of time paused, and I could look up and enjoy its beautiful violet color and unique arc in a more profound way before it disappeared.

So, I slowly slide my eyes open, swing my legs out of bed, and imagine myself back in Dr. Rossi's classroom. I push distracting thoughts aside and listen within that flash of lightning—that moment of time—to hear what God might be offering.

In the midst of my busy and hectic life as a full-time priest and father of four, learning to pray in my Pastoral Theology course has been a precious and life-giving gift in my ministry. It has enabled me to be more present in each moment, and aware of God's presence in all things.

Priest Aleksa Pavichevich M.Div. '08

RECTOR OF ST. GEORGE SERBIAN ORTHODOX CHURCH, NORTH CANTON, OHIO (SERBIAN ORTHODOX CHURCH, IN NORTH AND SOUTH AMERICA)

BELOW

Father Aleksa Pavichevich, cutting the "Slavski Kolac," a special bread, at the beginning of his parish's "Slava," or Patronal Feast [PHOTO: Diakonica Adrienne Soper]

RIGHT

Fr. Thomas Zain, serving Vespers as Dean at St. Nicholas Cathedral, on the occasion of the enthronement of His Eminence Joseph, metropolitan of the Antiochian Orthodox Christian Archdiocese of North America, in 2014. [PHOTO: Rami Dahdal]



**8 priests
&
3 deacons
were among the
29 graduates in
the Class of 2016**

The devil is here, in the Church, not in Times Square

Of all the great quotes and sayings I read in books or heard from my professors, the one that has remained with me after all these years is from the late Protopresbyter Thomas Hopko. He was actually quoting something that the late Protopresbyter Alexander Schmemmann had said years earlier. During one of our Dogmatic Theology courses, Father Thomas commented (and I am paraphrasing):

The devil is not in Times Square [Keep in mind how bad Times Square was a few decades ago!]; he has already won that place for himself. Rather, he is here in the Seminary. It is here that he is doing battle.

This saying has been a constant reminder in my administrative capacity that we are in a perpetual state of spiritual warfare as a community of believers who are constantly striving to seek communion with God. The administrative decisions we make and implement should always reflect this, as we are not a business, but the body of Christ. We constantly have to be reminded that we are here to save souls and not to enforce rules and regulations; nor are we here to look to the bottom line of a financial report or census as a measure of the success of an archdiocese.

In many cases people tend to idealize the hierarchy and administration of the Church as something "otherworldly." They look to the administration of the Church to solve problems and stand firm as a witness to the world on their behalf.

Keeping Father Thomas's comment in mind helps to remind us administrators of our role and our goal, as we can sometimes be disconnected from pastoral life if administration is our full-time job. Just as the devil fights us on the battlegrounds of the seminary, the parish, and the monastery, he also is doing battle with us in our administrative centers. We must always keep this in mind if we are to live up to our calling as administrators of Christ's holy Church.

Finally, it reminds us administrators that we are here to serve believers—clergy and laity alike—always keeping their salvation at the center of our decisions and their implementation.

This statement, from a theologian known for many great sayings and quotes, is the one that has stuck with me and helped me in my administrative ministry a great deal over the years.

Archpriest Thomas P. Zain ALUMNUS 1990–1992

VICAR GENERAL, ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA AND DEAN OF ST. NICHOLAS CATHEDRAL, BROOKLYN, NEW YORK



Father Daniel and Presvytera Maria Bethancourt and family



Among our
**38 incoming
students**
in Fall 2016,
**6 are in the
Antiochian
Archdiocese**

Love delivered

"Listening is love delivered."

With this expression, Dr. Al Rossi, one of my seminary instructors, helped me see that what seems on the surface to be entirely passive—listening—can concretely and powerfully deliver the love of Christ to others. "Active listening" was a theme Dr. Rossi underscored repeatedly, whether in Pastoral Reflections, Gerontology, or outside the classroom.

From my hospital visit training during seminary through my eight years as a parish priest, I've had no lack of opportunities to practice the technique. It is, however, a lesson I've been slow to apply.

Of course, I can fake "listening." I can smile and nod, but that isn't active listening, nor is it "love delivered." And still, I constantly deal with the urge to "fix" problems people are presenting, or, failing that, simply to get through a conversation as quickly as possible.

It has become clear to me that the way of "love delivered" can't be embraced apart from an attentive, inward turning to Christ. My attempt to fix things is an avoidance of pain—specifically, the pain of listening. Real listening is a bearing of burdens (Galatians 6:2), which I can't do on my own. When I attempt to do so, I quickly go into "smile and nod" or "fix-it" modes, which are about self-preservation rather than love for Christ or others.

Thankfully God has blessed me with a wife, which is "a good thing... and favor from the Lord" (Proverbs 18:22), not least because she's helped me to recognize my listening deficiency. More than once, Presvytera Maria has helped me see that while I'm trying to "fix" a situation, all she really wants is to be heard.

Recently I had a conversation with a parishioner. He was upset about something and needed to tell me about it. It was painful for me to hear, because what he said hit a nerve. I really listened, though, and I let him know I heard him. I offered a sentence or two of encouragement, and left it at that. Then he said, "Now that I've told you about it, I feel better."

Elder Thaddeus of Serbia says Christians are called to "filter the atmosphere" by absorbing the negative thoughts around them and replacing them with joyful, Christ-centered thoughts. If that's true of Christians in general, it's especially true of pastors. If we bear the burdens of others by listening, and immediately transfer the burdens to Christ through prayer, we can "filter the air" spiritually—and deliver love.

Father Daniel Bethancourt M.Div. '07

RECTOR OF ST. NICHOLAS ANTIOCHIAN ORTHODOX CHURCH,
SHREVEPORT, LOUISIANA (ANTIOCHIAN ORTHODOX CHRISTIAN
ARCHDIOCESE OF NORTH AMERICA)

Broken down and built back up

My first year at St. Vladimir's began with Orientation, and Father Thomas Hopko, dean emeritus, gave the keynote. I felt very optimistic about beginning theological studies until Father Thomas said: "You need to allow yourselves to be broken down during your time at seminary, so that God will then build you back up, according to his design for you."

That sounded difficult, and scary! But I tried to embrace it—for a few minutes.

Fast forward to a Sunday Divine Liturgy at my parish in Shreveport, Louisiana, where now, I am the priest's wife, the "Presvytera," with two small children. On this day, I'm no more willing "to be broken down in order to be built back up" than I had been at the Seminary—but God was going to make it happen anyway.

Something my then four-year-old son did during Liturgy me set off. I felt broken, torn down to a new low. Frustrated and embarrassed, I strapped my infant daughter into her car seat, grabbed my son's hand, and hauled us all out of church, trying to make it into the car before breaking down in tears. Just then, a parishioner came to offer her help, pleading with me to stay.

Going back into church after such a shameful storming out seemed too much to bear. Then suddenly, I realized: because of

I soon learned that, like so many other theologically trained clergy wives, I could still use my seminary experience valuably in parish life.

embarrassment I had been ready to leave Liturgy without receiving Holy Communion and to deny my children that blessing too. My now quiet little boy peered up at me with his big blue eyes through his little glasses as I tried to decide. Tempted by pride, and not wanting to face the congregation, I still knew (as Father Thomas also would say) that the whole episode had been "just from the devil." Asking God for strength, I swallowed my pride, thanked that kind parishioner, and went back into church.

My "breaking down and building up" experience had come late—long after seminary. But I soon learned that, like so many other theologically trained clergy wives, I could still use my seminary experience valuably in parish life. Just days later I visited a young mom who lamented she didn't attend church often because of her frustration in handling her children. Expressing my heartfelt empathy, I told her with certainty: "It's from the devil. Take your kids to church, and don't let him win."

Presvytera Maria Bethancourt M.A. '08

ST. NICHOLAS ANTIOCHIAN ORTHODOX CHURCH, SHREVEPORT, LOUISIANA
(ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA)

HONOR ROLL

Donations given in the St. Vladimir's Day Appeal to honor SVOTS alumni and friends

Festal Creations

in honor of Phil & Artie Tamoush

William & Annemarie Boyle

in honor of Father Nikolay Miletkov

George E. Briddell, Jr.

in honor of George Briddell

Dolores M. Chase

in loving memory of Thomas L. Chase

Ms. Jean Clark

in honor of Jean (Eugenia) Clark

Orlando & Caroline Donato

in honor of Father Christopher Rocknage, Rector

Ronald & Helena Facchini

in honor of Father Gregory Heers

Dr. & Mrs. Alexander N. Gansa

in honor of CDR Nicholas Terrence Gansa USNR (Ret.)(+)

Master Sergeant Jim Hicks

in honor of Father Phillip Vreeland

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Bruce & Leona Keeler

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in honor of Jesse Brandow

Eve Meek

in memory of Father Gabriel Ashie

Anna D. Mighell

in honor of Father Valery Shemchuk

Alice Reta

in honor of Father Vladimir Berzonsky

George Vasil

in honor of Father John Daly

FINANCIALS

At its Semi-Annual Meeting in May 2016 the Board of Trustees voted to adopt a new business plan and a new governance model for St. Vladimir's Seminary: a team of four executive officers responsible for Academic Affairs, Operations, Advancement, and Finances now report to the President, a newly created position that Archpriest Chad Hatfield currently fills.

The new business plan and team model, we're happy to report, has resulted in a budget surplus of \$459,511 for the first half of Fiscal Year 2017! We thank all of our alumni and friends for their continued support as we break new ground to ensure the Seminary's financial stability and to secure its future as a spiritual training ground.

Melanie Ringa CHIEF FINANCIAL OFFICER

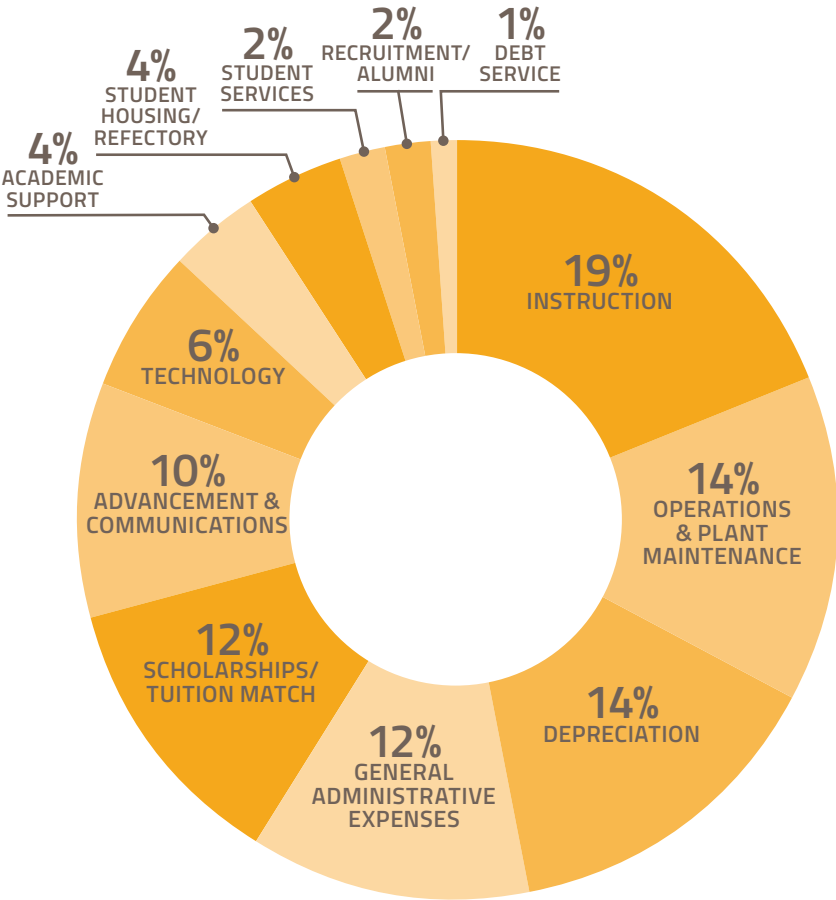
\$106,000
Operating Surplus at end of FY2016
(BEFORE DEPRECIATION)

SVS Press
sales hit the
\$1M mark
for the first time
in FY2016,
and sales were
\$100K greater
than in FY2015

Annual Cost of Educating One Seminarian
Based on FY2017 budget
69 full-time equivalent students

DEBT SERVICE	\$ 893
RECRUITMENT/ALUMNI	1,163
STUDENT SERVICES	1,054
STUDENT HOUSING/REFECTORY	2,243
ACADEMIC SUPPORT	2,390
TECHNOLOGY	3,248
ADVANCEMENT & COMMUNICATIONS	5,837
SCHOLARSHIPS/TUITION MATCH	7,112
GENERAL ADMINISTRATIVE EXPENSES	6,876
DEPRECIATION	8,333
OPERATIONS & PLANT MAINTENANCE	8,154
INSTRUCTION	10,965
TOTAL ANNUAL COST OF EDUCATING ONE SEMINARIAN	\$58,269
ANNUAL TUITION & FEES	12,000
ANNUAL HOUSING/REFECTORY	7,407
ANNUAL SHORTFALL PER SEMINARIAN	\$38,862

View the Seminary's
FY2016 audited statements
svots.edu



SVOTS Operating Revenue

CONTRIBUTIONS	\$1,843,885	42%
STUDENT TUITION & FEES	1,211,739	27%
SVS PRESS/BOOKSTORE	1,034,652	23%
ENDOWMENT REVENUE & TRANSFERS	292,428	7%
SPECIAL EVENTS & OTHER	28,526	1%
	\$4,411,230	100%

SVOTS Expenditures by Function

INSTRUCTION	\$ 856,783	20%
PHYSICAL PLANT	654,538	15%
ADVANCEMENT	892,926	21%
ADMINISTRATION	492,229	11%
STUDENT SERVICES	399,481	9%
TECHNOLOGY	218,420	6%
LIBRARY	171,277	4%
SVS PRESS/BOOKSTORE	618,912	14%
	\$4,304,566	100%
NET SURPLUS	\$ 106,664	

Statement of Financial Position

Independent audit report 2015–16

ASSETS		
CURRENT ASSETS:	06/30/16	06/30/15
CASH	\$ 5,809	\$ 4,355
ACCOUNTS RECEIVABLE	206,028	233,240
PLEDGES RECEIVABLE	114,121	232,435
PREPAID EXPENSES	12,501	19,837
TOTAL CURRENT ASSETS	\$ 338,459	\$ 489,867
INVESTMENTS	12,475,622	13,485,587
INVENTORY	875,457	802,418
FIXED ASSETS (NET)	12,260,698	12,821,853
OTHER ASSETS	173,677	166,198
TOTAL ASSETS	\$26,123,913	\$27,765,923
LIABILITIES & NET ASSETS	06/30/16	06/30/15
LIABILITIES:		
ACCOUNTS PAYABLE & ACCRUED EXPENSES	\$ 341,335	\$ 439,950
DEFERRED REVENUE	148,631	23,913
TOTAL CURRENT LIABILITIES	\$ 489,966	\$ 463,863
MORTGAGES & LOANS PAYABLE	\$ 2,456,609	\$ 2,858,476
ANNUITY & LIFE TRUSTS PAYABLE	128,062	133,135
TOTAL LIABILITIES	\$3,074,637	\$ 3,455,474
NET ASSETS — UNRESTRICTED	\$10,748,605	\$11,216,820
NET ASSETS — TEMP & PERM RESTRICTED	12,300,671	13,093,629
TOTAL LIABILITIES & NET ASSETS	\$26,123,913	\$27,765,923

Total draw from endowments in FY2016 = \$647K: \$292K for operations and \$355K for scholarships; in February 2016 the Board restricted future endowment draws to scholarships only

D'Arcangelo & Company, LLP, delivered a clean unqualified audit opinion in FY2016

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svots.edu/st-vladimirs-seminarys-board-trustees

COMMENCEMENT 2016

LEFT
*Dr. Paul Meyendorff, who retired as The Father
Alexander Schmemmann Professor of Liturgical
Theology after 29 years as a faculty member,
delivered the Commencement Keynote*

CENTER
*Co-Valedictorian Father William Rettig is now
serving as priest at Holy Resurrection Mission,
Fargo, ND*

RIGHT
*Co-Valedictorian Deacon John Mikitish is now
ordained to the priesthood and attached to Holy
Transfiguration Orthodox Church, New Haven, CT*

[PHOTOS: Mary Honoré]



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The John & Paraskeva Skvir Lecturer in Practical Theology
Director of the Master of Divinity Program

SVS Press receives major gift to establish endowment

St. Vladimir's Seminary is pleased to announce that in January 2017 it received an unprecedented major monetary gift to support St. Vladimir's Seminary Press (SVS Press), its renowned publishing house. The gift, made by Bronson and Kathleen Eden, will be used to establish "The Mr. & Mrs. Bronson B.T. Eden Endowment for St. Vladimir's Seminary Press," which will promote the educational work of the Press by providing funds for acquisitions and translations, editorial and managerial support, and marketing and other activities that further the growth and financial success of the Press.

Since its founding the Press has been instrumental in supporting the Seminary's mission in spreading the gospel of Christ and the teachings of the Orthodox Christian faith. Benefactor Kathleen Eden shared that she had been actively acquiring and reading SVS Press books since 1988, even before she entered the Orthodox Church, and that the Seminary's publications had had a significant influence on her. Her husband, Bronson (†), who reposed in the Lord one month following the couple's generous gift, also was an enthusiast of the Press.

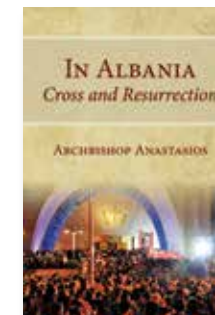
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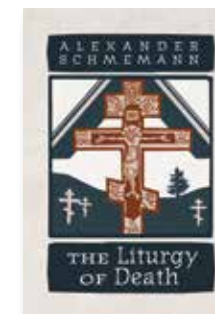
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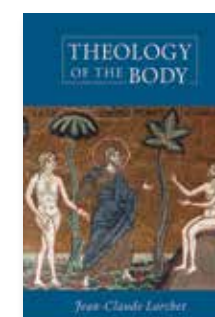
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