

# VISION 2020

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St. Vladimir's  
ORTHODOX  
THEOLOGICAL  
SEMINARY



# VISION 2020

PREPARING A NEW GENERATION OF CHURCH LEADERS

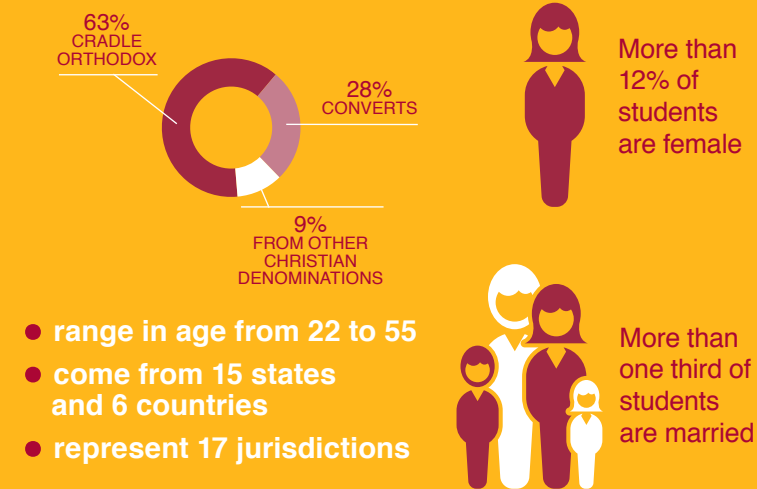
then

TYPICAL SEMINARIANS young unmarried men



now

CURRENT INCOMING CLASS



## Q HOW DO WE SERVE THIS DIVERSE GROUP?

STUDENTS CAN PREPARE FOR CAREERS IN VARIED FIELDS



On-campus and online resources must meet the needs of each seminarian as they grow into **the measure of the stature of the fullness of Christ**

EPHESIANS 4:13

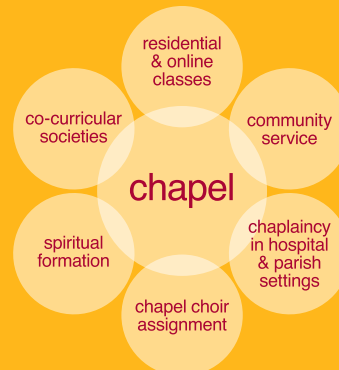
## A VISION 20/20

INTEGRATING ORTHODOX TRADITION INTO CONTEMPORARY LIFE

- **4 courses per semester**  
ALLOWS MORE TIME FOR WORSHIP AND COMMUNITY LIFE
- **specialized courses**  
WHAT DO YOU NEED TO LEARN?
- **online + on-campus options**  
THE CLASSROOM COMES TO YOU
- **hands-on practical learning**  
KEEP IT REAL!
- **personal ethical and spiritual development**  
GROW AS A CHRISTIAN IN THIS PLACE AND TIME

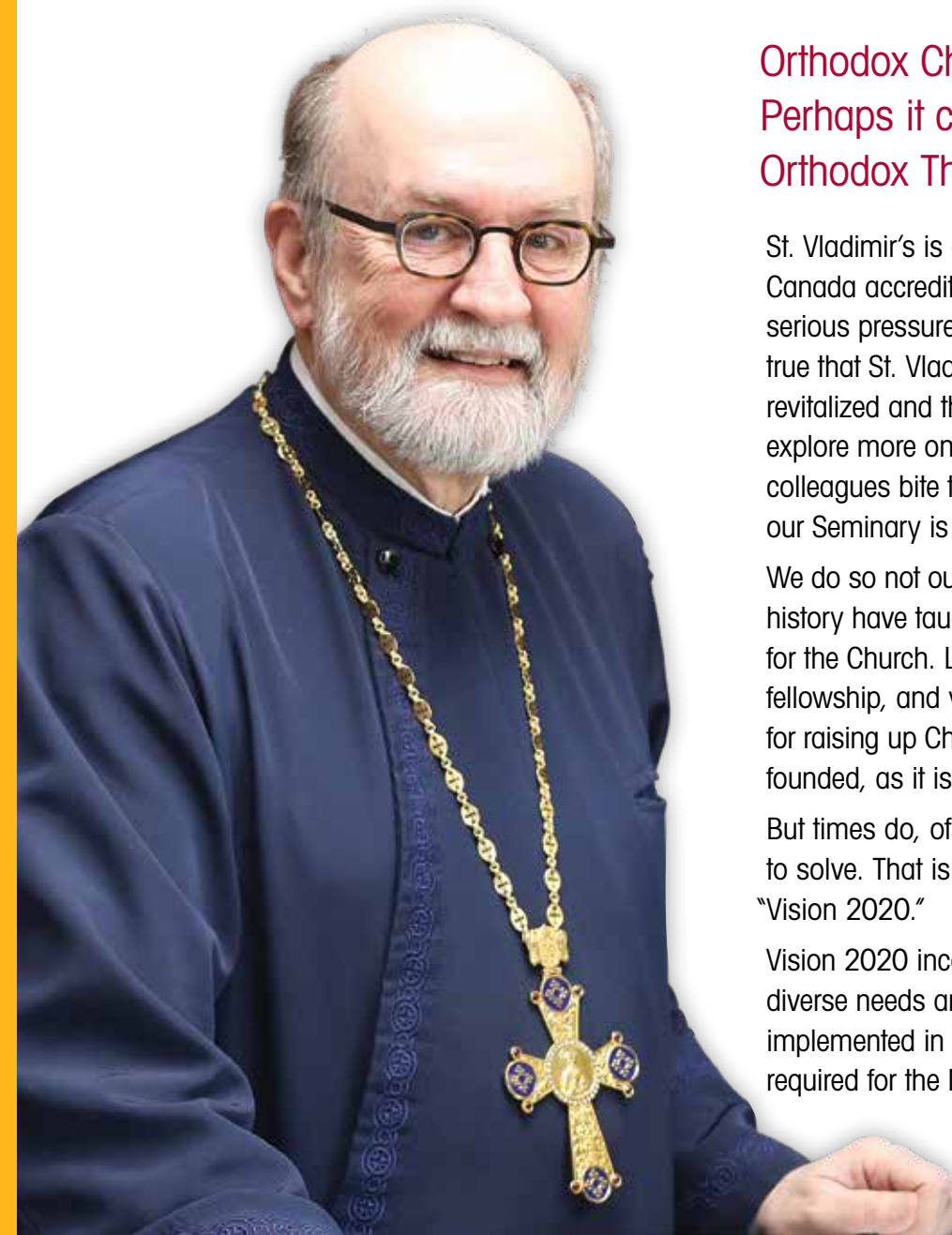
LIVE IN OUR INTENTIONAL COMMUNITY

**the chapel** IS THE **center** of a well-rounded life at St Vladimir's



# Committing to residential life in an online world

ARCHPRIEST CHAD HATFIELD D.MIN., D.D



Orthodox Christianity is, and will always be, countercultural. Perhaps it comes as no surprise, then, that here at St. Vladimir's Orthodox Theological Seminary we, too, are bucking the trend.

St. Vladimir's is one of more than 270 graduate schools of theology in the United States and Canada accredited by the Association of Theological Schools (ATS). Almost all are under serious pressure to move from a residential model to an almost exclusively online one. It is true that St. Vladimir's offers hybrid courses and degree programs, such as the wonderfully revitalized and thriving Doctor of Ministry (D.Min.) program. It is also true that we continue to explore more online possibilities to reach more students around the world. But, as many of our colleagues bite the bullet in the face of dwindling enrollment and daunting capital expenditures, our Seminary is doubling down and committing to residency in this online world.

We do so not out of stubbornness or some misty-eyed sense of nostalgia. But our 80 years of history have taught us that life in community is fundamental to educating and forming servants for the Church. Life at seminary is a life of prayer, study, obedience, servitude, discipline, fellowship, and yes, also challenge and struggle. There is no better recipe, and no substitute, for raising up Christian servants. That was as true in 1938, when St. Vladimir's Seminary was founded, as it is today.

But times do, of course, change, and there are always areas to improve and new problems to solve. That is why in 2018 the Seminary began shaping and enacting what we call "Vision 2020."

Vision 2020 incorporates changes in academic and community life to meet the increasingly diverse needs and vocational trajectories of our students. Some of Vision 2020's changes were implemented in the 2018 fall semester. Among them, we have changed the number of credits required for the Master of Arts (M.A.) and Master of Divinity (M.Div.) degrees, previously 60





and 90 credits, to ATS-required standards: 48 and 72 credits. This is not a “dumbing down” of our academic standards but a move to facilitate other aspects of seminary formation. The Seminary also made adjustments to the daily schedule in order to maximize the effectiveness of residential life for seminarians. Gone are evening class sessions, except for hybrid courses during their onsite intensive; instead, evenings are kept free after Vespers to allow for more study and reflection, family time, and other student and community activities. The brief, thirty-minute lunch period also gave way to an extended two-hour midday block to allow more time for community fellowship and dialogue between students, faculty, and already a number of excellent speakers and teachers who have been invited to campus. Additionally, the Seminary’s emphasis on Clinical Pastoral Education (CPE) has been renewed and strengthened as Vision 2020 unfolds. In becoming a satellite CPE center accredited through ACPE—the gold standard for CPE in the U.S.—St. Vladimir’s has begun offering (and will eventually require) parish-based CPE. This is a truly noteworthy program for the pastoral and priestly formation of our M.Div. students.

Other Vision 2020 changes will be implemented in the years ahead, including the implementation of degree concentrations for particular disciplines (e.g., chaplaincy, missiology, sacred arts, and so forth), to help prepare students for diverse vocations. The Seminary will also be incorporating spiritual formation groups to help further educate, train, and sanctify the entire person—body, mind, and soul—in preparation for a life of service in the Church.

Through Vision 2020, the Seminary is poised to continue the excellence that has made St. Vladimir’s Seminary so renowned among Orthodox centers of learning over its 80-year history.

I am pleased to offer this annual report produced with this vision in mind. In the pages that follow, I invite you to get better acquainted with the work of St. Vladimir’s Seminary and her students, alumni, faculty, and staff, and to see how our commitment to residential life is helping us carry out our important mission for our Lord and Master, Jesus Christ.

## Meet our new Academic Dean

After an extended and carefully undertaken search process that began at the start of the 2017-2018 academic year, St. Vladimir’s Seminary named Dr. Ionut-Alexandru Tudorie its new academic dean in July of 2018.



Dr. Tudorie, 42, most recently served as professor of Byzantine history and medieval church history at the University of Bucharest. He brings expertise in church history, Byzantine studies, and patristics to SVOTS in addition to proficiency in multiple languages. He holds doctorates in both theology and history from the University of Bucharest and is a member in good standing of the Romanian Orthodox Church.

“The great history of eighty years of St. Vladimir’s Orthodox Theological Seminary with its plethora of outstanding professors, from Fathers George Florovsky to John Meyendorff and Alexander Schmemmann, who shaped the theological research in their respective fields of study, would compel anyone to want to follow their footsteps,” said Dr. Tudorie. “That is why I am feeling so blessed and thankful to be given the opportunity to join this renowned institution of Orthodox learning and formation.”

Dr. Tudorie becomes the first academic dean of SVOTS under the Seminary’s new governance model, which was adopted in 2016. The position differs from the defined role of the Seminary dean prior to the new governance model. The academic dean serves as the chief academic officer, whose primary responsibilities are to lead and supervise the faculty and to oversee all academic activities of the Seminary, under the supervision of the Seminary’s president.

“The challenges that the Church is facing in the twenty-first century require from an institution of theological higher learning a very clear strategy towards its programs of study,” said Dr. Tudorie.

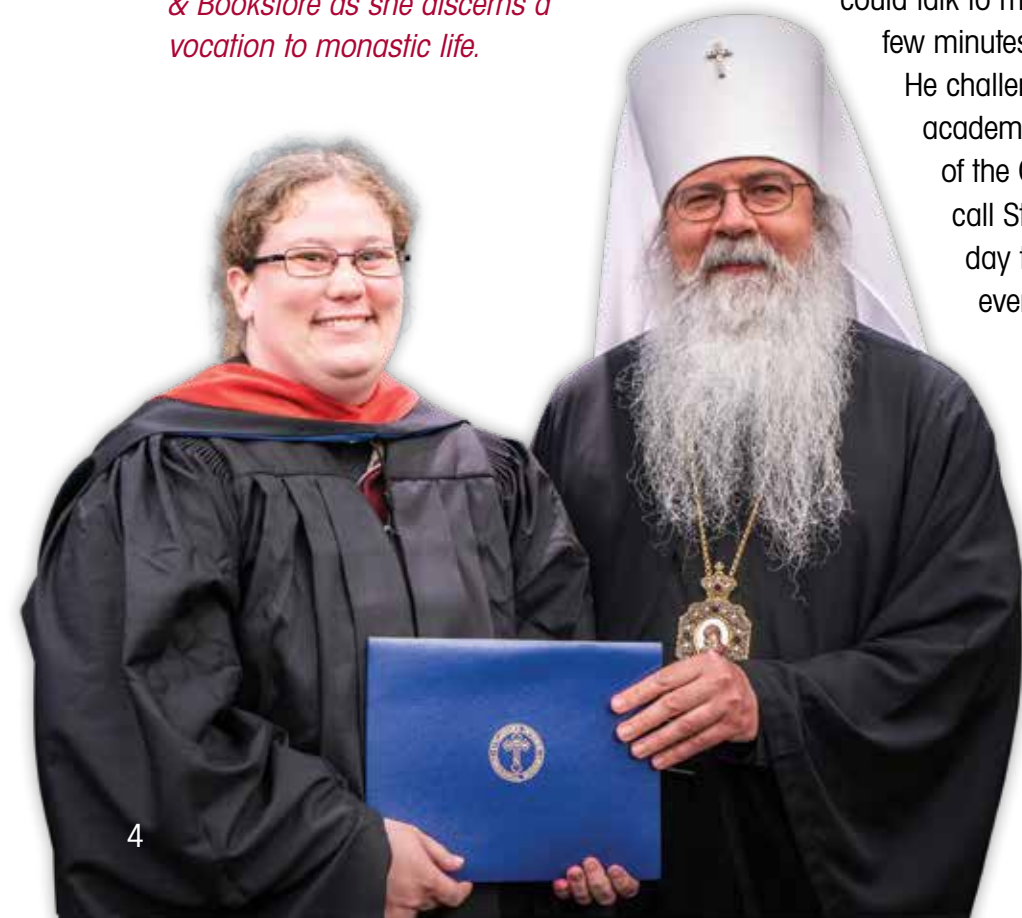
“I believe that my experience will facilitate my transition into the academic leadership role required to help carry out this important work.”



# Formed for service through community

BRITTANY LAUBER

*Following her graduation in 2018 from St. Vladimir's Seminary, Brittany Lauber returned to St. Vladimir's Seminary to work for St. Vladimir's Seminary Press & Bookstore as she discerns a vocation to monastic life.*



My decision to come to St. Vladimir's in 2016 and enroll in the M.A. program was a sudden one. I had only been Orthodox for a bit over a year. Moreover, I had recently left my Ph.D. program in Classics at Ohio State with an M.A.—and the conviction that I didn't want to be an academic. I wasn't looking for another degree, and the thought of going to seminary wasn't even on my radar.

Then one day at the end of July, my godfather, a priest who knows me well and whose judgment I trust implicitly, asked if he could talk to me for a few minutes. A few minutes turned into a few hours. He challenged me to offer my academic talents up to the service of the Church, and urged me to call St. Vladimir's the very next day to see if I could still apply, even though it was by then well outside of the normal timeline. And so I did. Within a week, I'd submitted all of my application materials, and a couple weeks later I found myself arriving on campus for the first time, for orientation.

Coming to seminary in this way took a leap of faith. Yet, this sudden decision has proved to be the best one I've ever made—and in all this I can only see the hand of God. My experience at seminary was truly life-changing, in ways that I am still only beginning to appreciate. For me, the most salient aspect of seminary life wasn't found in the classroom, nor can it be conveyed by my transcript. Rather, the heart of what it means to be a seminarian lies in our community and liturgical life.

Here at St. Vladimir's, seminarians are given the opportunity to live side by side with other Orthodox Christians, both Eastern and Oriental, of different jurisdictions and traditions, from all over the country—and indeed the world. At any given meal in the refectory, I might find myself sitting at the same table with classmates from Uganda and Serbia, among fellow converts as well as Arabic-speaking cradles. I can't overstate the importance of simply experiencing day-to-day life and forming friendships with this diverse group of Orthodox Christians; my understanding of what it truly means for the Church to be one and catholic is infinitely richer because of this experience. In our own day of jurisdictional fragmentation at home and complicated global church politics abroad, it is vital that our future clergy and



church leaders have such an immediate, lived experience of the Church's fundamental unity, rather than merely an abstract belief in it.

It is through our life in community that seminarians are formed for a life of service to the Church. Day in and day out, for two or three years, we live, study, and worship together. That's not always easy; we live in very close proximity, and, to be sure, we sometimes get on each other's nerves. My first Forgiveness Sunday at seminary hit me with a special resonance, because we all certainly need each other's forgiveness by that point! But for every struggle, community life also brings its special joys. Ultimately, the Christian life must be lived in community with other Christians. As my own patron, St. Maria of Paris, says: "The way to God lies through love of people, and there is no other way."

Seminary allows us to experience that in a particularly intense way, and this, too, is a vital part of our formation.

No matter what else is going on on campus (and here at St. Vladimir's there is always a lot) our community life is governed and structured by our liturgical worship. We begin our work days with Matins and end them Vespers, and the broader strokes of the festal and Lenten cycles shape our semesters. Day after day, week after week, we come together in song and offer our worship—without which all of our endeavors as seminarians would come to naught. Before coming to seminary, I had little experience of daily services, but I quickly found that their rhythm seeped into my soul and subtly formed my understanding of worship and life in the Church, as well as of Orthodoxy theology. Thanks to the legacy of Fr. Alexander Schmemmann, it is widely understood in Orthodox circles that our theology is rooted in the liturgical life of the Church; so too, our study of theology as seminarians is—and must be—rooted in our daily liturgical worship.

These aspects of seminary life—life in community, life shaped by liturgical worship—are the ones that I found genuinely life-changing. Indeed, it is largely because of

my experience of seminary that I am currently in the process of discerning a vocation to monastic life. While I hope to move on to the monastery relatively soon, in the meantime I have been blessed with the opportunity to work in the bookstore and so remain at the seminary after graduation. My role and my experience of community life at St. Vladimir's have therefore shifted somewhat over the past nine months, but my belief in the importance of community and liturgical life for theological education remains the same. Even if these aspects of seminary had a particularly profound effect on my personal trajectory, I am convinced that they are of vital importance for all who study here.

These aspects of seminary life cannot be learned out of books, nor can they be replaced by taking classes from a distance. They require you to be present, in this particular place, with these particular people. Their effects can be slow, and they're not easily measured; but they run deep, and, if they fall upon good soil, they can bear much fruit. This, too, is nothing more or less than the reality of the Christian life, which can only be lived in community—and never alone or abstractly. I pray that God preserves St. Vladimir's in its commitment to residential seminary life for many years to come.

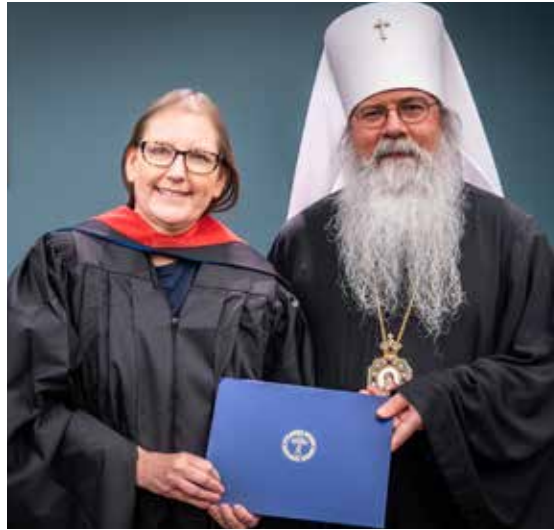


## Iron forged in fire

DR. TRACY DAVIS GUSTILO

*In 2018, Alumna Dr. Tracy Davis Gustilo joined the faculty of St. Vladimir's Seminary as sessional assistant professor of theology. Dr. Gustilo teaches courses on theological writing and co-teaches introductory Greek. She is also developing more advanced courses, including courses in theological aesthetics, theology, and ecology.*

Over my ten years as a student at St. Vladimir's Seminary (M.A., '13; Th.M., '18), and now as a junior faculty member, I have experienced the Seminary as a magnet, an inexorable draw; as a propulsive force, pushing me out to work; and as a fire, where iron goes to be hammered and shaped. I began in 2008 by coming to campus one semester at a time, while living mostly at home with my family in Kansas. During this period of back-and-forth, St. Vlad's was primarily a magnet for me, drawing me again and again to study, to immerse daily—multiple times per day—in a full liturgical cycle, and to be challenged by my professors, intense friendships, and the riches (and exhaustion) of active community life. I used my time at home in Kansas to



flesh out what I was learning and to share it with my home parish. After graduating in 2013, I thought I was going home to stay, specifically to establish our local deanery's branch of the St. Macrina Program of the Orthodox Church in America's Diocese of the Midwest. This was not to be, as my husband's job called us back to New York City within the year. I am profoundly grateful, by the way, for his full-time employment. I would not have been able to delve into our Church's traditions and teachings, or to give back in any way, had I not been able to rely

on him for support both moral and material. Such is the hard reality faced by anyone who would work for the Church in our day.

Back in New York, I eventually enrolled in St. Vladimir's Th.M. program in order to research and to write on what has become a compelling topic for me, the very core of our gospel: Pascha. Combined with participation on an Orthodox Christian Mission Center (OCMC) mission team to Madagascar back in 2010, my concern for gospel has been a propelling force that pushes me out—globally—with a concern for theological education in and for the mission field. I spent ten days and then two months in South Korea in 2015-2016, and I am continuing to learn the Korean language in hopes of doing cross-cultural work there. Another two weeks in Uganda with my fellow seminarians in 2018 brought me back to Africa. In the meantime I have come to understand how important the sacred arts are to mission work, and to conveying the gospel—Pascha—to our contemporary world. John Barnet, professor of New Testament here at the Seminary, spoke eloquently recently

about how the arts are Orthodoxy's "bridge to the world." The diverse array of opportunities available at St. Vlad's, opportunities coming to fruition in the Vision 2020 curriculum, have opened a chance for me to take part in the Seminary's emerging sacred arts program, and I find myself now teaching a course in theological aesthetics. At the same time, I am concerned for the increasing numbers of students coming from abroad, including from Africa, students who are willing to give up everything, their jobs, their families, their livelihoods, to come to a strange and foreign country to be formed for the sake of serving the Church when they go back home. I see in their eyes, I hear in their voices, the hunger they have to learn our faith at a deeper level so they can carry a message of hope—and skills to transform lives—back to their people. This is the faith of the Apostles.

The Church Fathers use a potent image to describe what it's like to be a frail human being placed in the life of God: it's like iron placed in fire, which a blacksmith hammers to form into shape. "Our God is a consuming

fire" (Heb 12.29). This is what it's like being dedicated to the Church at St. Vlad's, whether as a student, spouse, staff member, chapel community member, or faculty. There is enormous frustration, struggle, temptation, and tears; searing heat and dripping sweat. There is also light, warmth, and joy. Father John Behr, our former dean and esteemed professor of Patristics, says seminary is like a hot house for growing plants, and a crucible. Others say we're a fishbowl, with the world



always watching. Whatever the metaphor, St. Vlad's is a place intensively continuing its 80-plus year tradition of faithful but charismatic and striving mission to the Church. I am in awe of how much gets done here, with so few people, with such limited resources. I plead with those reading this to realize how much the Seminary depends on you for prayer, for participation in our programs, and for financial support. One fiery factor, ever present, in our crucible existence is a chronic lack of sustained funding to do all that we desire to do to live out the gospel, to bring on board people who are needed (and ready to serve!), and to support our seminarians adequately. Many of them are profoundly gifted and accomplished churchmen and women, who will also be propelled out to take up servant lives dedicated to all the Orthodox Churches, not only here in the U.S., but in all the world.

## Trading places

ASHA MATHAI

*Asha Mathai has multiple connections to St. Vladimir's. Both her brother, Fr. Vijay Thomas ('09), and husband, Fr. Simon Mathai ('16), are graduates of the Seminary. She lived on campus while Fr. Simon was a student. She and her husband, parents of two young boys, are also dedicated donors to the Seminary. But in 2018 Asha "Kochamma" (the Indian equivalent of Matushka) came back to St. Vladimir's in a new role: as a seminarian in the Master of Arts (M.A.) program.*



***Kochamma, describe your journey to St. Vladimir's.***

ASHA: My journey here may have begun back in my 20s. I first started working. I had an interest in learning more about my faith.

I remember starting college, and I wasn't really knowledgeable about the Orthodox faith, I think because of the language barrier—everything was in Malayalam (the

vernacular of the Malankara and Syriac Orthodox churches in India). We had a Protestant radio station, and I just remember hearing more about Christ. That kind of brought me back to the faith, in a weird way, but I was interested in learning more about the faith because of that radio station.

I wanted to learn more, not about Protestantism but about Orthodoxy, learning more about the Church Fathers and the monks and how they lived—I was really fascinated by that. I would get books—I remember being on a cruise and reading about monastic life. I think my friends thought I was a little weird! But anyway, my journey began a long time ago, but I just couldn't go. I always felt like I had to keep the job, I had to keep the family stable. And God provided a great job: I was at a great company for nineteen years. But there was always an inkling of, "I want to go to seminary, it's something I want to do."

After Fr. Simon and I first got married, he was a reader. Father Simon also had an inkling to go to seminary. We decided after our first year of marriage that he would go to school.

*I was at a great company for nineteen years. But there was always an inkling of, "I want to go to seminary, it's something I want to do."*

He gave up his job, and we were here for three years. Then, after graduation we moved out to New Jersey. Father Simon would tell me, "if you want to go to seminary, I could support you."

***How difficult was it when you finally decided to leave your almost twenty-year career and pursue what you had been thinking about for so long?***

ASHA: It was difficult. Even thinking about applying or writing the application essay, I had trepidations and was thinking about what would happen to my job. You miss all of the things that come with it. You of course miss the paycheck but you miss the company, the friends you made there, and the lifestyle you had. But if you asked me six years ago, five years ago, even one year ago, would I imagine myself being here? I would say, no!

***I can't say I know personally of many mothers who have become seminarians while their children are still young, like yours are.***

ASHA: I debated whether to wait until I retire

and the kids are grown up. But you never know what's going to happen twenty years from now, and I've already waited twenty years to get to this point. Was I going to wait another twenty years? So I thought, just do it now. You never know.

***Now that you have traded places with Fr. Simon and you are the student, do you compare notes or talk about the same classes you have had?***

ASHA: We have a lot of similar things! I tell him my challenges, and I say, "Did you take this class" or "did you read this book?" There's something more in our conversation now. I can talk to him about, "Hey did you know about such-and-such," and he will say yes and expand upon it. We talk a lot, but I feel like now we can talk about something else instead of the Philadelphia Eagles!

***Has there been an "aha" moment so far in your seminary journey, either in class or in chapel?***

ASHA: Oh yeah. Not to be trite, but I feel like every day is a standout day. I remember the Feast of the Beheading of John the Baptist

when we first started the semester. Seminarian Deacon Larry Soper was reading the Gospel, and—you know how many times you've heard that—it was the first time it really shook to my core what was happening. It really resonated that day. Or, even just last night, reading Melito of Sardis and the passage about who Christ is—every day is a standout day. There are always these revelatory moments.

Being here is a great opportunity. It's great to learn and expand. Having things being unveiled, you know, things are being revealed all the time—that's the fun part!

***What would your advice be to someone in your shoes—a mother of small children—who is maybe on the fence about tackling the demanding life of a seminarian?***

ASHA: Make sure you have good support—the husband, parents or in-laws, or some other kind of support. The advice I would give is if this is something you really want to do, you make it happen!



# Once a coach, always a coach.

ANTHONY DAVIS

*Anthony Davis is a third-year seminarian in the Master of Divinity (M.Div.) program, originally hailing from St. Louis, MO. His home parish is Saint Barbara Orthodox Church, Fort Worth, Texas, in the Diocese of the South (Orthodox Church in America). Before coming to seminary, Anthony served as a sixth grade reading teacher, coached college and high school football, and interned with the National Football League's then-St. Louis Rams.*

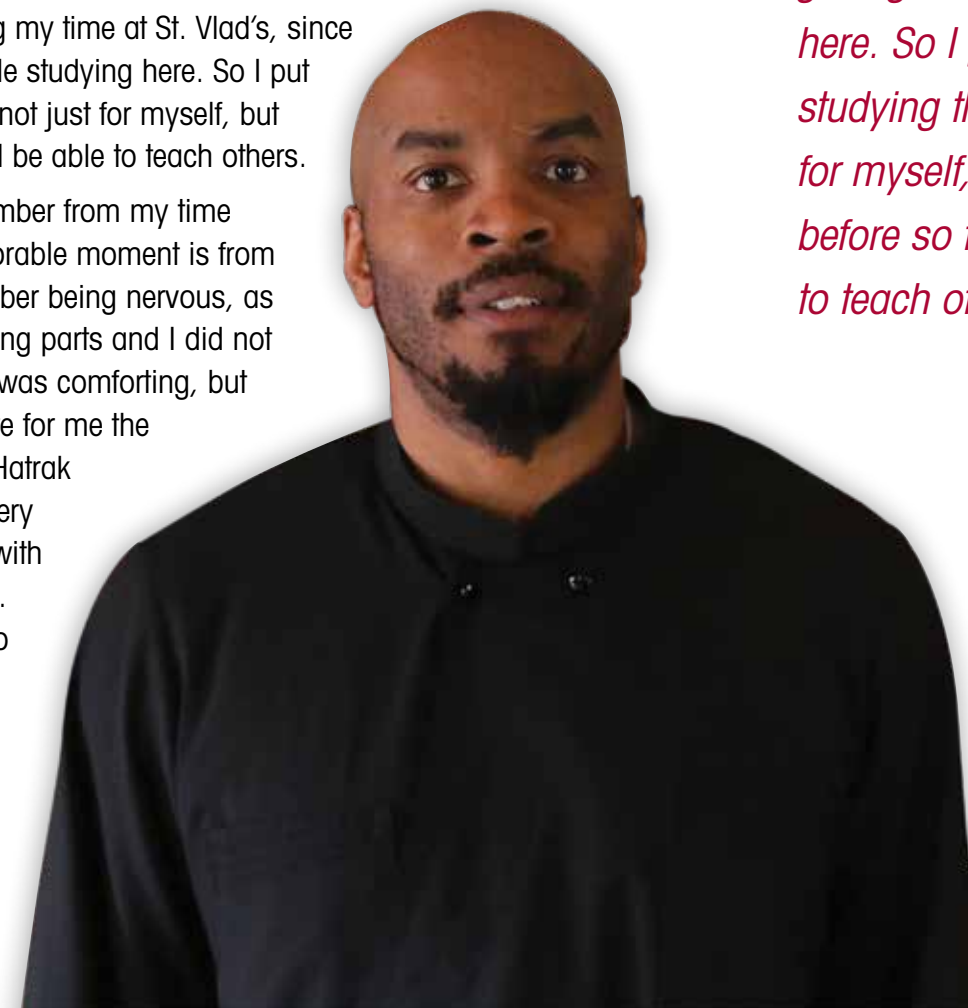


To describe my routine as a sacristan in only a few words is not an easy thing to do. Unlike most jobs, there is no clear-cut job description as to what a sacristan is asked to do, because as a sacristan you are an extension of the rector of the Seminary's Three Hierarchs Chapel, and—whatever he or any other priest might need—it is your job to serve their needs and the needs of the Chapel community. Overall, the job of the sacristan is to make sure each service is celebrated smoothly and without any hitches. That means making sure all the candles are lit before each service (and if any need

changing to change them out), making sure the prosphora is ready each Divine Liturgy, scheduling servers for weekly services, and other behind-the-scenes tasks that keep the services flowing smoothly. With scheduling the servers it is also the sacristan's job to prepare them each time, so it was important for me to know and understand each service. This is where I felt like being a football coach before seminary came in handy. I was able to pick up services rather quickly and teach them to whomever was serving for the week. As Seminary Ecclesiarch Fr. Alexander Rentel would say, "Once a coach, always a coach."

My experience as a sacristan during my first two years of seminary shaped me quite a bit as a servant of Christ. I had to learn how to serve the community and put the community's needs ahead of my own at times in order that the community would be able to pray in the chapel without interruptions. Celebrating the services is about worshipping God and, in my humble opinion, should be done with the least amount of distractions possible. And that is what I was to teach, because while serving I was praying the services at the same time. One of the unique things about my time serving as sacristan here at St. Vlad's is that I got to be the first first-year sacristan that Fr. Alex was aware of. I started halfway through my first year. Then, Fr. Alex asked me if I would be sacristan again in my second year, and I told him I would. The experience was great for me. As one who was not married, I felt like I needed an area of focus during my time at St. Vlad's, since I would not be getting ordained while studying here. So I put my focus on studying the services, not just for myself, but as mentioned before so that I would be able to teach others.

There are a lot of things I can remember from my time serving as sacristan, but one memorable moment is from Pascha night my first year. I remember being nervous, as I know the service has a lot of moving parts and I did not want to mess anything up. Fr. Alex was comforting, but there was one person who was there for me the whole night: Protodeacon Gregory Hatrak (+2017). He was by my side at every step of the service. He was patient with me and helped me calm my nerves. He taught me what it really meant to be a server in Christ, what it meant to serve with love and care. It was through him that I learned to teach others with love and care. May his memory be eternal!



*"The experience was great for me. As one who was not married, I felt like I needed an area of focus during my time at St. Vlad's, since I would not be getting ordained while studying here. So I put my focus on studying the services, not just for myself, but as mentioned before so that I would be able to teach others."*

FINANCIALS

Giving back to raise up more servants for the Church

St. Vladimir’s Orthodox Theological Seminary (SVOTS) believes strongly that no seminarian should go forth to serve the Church burdened with loan debt from their time at seminary—or worse, to be discouraged from attending seminary in the first place due to financial concerns.

Thanks to your prayers, generosity, and support, SVOTS shoulders 75% of costs to offer free tuition to our seminarians. This is a huge financial commitment for the Seminary, but one we feel is worth it for the sake of the Church. The Seminary pays 50% up front. If 25% can be secured through a seminarian’s home parish, diocese, or other church organization, SVOTS will match that up to 25%.

- With your help we have supported 258 seminarians with scholarship awards (77% of the student body since 2012).
- Since 2012 we have awarded an average of \$475,000 each year, for a total of more than \$2.8 million.

We need your help to continue bringing future leaders of the Church to seminary. Donate to SVOTS scholarship funds at [SVOTS.edu](https://svots.edu).

REVENUES

	FY2018	FY2017	CHANGE
Contributions <sup>2</sup>	\$1,516,064	\$2,541,503	-68%
Tuition and Fees <sup>4</sup>	824,764	801,888	
Room/Board/Rent	469,866	428,954	5%
Net SVS Press/Bookstore Revenue	247,754	216,530	
Endowment Fund Contributions <sup>3</sup>	606,555	504,000	17%
Special Events & Other	41,968	31,534	
Total <sup>1</sup>	\$3,706,971	\$4,524,409	-22%

OPERATING EXPENSES<sup>5</sup>

INCLUDING DEPRECIATION AND INTEREST

	FY2018	FY2017
	\$4,636,059	\$4,713,084
Decrease	\$ (77,025)	-2%

NET SURPLUS (DEFICIT)<sup>6</sup>

NET OF INVESTMENT RESULTS

	FY2018	FY2017
	\$(662,291)	\$133,089
Decrease	\$(795,380)	-598%

NOTES

- 1 Total Revenues (net of investment results) decreased from FY17 to FY18 by \$817,438 or 22%
- 2 Contributions to operating funds decreased by \$1.025 million or 68%
- 3 Contributions to new and/or existing endowments increased by \$102,555 or 17%
- 4 Revenues from student tuition, fees and housing (net of scholarships) increased by \$63,788 or 5%
- 5 Operating expenses, including depreciation and interest, DECREASED by \$77,025 or 2%
- 6 The overall result for SVS for FY2018 was a DEFICIT of \$662,291 vs a SURPLUS of \$133,089 for FY2017, for a decrease of \$795,380

The cost of educating one seminarian

EXPENSES

	BASED ON FY2018 ACTUAL 70 FTES*		BASED ON FY2017 ACTUAL 69 FTES*	
Instruction	\$10,582	18%	\$11,107	18%
Operations and Plant Maintenance	8,889	15%	9,055	15%
General Administrative Expenses	7,772	13%	8,169	13%
Debt Service	3	0%	679	0%
Advancement and Communications	6,926	11%	7,190	11%
Technology	3,270	5%	3,112	5%
Academic Support	2,350	4%	2,517	4%
Student Services	1,431	2%	1,009	2%
Depreciation	7,637	13%	9,529	13%
Scholarships/Tuition Match	8,035	13%	6,932	13%
Recruitment/Alumni	1,092	2%	1,020	2%
Student Housing/Refectory	2,351	4%	2,469	4%
Total Annual Cost of Educating One Seminarian	\$60,338	100%	\$62,789	100%
Annual Tuition	12,600	21%	12,450	20%
Annual Housing/Refectory/Fees Income	6,712	11%	6,217	10%
Annual Shortfall	\$41,026	68%	\$44,122	70%

METRICS

Total expenses decreased by \$108,693 (3%) due to paydown of loans on married student housing and lower depreciation of fixed assets





## Why we give

DN. JAMES & MAT. LAUREL MAGRUDER

*Matushka Laurel Magruder works in the banking industry and enjoys serving as a Sunday School teacher at their home parish, St. Andrew Orthodox Church in Baltimore, Maryland. Deacon James and Mat. Laurel are blessed with two children.*

*Deacon James received the M.Div. from St. Vladimir's Seminary in 2003 and a Ph.D. in art history from Johns Hopkins University in 2014. Currently he teaches art history courses at the University of Maryland in Baltimore County and is attached to St. Andrew.*



***What would American Orthodoxy look like, had SVOTS not existed?***

This question was posed to SVOTS alumnus Dn. James and his wife Mat. Laurel Magruder. Deacon James paused thoughtfully before replying.

“St. Vladimir’s is unique; it has bridged the gap between ‘the old country’ and newer generations in Orthodoxy,” he noted. “In so doing, the Seminary rendered the teaching and practice of the Orthodox Christian faith comprehensible for so many—it has bridged the gap.

“St. Vladimir’s has also opened up Holy Tradition to people who don’t hold theological degrees and don’t have ethnic Orthodox roots,” Dn. James continued. “Since its inception, the Seminary has not ceased to remind us that our Faith is a living tradition.”

As a college freshman, Dn. James had no idea that his assignment to help clean up the reading room in his school’s chapel would change his life. Picking up a copy of the Antiochian Archdiocese’s magazine *The Word*, he encountered the

*“It’s hard to imagine how Orthodoxy in this country could have moved out of its ethnic communities without St. Vladimir’s Seminary.”*

Orthodox Christian faith and immediately wanted to learn more.

Then in Oregon that summer, Dn. James first heard of St. Vladimir’s Seminary when the deacon at his hometown’s OCA mission parish gave him SVS Press books to read.

“In the 1980s,” Dn. James recalls, “in any given category, St. Vladimir’s was producing most of the English-speaking content, whether it was books, or music, or teaching cassette tapes. It’s hard to imagine how Orthodoxy in this country could have moved out of its ethnic communities without St. Vladimir’s Seminary.”

A few years later, Laurel and James met, fell in love, and eventually married. Their study of Orthodox Christianity became a mutual quest and in July of 1996 (many books, CDs, and conversations later!) they were received into the Church through St. George Greek Orthodox Church in Des Moines, Iowa.

“Since my childhood, my desire has been to serve in ministry,” Dn. James notes. After visiting three seminaries, the Magruders settled on St. Vladimir’s.

During their seminary years, Mat. Laurel found a job in Yonkers and also earned her MBA degree through New York University (NYU). She says that their time at St. Vladimir’s marked the beginning of new growth in her Orthodox Christian journey.

“The Seminary helped me begin to integrate the Orthodox faith into my own life as we attended services at the Chapel and participated in community life with other couples.

“St. Vladimir’s was the first place where I could see the fullness and integration of Orthodox Christian faith and practice within the life of the family.”

Deacon James adds, “Through our shared life in the Chapel and around campus, we got to know our clergy professors in the context of their families. They modeled for us the importance of time management, and how to cope with the realities of life in ministry. The faculty was very open with us about their challenges and struggles.”

“From the beginning, we were also impressed that the community was so pan-Orthodox,”

Mat. Laurel adds. “There was greater flexibility and openness at St. Vladimir’s, since students came from every tradition, and many states and countries.”

After seminary, Dn. James completed his Ph.D. in Art History at Johns Hopkins University, and Laurel continued in her career. Eventually a son and a daughter were added to their family, and James was ordained to the diaconate.

Love for seminarians motivates Dn. James and Mat. Laurel to support St. Vladimir’s.

“We hope other families can benefit from their time at St. Vladimir’s, just as we did,” Mat. Laurel says. “Budget concerns add a tremendous amount of stress for many families in ministry—we want to help alleviate that burden.”

Deacon James agrees, “It’s our responsibility to make sure that seminarian families have all they need to succeed in ministry. One great way to do that is to offer seminarians a debt-free foundation.”

# THE ST. CYPRIAN of CARTHAGE FUND

FOR AFRICAN SEMINARIANS

PATRIARCHATE OF  
ALEXANDRIA & ALL AFRICA



An increasing number of students from Africa are turning to St. Vladimir's Seminary for their theological education and formation. The need to raise up servants for the Church on the continent is great following the recent closure of many seminaries there due to financial crises. To help meet the need, St. Vladimir's Seminary has established a fund in honor of St. Cyprian of Carthage—the African bishop, church father, and hieromartyr—for African seminarians who would not be able to attend seminary without financial support.

You can be instrumental in preparing these men and women for ministry in Africa. Recipients of this aid will return to their home countries to bolster the growth of Orthodox Christianity within the Patriarchate of Alexandria and All Africa. Visit [SVOTS.edu/support/st-cyprian-carthage-fund](http://SVOTS.edu/support/st-cyprian-carthage-fund) to learn how you can help.

Currently, two seminarians from Africa, Archimandrite Chrysostom Onyekakeyah and Loveday Okafor—both from Nigeria—are enrolled as full-time students at St. Vladimir's, and another from Uganda, Deacon Simon Menya, graduated in 2018. More students from Africa are applying for enrollment next year.

## Pulling Orthodoxy out of the catacombs

AN INTERVIEW WITH ST. VLADIMIR'S NIGERIAN SEMINARIANS

*Fr. Chrysostom and Loveday, what is the state of the Church back home?*

ARCHIMANDRITE CHRYSOSTOM ONYEKKEYAH: Orthodoxy in Africa is really suffering. For the past 2000 years the Church has been in resistance and unknown! At the International Orthodox Theological Association Conference I asked, "How could the Church remain unknown in Africa?" I asked people at the conference to come down to Africa! The purpose of mission is salvation for all, and there are still many villages who don't know about Christ. We don't have enough clergy or missionaries to embark on mission work. Only when we have more missionaries from other jurisdictions will we get the help we need.



LOVEDAY OKAFOR: The reality is, ideas are floating around, but translating ideas into action is always a challenge—we don't have the resources to realize whatever ideas we have. We need institutions; without institutions, you cannot grow. You need people working, you need committees and personnel who drive and push things forward. We aren't equipped in

terms of skill, materials, education. The challenges are really enormous, tremendous; it gets me thinking! I'm always discussing these things with my bishop.

*With so much need in the Church in Nigeria, what made you decide to journey so far to come to New York to attend seminary?*

ARCHIMANDRITE CHRYSOSTOM: Before I came to St. Vladimir's I was serving in a parish, St. Christopher. I came to St. Vladimir's because when I visited the United States I realized that theological education is very vital when you find yourself in the midst of the greater Orthodox world.

LOVEDAY: Coming to St. Vlad's, I had my doubts—because the Church in Africa isn't growing. As we return home, we are trying to inject some new ideas and revisit the map or drawing board, to see what we can use as a springboard, to do what we need to do for the Church there.

*As you both continue your second year of studies at seminary, what have you experienced so far that you can take back with you to serve the Church?*

ARCHIMANDRITE CHRYSOSTOM: I must confess that being at St. Vladimir's you must be transformed whether you like it or not! Spiritually, academically, personally, liturgically transformed, based on personal encounters and discussion with others.

I am going back home with a lot of things: to help our priests who haven't had this opportunity, to enlighten the Orthodox faithful, and to help pull the Orthodox faithful of Nigeria out of the catacombs. I cannot do it alone; so first I need to enlighten the clergy and raise up other young men who are seeking vocations, and then inevitably we need to attract development—health centers, mission schools, hospitals, dispensaries,—these are necessities to better their lives, to develop physical and spiritual soundness.

LOVEDAY: It's a great thing, the right direction and action, for African students to be at St. Vladimir's. For Father and I, our thoughts are

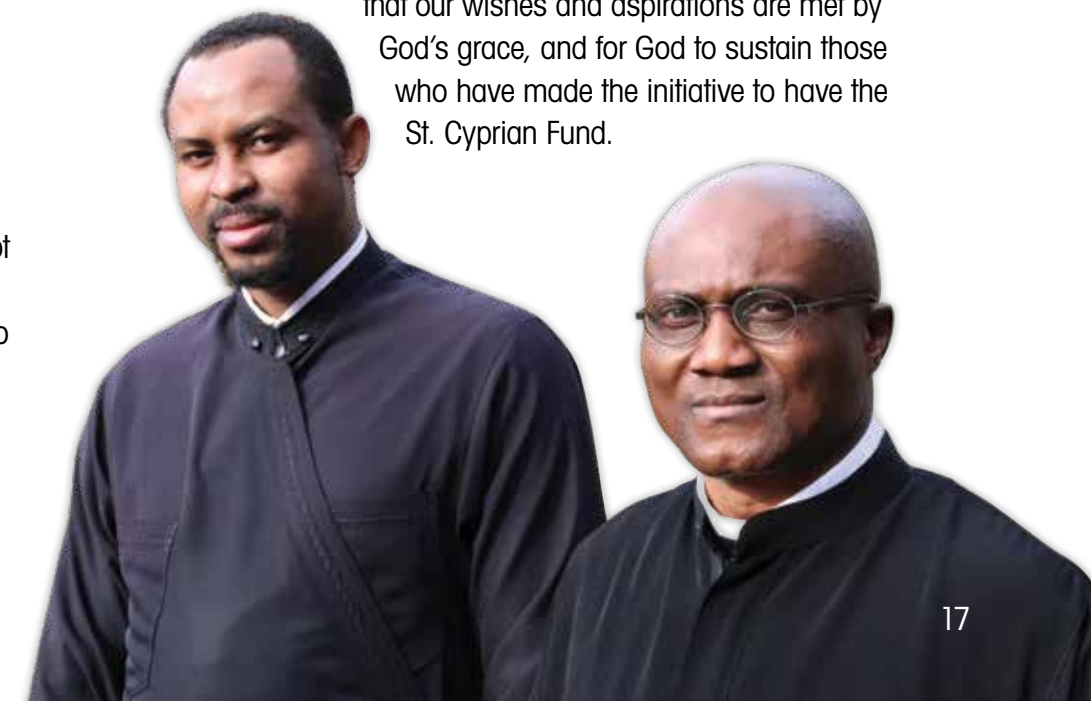
always, how can we really make the Faith vibrant and known? It's our biggest challenge. We're working on that and Fr. Chrysostom has helped me in that a lot.

*What has being able to attend St. Vladimir's Seminary through the St. Cyprian fund meant to you?*

ARCHIMANDRITE CHRYSOSTOM: Personally, I will pray, and I will not forget St. Vladimir's. I owe them a lot. After my formation here, I have something to offer. I want to encourage them to continue their good work in Africa. Without St. Vladimir's the Church in Ghana would not be where it is. St. Vladimir's produced Fr. Kwame (Labi, SVOTS class of 1980), and without him you can't even talk of Ghana's Church.

LOVEDAY: I am very, very thankful and grateful, can't be thankful enough for the efforts St. Vladimir's has made towards having qualified African seminarians. This tells you a great deal about St. Vladimir's; indeed, its mission and vision is to spread Orthodoxy not only in American society but in the rest of the world, and particularly in very remote areas where it is really needed. We cannot do anything but be thankful and hope

that our wishes and aspirations are met by God's grace, and for God to sustain those who have made the initiative to have the St. Cyprian Fund.





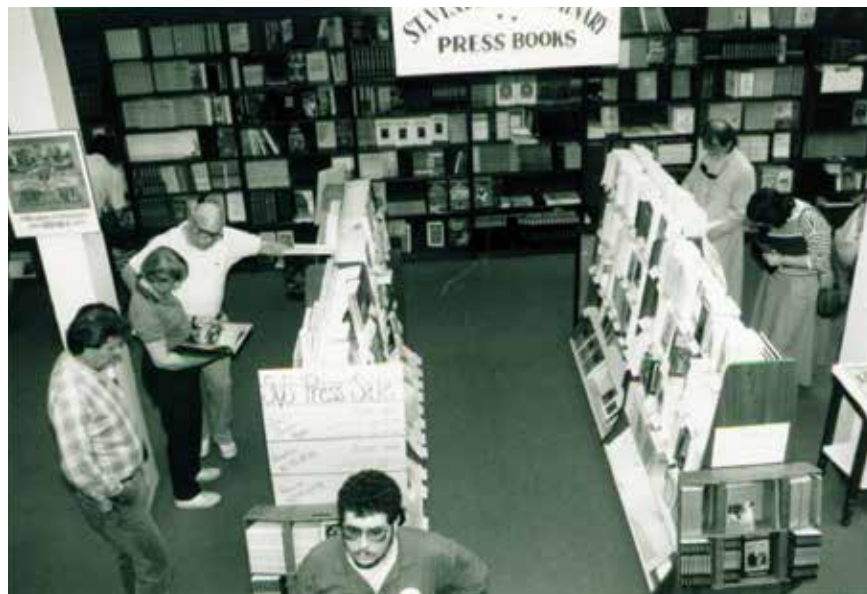
## 50 Years of SVS Press



The extensive publications program that began under Fr. Alexander Schmemmann's deanship (1962-1983) has contributed greatly to the Seminary's standing among theological schools. Saint Vladimir's Seminary Press (SVS Press) today is the largest and most active publisher of Orthodox Christian books in the English language, with more than 400 titles in print and a reputation for permitting a free expression of ideas within the breadth of the Orthodox faith, tradition, and history, while insisting on excellence. St. Vladimir's faculty continue to be major contributors to this enterprise, acting both as authors and series editors.

**"SVS Press began through modest and humble means to spread God's Word 'in spirit and in truth' [JOHN 4.24]," said Theodore Bazil, SVS Press Director from 1972-2012. "Only God knew that this mission of the Press would bear so much fruit and provide such an abundance of resources to future generations."**

SVS Press traces its beginnings to the urgent need for English-language books about the Orthodox Christian faith, which arose in



the mid-1950s. At that time, the multi-ethnic Orthodox student body heard lectures in English, but textbooks were available only in foreign languages, in particular, Russian and Greek. To address this need, lecture notes of the professors were hand typed or mimeographed for student use. Religious Education Lecturer Sophie Koulomzin gathered her course material for distribution, as well as Alexander Bogolepov, professor of canon law.

Simultaneously, priests in the field were seeking materials to distribute to their parishioners. The first 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,"

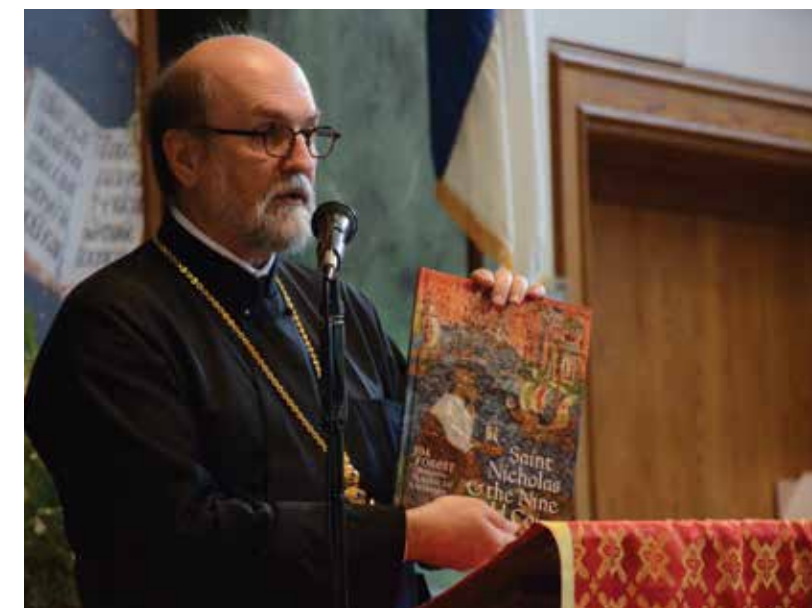


*Theodore Bazil (right) started out as SVS Bookstore Manager and rose to the position of Director of St. Vladimir's Seminary Press during his four-decade tenure at the Seminary*

by Fr. Alexander Schmemmann. The response by the Church was enthusiastic and encouraging. By 1962, upon relocation to the Crestwood campus, the Seminary was ready to begin 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 by clergy and laity for English-language titles about their faith.

Today, fifty years after it began, SVS Press continues to offer a wide variety of titles and material in the various disciplines of theology, history, ecclesiology, ecumenism, hagiography, iconography,

spirituality, scriptural studies, music, pastoral theology, Christian education, philosophy, biography, and patristics, along with children's books, CDs, audio programs, and greeting cards. The operation continues to be successful and respected even outside the Orthodox Church—a remarkable achievement especially in light of the fortunes of significantly larger university presses,



*Seminary President Fr. Chad Hatfield at the launch of Saint Nicholas & the Nine Gold Coins, June 28, 2015*



which frequently operate at a loss every year, in contrast with the relatively modest but revenue-generating SVS Press.

“After all these years, it gives me incredible joy to see that the primary mission of SVS Press—the publication and distribution of quality Orthodox Christian material, both on the scholarly and popular levels—is as alive and fruitful as ever,” said Basil.

May SVS Press continue to bear fruit for our Lord for another fifty years and beyond!

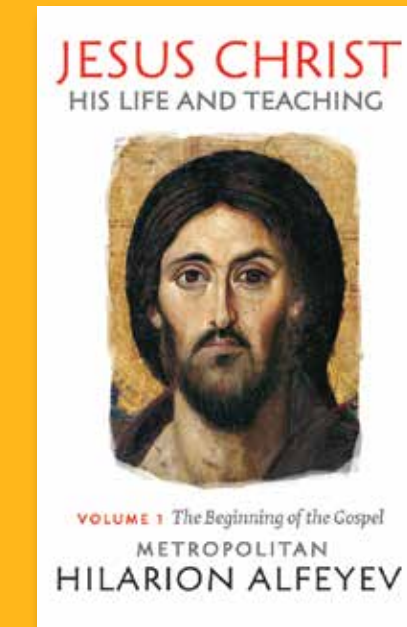
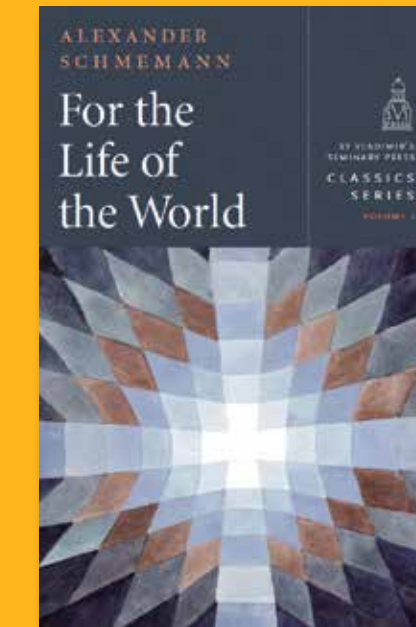
ABOVE *SVS Press is the largest and most active publisher of Orthodox Christian books in the English language, with more than 400 titles in print*

BELOW *The SVS Press booth at the 19th All-American Council in St. Louis, MO, July 23-27, 2018*



## SVS PRESS & BOOKSTORE

# Helping to bring Orthodox literature to the world

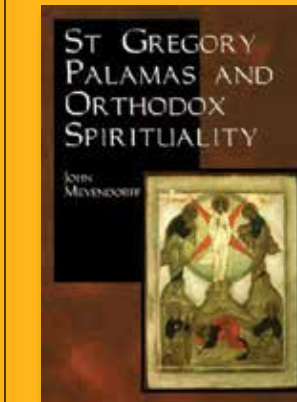


Patrons play a major role in SVS Press’s mission of spreading the gospel and educating the world about Orthodox Christianity. Patrons frequently help defray costs to edit, design, print, or translate titles that would otherwise be too expensive to publish.

In 2018, patrons helped bring many important works to light, including the first title in SVS Press’s new Classics Series, Fr. Alexander Schmemmann’s timeless *For the Life of the World*, and the landmark title *Jesus Christ: His Life and Teaching* by Metropolitan Hilarion Alfeyev.

Stay updated as more titles are added and learn how to become an SVS Press Patron at [SVOTS.edu/svspress/patron](http://SVOTS.edu/svspress/patron).

Patrons are helping publish these forthcoming works in 2019:

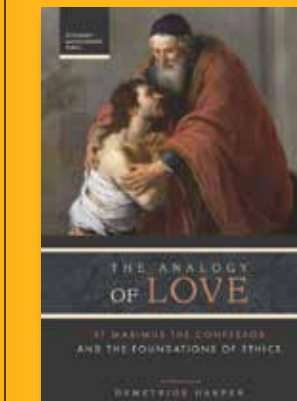


SVS PRESS CLASSICS SERIES/VOL. 3  
*St Gregory Palamas and Orthodox Spirituality* by Father John Meyendorff

**DONOR OPPORTUNITY**

\$5,000 for production and publication of the hardback edition of the manuscript

\$3,000 for the paperback edition



*The Analogy of Love: St Maximus the Confessor and the Foundations of Ethics* by Demetrios Harper

**DONOR OPPORTUNITY**

\$5,000 for production and publication of paperback edition

*Arise! Music of the Psalms* (CD)  
St Vladimir’s Seminary Octet

**DONOR OPPORTUNITY**

\$5,000 for the editing and production of the album



## 20 ordained in the past three semesters

Twenty seminarians and alumni from St. Vladimir's Seminary were ordained to Holy Orders in 2018. Additionally, eight of our alumni and a faculty member were either elevated in their rank or received an honorary award.

"Axios" and "Many Years" to all as they continue their ministries!



### HOLY PRIESTHOOD

**Priest Andrew Cannon** (M.A. '16) • Orthodox Church in America (OCA) • Ordained 10 March 2018 • Assistant Pastor, St. Basil Mission, Wilmington, NC

**Priest Anthony Westerman** (M.Div. '10) • Antiochian Orthodox Christian Archdiocese of North America (AOCANA) • Ordained 9 April 2018 • Assistant priest, St. Mary of Egypt Orthodox Church, Greenwood, IN

**Priest Thomas Totonchy** (M.Div. '16) • Syriac Orthodox Church of Antioch (SOC) • Ordained 21 April 2019 • Rector, St. Mary's Syriac Orthodox Church, Orange, CA

**Priest Gregory Potter** (M.Div. '18) • Antiochian Orthodox Christian Archdiocese of North America (AOCANA) • Ordained 29 July 2018 • Pastor, St. George Orthodox Church, South Glens Falls, NY

**Priest Daniel Greeson** (M.Div. '18) • Orthodox Church in America (OCA) • Ordained 25 August 2018 • Assistant pastor, St. Anne's Orthodox Church, Oak Ridge, TN

**Priest Herman Fields** (3rd-year Seminarian, M.Div. Program) • Antiochian Orthodox Christian Archdiocese of North America (AOCANA) • Ordained 30 September 2018 • Student parish assignment, Virgin Mary Antiochian Orthodox Church, Yonkers, NY



**Priest George Katrib** (M.Div. '14) • Antiochian Orthodox Christian Archdiocese of North America (AOCANA) • Ordained 11 November 2018 • Assistant pastor, St. George Antiochian Orthodox Church, Houston, TX

**Priest George Ninan Manampuram** (M.Div., '17) • Malankara Orthodox Syrian Church (MOSC) • Ordained 21 December 2018 • Awaiting assignment

**Priest Givargis Koshy George** (M.Div., '08) • Malankara Orthodox Syrian Church (MOSC) • Ordained 23 December 2018 • Awaiting assignment

### HOLY DIACONATE

**Deacon Timothy Aznavourian** (2nd-year Seminarian, M.Div. program) • The Armenian Church • Ordained 1 July 2018

**Deacon Symeon Halsell** (2nd-year Seminarian, M.Div. program) • Antiochian Orthodox Christian Archdiocese of North America (AOCANA) • Ordained 8 July 2018 • Student parish assignment, St. Stephen the Protomartyr Orthodox Church, South Plainfield, NJ

**Deacon Brandon Gallaher** (M.Div. '03) • Patriarchal Exarchate for Orthodox Parishes of the Russian Tradition in Western Europe (under the Ecumenical Patriarchate) • Ordained 15 July 2018 • Deacon at Holy Prophet Elias Parish, Devon, UK

**Deacon David Winn** (2nd-year Seminarian, M.Div. program) • Antiochian Orthodox Christian Archdiocese of North America (AOCANA) • Ordained 23 September 2018 • Student parish assignment, St. Nicholas Antiochian Orthodox Cathedral, Brooklyn, NY

**Deacon Christopher Dillon** (2nd-year Seminarian, M.Div. program) • Antiochian Orthodox Christian Archdiocese of North America (AOCANA) • Ordained 30 September 2018 • Student parish assignment, St. George Antiochian Orthodox Church in Danbury, CT

**Deacon Philip Maikkula** (M.Div. '18) • Orthodox Church in America (OCA) • Ordained 13 October 2018 • Pastoral assistant, St. John of the Ladder Orthodox Church, Greenville, SC; campus minister to the Orthodox Christian Fellowship at Furman University and Clemson University

**Deacon Kuriakose Abraham** (M.Div., '16) • Malankara Orthodox Syrian Church (MOSC) • Ordained 23 October 2018 • Assigned as spiritual advisor for annual Winter Summit conference for Malankara Orthodox college students





**Deacon Thomas Thomas** (M.Div., '16; Th.M. '17) • Malankara Orthodox Syrian Church (MOSC) • Ordained 27 October 2018

**Deacon Basil Crivella** (3rd-year Seminarian, M.Div. program) • Orthodox Church in America (OCA) • Ordained 28 October 2018 • Student parish assignment, Christ the Savior Church, Southbury, CT

**Deacon Geevarghese Varghese** (M.Div., '17) • Malankara Orthodox Syrian Church (MOSC) • Ordained 21 December 2018 • Assigned as spiritual advisor for diocesan youth association Missions Board

**Deacon Stefan Djoric** (M.A., '18; Th.M. student) • Serbian Orthodox Church • Ordained 23 December 2018

#### ELEVATIONS & AWARDS

**Archpriest Joseph Frawley** (M.Div. student, 1970s) • Orthodox Church in America (OCA) • Bestowed a Synodal Gramata 21 January 2018 in recognition 40 years of priestly ministry, 20 years of service as Chaplain at the U.S. Military Academy at West Point, NY, and work at the Chancery of the OCA • Serves as chaplain at the Chapel of St. Martin of Tours, West Point, NY

**Priest Daniel Findikyan, Vartabed** (M.Div., '89) • Professor of Armenian Studies (SVOTS) • The Armenian Church • Confirmed as primate of the Eastern Diocese of the Armenian Church of America and bishop-elect 8 May 2018

**Archpriest Andrew Harrison** (M.Div. student, '69) • Orthodox Church in America (OCA) • Awarded Military Pectoral Cross 26 July 2018 for service as military chaplain • Priest (Retired), St. John Kochurov Orthodox Chapel, New Lenox, IL

**Archpriest Mark Koczak** (M.Div. student, '82) • Orthodox Church in America (OCA) • Awarded Military Pectoral Cross 26 July 2018 for service as military chaplain • Rector, Assumption of the Holy Virgin Church, Philadelphia, PA

**Archpriest Peter Baktis** (M.Div. student, '85; D.Min. Student, Cohort of 2019) • Orthodox Church in America (OCA) • Awarded Military Pectoral Cross 26 July 2018 for service as military chaplain • Rector, Mother of God, Joy of All Who Sorrow Mission, Princeton, NJ

**Mitered Archpriest Michael Westerberg** (M.Div. student, '75) • Orthodox Church in America (OCA) • Elevated to the dignity of mitered archpriest 12 August 2018 • Rector of Holy Transfiguration Church, New Haven, CT

**Kenneth J. Kovach** (M.Div., '69) • Orthodox Church in America (OCA) • Awarded the Order of Saint Romanos 2 September 2018 in recognition of outstanding contributions to the field of liturgical music • Serves as choir master at Saint Theodosius Cathedral, Cleveland, OH

**Archpriest John Parker** (Th.M., 2004; D.Min., 2018) • Orthodox Church in America (OCA) • Elevated to the dignity of Archpriest 13 October 2018 • Dean, St. Tikhon's Orthodox Theological Seminary

**Archpriest Chad Hatfield**, President, St. Vladimir's Orthodox Theological Seminary • Orthodox Church in America (OCA) • Bestowed a Synodal Gramata 1 Nov 2018 in recognition 40 years of ordained ministry





ANNUAL GIVING CATEGORY REPORT

JULY 1, 2017–JUNE 30, 2018

*\*Indicates St. John Chrysosotom Society members*

***Bold** indicates Stewards Society members*

STEWARDS SOCIETY

CONSECUTIVE GIVING  
OF OVER 20 YEARS  
Anonymous (19)  
Jeanne Alexandrovich  
Mary R. Antonioffi  
Mr. & Mrs. Theodore V. Awad  
Johanna Babiak  
The Very Rev. Father & Mrs. Nicholas Bacalis  
Olga Bahleda  
Eugene Baker  
The Rev. Protodeacon Joseph Balkunowa  
Serge Barna  
Dr. Maha K. Bassila\*  
Theodore & Claudia Bazil  
Archpriest Steven & Deborah Belonick  
Mr. & Mrs. N. Bobrovsky\*  
Margaret Z. Foxx  
Michael & Grace Bress  
Mat. Nadine Eskoff Brown  
Natalia Buttner\*  
Henry Calcanes  
Dr. & Mrs. Anthony G. Chila  
Christ the Saviour Orthodox Church, Harrisburgh, PA  
Paul & Helen Cocotos  
Ernest & Denice Collazo  
Dr. & Mrs. Samuel Cross, Jr.  
Paul & Janet Culton  
The Rev. Protodeacon & Mrs. Peter Danilchick  
Eugene & Barbara Danko  
Alexander & Barbara Deeb  
William & Melpo Defotis  
Mr. & Mrs. Feridun Delale  
Mary Dibs

Joseph & Therese Domanick  
Matushka Mary Donahue  
Damian A. Drasher  
Dr. & Mrs. David Drillock  
Dr. & Mrs. George B. Droubie  
The Very Rev. Archpriest & Mrs. Gregory Dudash\*  
John & Tamara Economou  
Fr. Michael & Laila Elias\*  
Jennie C. Everson  
Dr. S. Jim Farha  
Warren & Christine Farha  
Fr. Jon & Kh. Barbara Fate  
Dr. & Mrs. Bruce G. Ferris  
Mr. & Mrs. Fredric Fetkowitz  
In Memory of Irene Kushner-Fiacco  
Andrea L. Filak  
Dr. Albert Foundos  
George F. Freije  
Agnes P. Fryntzko  
Dr. Christine N. Gabrielides  
Thomas A. Galioto  
Very Rev. Alexander & Carol Garklavs  
Obren & Marilyn Gerich\*  
Dr. Robert L. & Vivan Ghiz  
Mr. & Mrs. Alexander Girko  
Annie Glowa  
Sabry J. & Anne Glynn Mackoul  
Frederick & Patricia Graboske  
Col. & Mrs. John B. Grinstead, Jr.  
Frank & Michele Guydan  
Alexander J. Hanchar  
Mr. James W. Harvey  
& Dr. Susan A. Harvey  
Gene & Joan Homyak  
Anne Hopko  
Drs. Robert & Olga Hughes

Irene Hutchison  
Michael & Marcella Hydock  
Mr. & Mrs. John Ihnat  
Irene Itina  
Mr. & Mrs. Thomas T. Jacobson  
Theodore & Rosemary Jadick  
Florence Junda  
Dr. Lila J. Kalinich & Dr. Ramon Murphy  
Drs. Constantine & Arlene Kallaur  
Protodeacon Sergei & Matushka Victoria Kapral\*  
George & Jo Ann Kaschak  
Nicholas & Vivian Ketz  
Mr. & Mrs. Anthony Kasmer  
Mr. & Mrs. Gary L. Kiechel  
Mr. & Mrs. Donald W. Kivell  
Michael Klimenko  
Donald W. Klischer  
Nina Kobrinetz  
Mary S. Koncak  
The Very Rev. T. Stephen & Mrs. Alexandra Kopestonsky  
Angela Koulomzine  
Dr. John A. Koumoulides  
John Michael Koziol  
Dr. & Mrs. Glenn R. Kubina  
Father Sergius & Faith Kuharsky  
Drs. Frank & Alcides Kulik  
The Very Rev. Father & Mrs. Laurence Lazar  
Stella Lazaridis  
Rodney & Valerie Learned  
In Memory of Fr John Leonard  
John & Barbara Leschisin  
Dr. & Mrs. John Lingas  
Natasha Lutov  
George & Patricia Lutz

Mr. & Mrs. Alex Machaskee  
In Memory of Barbara B. Malyak  
Alexander & Marlene Mamary  
Subdeacon & Mrs. Paul T. Maty  
Dr. & Mrs. Steven D. Maynard  
Philip & Karen Melnik  
John A. Memorich  
Marie Meyendorff  
Prof. & Mrs. Paul Meyendorff  
Dr. Fredrick & Leila Milkie  
Mr. & Mrs. Roger E. Miller  
Peter & Matilda Mitsakos  
Anna Nakulak  
Eric & Tracy Namee  
George & Marie Nickson  
Deacon Paul & Patty Nimchek  
Mrs. Elizabeth Nasal  
Nicholas & Natalie Orloff  
Sophie Ozerov  
Nicholas & Lisa Pandelidis  
Michael & Joan Panek\*  
George Patterson  
Patricia Ann Pavelchak  
Mrs. Alexander Pikulik  
George & Lena Radanovic  
Leo Radionoff  
Father Daniel & Matushka Theodora Resselar  
Nicholas D. Resselar\*  
Arlene Riasanovsky  
Michael F. Roach\*  
Very Rev. Fr. Daniel & Mrs. Kaliop Rohan  
Mr. & Mrs. Michael Romanchik  
William & Mary Jo Rusinak  
Joseph Russian\*  
Mary Salamy

Thomas & Betty Saliba  
Victor & Joyce Samaha  
Karen Schwebach\*  
Archpriest Olof & Kh. Eva Scott  
Ms. Mary Seiss  
Nicholas Senopoulos\*  
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Mitchell & Linda Shanbour  
The Rev. Deacon Stephen Sharman  
Angelo A. Simaku  
Matthew & Margaret Simon  
H. Lynn Siry  
Sisters of Holy Trinity Orthodox Church, Clayton, WI  
Joan Sitaras-Pantelis  
Larry & Connie Skvir  
Olga Sokich  
The Rev. Father & Mrs. Seraphim Solof\*  
St George Orthodox Cathedral, Wichita, KS\*  
St Nicholas Orthodox Church, Mogadore, OH  
Archpriest John W. & Denise Stefero  
Sara Stephenson  
Mr. Gerald S. Stevens  
Katherine Strakes+  
Dr. & Mrs. Donald J. Tamulonis, Jr.  
Valerie A. Taylor  
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Kathy J. Vetter  
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Leonard Zangas  
Evangeline Zarras  
Dorothy K. Zikos  
The Mitchell Zurich Family  
**CORNERSTONES** (\$100,000+)  
Anonymous  
The Rev. Deacon & Mrs. Michael Hyatt  
**PILLARS** (\$50,000+)  
Henry Luce Foundation, Inc.  
**Mr. & Mrs. Alex Machaskee**  
**Nicholas & Lisa Pandelidis**  
**WITNESSES** (\$25,000+)  
Anonymous  
**Michael & Grace Bress**  
**The Rev. Protodeacon & Mrs. Peter Danilchick**  
**Tatiana & Jeffrey Hoff**  
**Mr. & Mrs. Anthony Kasmer**  
Dr. & Mrs. Gregory T. Swenson  
The Pittsburgh Foundation  
**ADVOCATES** (\$10,000+)  
Anonymous  
James & Nike Bach\*  
Christine Beno  
Dr. Frank B. Cerra & Dr. Kathie M. Cerra  
Nicholas & Eleanor Chabraja  
John Nicholas Colis  
**Dr. Albert Foundos**  
**Mr. & Mrs. Thomas T. Jacobson**  
Susan Jones  
The Most Blessed Metropolitan Tikhon  
Gregory & Beth Poe  
Ivan & Kathy Rudolph-Shabinsky  
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Mr. & Mrs. Eliot & Tamara Johnson  
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Kathy Johnson  
Lois Johnson  
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Mrs. Demetra Kakoulides  
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Karen Kalinski  
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& Mrs. James Kallail  
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Mary Ellen Kandratino Hedson  
Amy Kapral  
**Protodeacon Sergei**  
**& Matushka Victoria Kapral\***  
George Karabakakis & Sigrid Scholz  
Calypso Karahalios  
Ann Karakatsanias  
Susan Karalekas & Nickolas Lupinin  
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**George & Jo Ann Kaschak**  
Kosmas Kasimatis  
Christine & Daniel Kasman  
Emily & Demuri Kasradze  
Dr. Demetrios Katos  
Bishop Ilia of Philomelion  
Dr. Joseph Jr. & Margaret Kavchok  
Dr. Michael & Monica Keenan  
Frank Keffas  
The Rev. & Mrs. Yeprem Kelegian  
Philip Keller  
Barbara Kelley  
Suzanne & Eric Kenney  
Mr. Arthur & Dr. Mary Kentros  
Joshua Keravuori

David & Andrea Kerr  
Paul & Natja Kessler  
George & Joanna Khoury  
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John & Susan Kirwan  
Mark & Barbara Kiryluk  
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Nadieszda Kizenko  
Brian Kjos  
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**Nina Kobrinetz**  
Alexandra Koerte  
Andrea Koerte  
Christina Koerte  
Alexei Kojenov  
Russel & Judith Denton Komline  
Mary Kompass  
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Mary Ann Kopcha  
Lydia Korchow-Chena  
Mr. & Mrs. Joseph Kormos  
Mr. & Mrs. Pete G. Koronis  
Anna Kostopoulos  
Athena Kotsinos  
John & Miriam Kotsonis  
Miriam & John Kotsonis  
Rev. & Mrs. Elias Koucos  
Igor Koulichkov  
**Angela Koulomzine**  
**Dr. John A. Koumoulides**  
Taisja Kovaleva & Yuri Shcherbakov  
Nicholas & Margaret Kovalycsik  
Frank & Karen Kowalik

Bessie & George Kozaitis  
Dr. & Mrs. Cyril Kozak  
William Kozak  
Mrs. & Mr. Barbara A. Kral  
Paul & Barbara Kral  
Donald & Dorothy Kraniak  
Donald Kranyak  
Nina Kraus  
Demi Kristy  
In Memory of Evelyn Zaleckis  
The Rev. Djuro Krosnjar  
Diane Krusko  
Helen Ksenyak  
Archpriest Alexander  
& Mrs. Natalie Kuchta  
The Very Rev. John Kuchta  
Celia & Sergei Kuharsky  
**Father Sergius & Faith Kuharsky**  
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Beverly Kushner  
Carl & Margaret Kwadrat  
The Rev. Father Theodore Kyritsis  
Dr. James Kyros  
Ms. Rosemary LaCondo  
Amanda & Andrew LaCroix  
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Ladies Philoptochos Society  
Westfield, NJ  
Ladies Philoptochos Society  
of St. Nektarios, Charlotte, NC  
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& Mrs. Michael Laffoon  
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Sally Lottes  
Basil & Irene Loudas  
Anthony & Cynthia Lucas  
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Gerald & Marsha Lutes  
Paul & Andrea Lutov  
**George & Patricia Lutz**  
Mrs. Mary A. Lynch



ANNUAL GIVING CATEGORY REPORT

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*\*Indicates St. John Chrysosotom Society members*

***Bold** indicates Stewards Society members*

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George & Lynne Macko  
Martha MacLellan  
Ms. Anna Maerean  
Father Philip & Whitney Maikkula  
Michael & Mary Maistros  
Velimir & Wynne Maksimovic  
Gregory Malacky  
Bettye Malone  
Mr. & Mrs. Herbert Malyak  
**Alexander & Marlene Mamary**  
Frank Maniscalco  
George & Dolores Manzuk  
George & Bertha Maragakes  
Peter & Roxanna Maragos  
Paul Marcantonatos  
Michael & Nada Marcetich  
The Rev. Father  
& Mrs. Sandro Margheritino  
Oleg G. Marinich  
Father Paul & Presbyter Nikki Martin  
Sarah Massaro Family  
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Mr. & Mrs. John T. Masterson, Jr.  
The Rev. Father & Mrs. Michael Matsko  
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Constantine & Maria Michaelides  
Olga Michail  
Donna Milanovich  
Doris Milich  
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Margaret Mitchko  
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Larisa Nikitina  
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Elizabeth Nolan  
Deacon Gregory Norris  
Helen Norton  
Andrew & Olga Nosal  
**Mrs. Elizabeth Nosal**  
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Dorothy A. Nowik  
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& Mrs. Paul O'Callaghan  
Seraphim & Ilaria O'Keefe  
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Mr. & Mrs. Thomas Oliphant  
Amelia Opacic  
Order of Saint Benedict  
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& Ms. Michelle Anna Ostis  
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& Presbyteria Cathy Parthenakis  
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Mrs. Helen Pogrebniak  
Very Rev. & Mrs. Vadim Pogrebniak  
Gury Poletajev 15th Sgt  
Zoran & Amy Polic  
Alex & Diane Polzun  
Matthew Poozhikunnel  
Alexandru Popovici  
John & Barbara Poseluzny  
The Rev. Father & Mrs. Gregory Potter  
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Fifi Poulos  
John & Rebecca Prawlocki  
Lewis Preddy  
Hieromonk Nikodhim Preston  
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In Memory of John Priatko  
James & Dorothy Priffi  
Marianthy Prodes

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Vera Pschenychny  
Julia & Yuri Pugachev  
Rev. Father Patrick  
& Matushka Lauren Pulley  
Florence Purdes  
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Cindy Reilly  
Archpriest John & Khouria Christina  
Reimann  
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Weaver  
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**Nicholas D. Ressetar\***  
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Dr. Maryann Salib  
**Thomas & Betty Saliba**  
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**Victor & Joyce Samaha**  
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Gregory Sandberg  
Rev. Joseph D. Santos, Jr.  
Shane Sauer  
Yovanka Savich  
Nancy K. Savisky  
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Dr. & Mrs. John Sawchuk  
Vladimir & Valentina Schatoff  
Father Paul  
& Matushka Patty Schellbach  
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Nina Schmidt  
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Dr. Nicholas Schulz  
Mr. & Mrs. Richard A. Schwarze  
**Karen Schwebach\***  
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Joanna Scovel  
Dr. Alexander Sedov  
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J. Ken Sekellick  
Peter & Helen Senio\*  
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James & Jeanette Shadid  
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& Mrs. Joseph Shahda  
Fr. Fred & Kh. Michelle Shaheen  
Michael & Michelle Shaheen



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***Bold indicates Stewards Society members***

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Lucy Shanbour

**Mitchell & Linda Shanbour**

Eric Shanburn

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Zarina Sheglov

Margarita Sheremeteff

Victoria Sherry

Arthur & Resi Shetler

Paul & Ellen Marie Shiptenko

Gail Shlanta

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Clayton, WI**

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Olga Sivinski

Trifon & Martha Skiadas

Paul & Phyllis Skiba

Stella Sklias

Nicholas & Anna Skovran

**Larry & Connie Skvir**

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Martha D. Slanta

Stephen Sloyer

Miss Eleanor A. Smarko

Gerardus Martinus Smit

Tatiana Sochurek

Society of St. Moses the Black

Peter G. Sokaris

**Olga Sokich**

Gregory & Elena Somerhalder

Robert & Jackie Sondermann

Olga Sopchak

Dr. Michael & Ellen Soroka

Mr. & Mrs. Michael Soroka

Gregory & Jane Speros

Michael Spivak

SS Constantine & Helen Greek Orthodox  
Cathedral, Richmond, VA

SS Martha & Mary Altar Society

Paramus, NJ

SS Peter & Paul Church, Meriden, CT

St. Catherine the Great Orthodox  
Church, Hagerstown, MD

St. Cyprian of Carthage Orthodox  
Church, Midothian, VA

St. Dimitrie Church, Easton, CT

St. Eleftherios Greek Orthodox Church,  
New York, NY

St. Elijah Orthodox Christian Church,  
Oklahoma City, OK

St. George Ladies Society, Arlington, VA

St. George the Great Martyr  
Orthodox Church, Pharr, TX

St. Herman Church, Oxnard, CA

St. Ignatius Orthodox Church  
Fitchburg, WI

St. John's Auxiliary, San Diego, CA

St. Joseph Antiochian Orthodox Church,  
Houston, TX

St. Mary Magdalene Orthodox Church,  
Manhattan, KS

St. Mary's Altar Guild, Harrisburg, PA

St. Mary's O Club Chapter 94  
Minneapolis, MN

St. Nicholas Church, San Diego, CA

St. Nicholas Church, Cedarburg, WI

St. Nicholas Orthodox Church,  
Auburn, NY

St. Nicholas Russian Orthodox Church,  
Salem, MA

St. Nicholas Serbian Orthodox Church,  
Oberlin, PA

St. Nicholas Society, Donora, PA

St. Sava Circle of Serbian Sisters,  
Milwaukee, WI

St. Stephen's Orthodox Catholic  
Fellowship, Swarthmore, PA

St. Steven's Women's Society,  
Philadelphia, PA

St. Thomas Indian Orthodox Church,  
Philadelphia, PA

St. Tikhon's Orthodox Monastery,  
Waymart, PA

Laura Stanley

Theone Stateson

Andrew & Katherina Staursky

Raymond & Claudia Steeb

Tami Stefanatos

David & Kathleen Stefanick

Olga Stefero

Beverly Stentz

Gene Stevens

**Mr. Gerald S. Stevens**

Theodora Stevens

Theophilos Stewart

Everybody's Mom

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The Very Rev. Father  
& Mrs. David Subu

Colleen Sufana

Rose Mary Sulima

Flint Swigart

Marie Sysock

Jane Szepesi

Joseph & Justina Szukiewicz

Shirley M. Tabor

Edward & Lanelle Tadlock

Tien-Yu & Barbara Tao

Natalya Tarasenko

Peter Tarhanidis

Richard Tashjian

Debbie Taylor

Susan E. Taylor

**Valerie A. Taylor**

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Elizabeth Teal

Very Rev. John K. Teebagy  
& Mrs. Joan Teebagy

Prof. Abraham Terian

**Premtina Thamel**

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Juliana & Deryle Thefford

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Dennis & Kimberly Thomas

Jaison Thomas

Lijin & Shawn Thomas

Manoj Thomas

The Rev. Father & Mrs. Vijay Thomas

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Vismin Titus

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Mike Tomko

Dr. Salem Toney

Father Rodney Torbic

The Rev. Father & Mrs. Joseph Toroney

Michael E. Toth

The Rev. & Mrs. Demetrios Treantafeles

Subdeacon Todd Trembley

Irina Trioufanova

Natalia Truschew

Father Steve & Popadija Betsy Tumbas

Constantine & Saeda Turk

Marlin Turner

Patricia Tutoki

Karen P. Tzeneff

Constantina Vagianos

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John Van Dorn

**R. Edward Vangeloff**

Elizabeth L. Vanlandingham

James A. Varian

Sophia Vasak

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Dr. & Mrs. Emmanuel

C. Vasilomanolakis

Zachary & Marisa Vaskalis

Mark & Nancy Vassilakis

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John & Elaine Vetalice

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Anka Vidakovich

Dr. Alexis Vien & Mr. John Bradley Vien

Lydia Vita

Mr. & Mrs. George Vlandis

Lillian Von Schottenstein

Peter & Angie Vossos

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Margaret Vranesevich

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& Mrs. Theophan Whitfield

Corey Whitlock

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Barbara & Thomas Wilson

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Elena Witte

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**Dorothy K. Zikos**

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ANNUAL GIVING CATEGORY REPORT

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*\*Indicates St. John Chrysosotom Society members*

***Bold indicates Stewards Society members***

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Mitred Archpriest Georges Florovsky  
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John Gamble  
Everett Gardner  
Vera Garin  
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Anastasia Grudinoff

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Bessie Kibbey  
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Mitred Archpriest John Kivko  
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Olga Opalak  
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