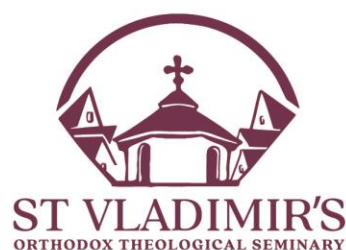


Academic Catalog

2023 - 2024



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The Values, Purpose, and Mission Statement of St Vladimir's Orthodox Theological Seminary

Values

SERVANT LEADERSHIP

We are SERVANTS of Jesus Christ and His Church.

EDUCATION

We are an educational RESOURCE for Orthodox Christians worldwide.

MISSION

We are a MINISTRY of and for the Church.

STEWARDSHIP

We are 21st Century APOLOGISTS for the Orthodox Christian Faith.

Purpose

The purpose of St Vladimir's Orthodox Theological Seminary is to serve the world by bearing witness to Jesus Christ our Lord and Savior, Who is wholly present now in the midst of the earth and His Church.

Mission

We do this by training priests and lay leaders to be active apologists of the Orthodox Christian Faith – focusing on academic rigor and spiritual formation within a residential Orthodox community.

ACADEMIC CALENDAR 2023–24

Fall Semester 2023

<i>Thu, Aug 24 – Sun, Aug 27</i>	Orientation (<i>Orientation begins at 4 pm</i>)
<i>Mon, Aug 28</i>	Fall semester classes begin
<i>Mon, Aug 28 – Fri, Oct 20</i>	Online component of hybrid courses (<i>MDiv / MA</i>)
<i>Mon, Sep 4</i>	Labor Day (<i>Classes are in session</i>)
<i>Mon, Sep 4 – Fri, Oct 27</i>	Online component of hybrid courses (<i>DMin program</i>)
<i>Fri, Sep 8</i>	Nativity of the Theotokos (<i>No classes, all students on campus</i>)
<i>Fri, Sep 8</i>	Last day for registration changes (<i>All programs</i>)
<i>Thu, Sep 14</i>	Exaltation of the Holy Cross (<i>No classes, all students on campus</i>)
<i>Fri, Sep 15</i>	Thursday class schedule
<i>Fri, Sep 15</i>	Deadline for incompletes taken in summer term 2022 (<i>DMin program</i>)
<i>Sun, Oct 29 – Sat, Nov 4</i>	Onsite component of hybrid courses (<i>MDiv / MA; no classes, all students on campus</i>)
<i>Sun, Nov 5 – Sat, Nov 11</i>	Onsite component of hybrid courses (<i>DMin program</i>)
<i>Sat, Nov 18 – Sun, Nov 26</i>	Thanksgiving recess (<i>Recess begins at 5 pm Friday</i>)
<i>Tue, Nov 21</i>	Entry of the Theotokos into the Temple
<i>Tue, Dec 5</i>	Last day for submitting degree theses (<i>All programs, 5 pm deadline</i>)
<i>Thu, Dec 8</i>	Last day of classes, fall semester
<i>Sat, Dec 9 – Thu, Dec 14</i>	Final examinations, fall semester
<i>Tue, Dec 12</i>	Last day for December graduates to complete all degree requirements (<i>All programs, 5pm deadline</i>)
<i>Thu, Dec 14</i>	Last day for completing all work within the semester (<i>All programs, 5 pm deadline</i>)
<i>Fri, Dec 15 – Sun, Jan 14</i>	Christmas recess (<i>Recess begins at 5 pm Thursday</i>)

Spring Semester 2024

<i>Mon, Jan 15</i>	Spring semester classes begin
<i>Mon, Jan 15 – Fri, Mar 7</i>	Online component of hybrid courses (<i>MDiv / MA / ThM</i>)
<i>Mon, Jan 15</i>	Deadline for incompletes taken in fall semester 2023 (<i>All programs</i>)
<i>Tue, Jan 30</i>	Patronal Feast of Three Hierarchs (<i>No classes, all students on campus</i>)
<i>Wed, Jan 31</i>	Tuesday class schedule
<i>Fri, Feb 2</i>	Meeting of Our Lord in the Temple (<i>No classes, all students on campus</i>)
<i>Fri, Mar 8 & Fri, Mar 15</i>	Senior MDiv Oral Exams
<i>Mon, Mar 11 – Fri, Mar 15</i>	Onsite component of hybrid courses (<i>MDiv / MA / ThM; no classes, all students on campus</i>)
<i>Mon, Mar 18 – Tue, Mar 19</i>	Lenten Retreat (<i>No classes, all students on campus</i>)
<i>Fri, Mar 22</i>	Monday class schedule
<i>Mon, Mar 25</i>	Annunciation of the Theotokos (<i>No classes, all students on campus</i>)
<i>Thu, Mar 28 – Fri, Mar 29</i>	Holy Thursday & Holy Friday [Gregorian] (<i>No classes</i>)
<i>Tue, Apr 23</i>	Last day for submitting degree theses (<i>5 pm deadline</i>)
<i>Thu, Apr 25</i>	Last day of classes, spring semester
<i>Mon, Apr 29 – Fri, May 3</i>	Holy Week (<i>No classes, all students on campus</i>)
<i>Mon, May 6 – Fri, May 10</i>	Bright Week Recess
<i>Sat, May 11 – Thu, May 16</i>	Final examinations, spring semester
<i>Tue, May 14</i>	Last day for May graduates to complete all degree requirements (<i>5 pm deadline</i>)
<i>Thu, May 16</i>	Last day for completing all work within the semester (<i>5 pm deadline</i>)
<i>Sat, May 18</i>	Commencement (<i>All students on campus</i>)

Summer Term 2024

Mon, May 13 – Fri, Jul 5

Online component of hybrid courses (*DMin program*)

Fri, May 24

Last day for registration changes (*DMin program*)

Sat, Jun 15

Deadline for incompletes taken in Spring 2024

Mon, Jul 15 – Sat, Jul 20

Onsite component of hybrid courses (*DMin program*)

Fri, Aug 9

Last day for submitting final papers for hybrid courses (*DMin program*)

Wed, Aug 14

Last day for submitting degree theses (*5 pm deadline*)

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THE SEMINARY

Mission and Purpose

Located in suburban Westchester County, close to nature but only thirty minutes from the rich cultural and educational resources of New York City, St Vladimir's Orthodox Theological Seminary is a graduate professional school whose degree programs are registered by the New York State Education Department and accredited nationally by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada. The seminary serves Christ and his Church through education and scholarship, by preparing future priests and church leaders, continuing the task of theological reflection and scholarship, providing expertise and resources for the Church and the world.

Occupying a fourteen-acre campus, crowned by the beautiful chapel, St Vladimir's Seminary is committed to educating and forming priests and leaders of the Church in a residential and communal setting. The "two paths" that Sts Basil and Gregory knew in Athens—one to the church, the other to the library and classroom—are followed by all who live on campus, faculty as well as students. The library, classrooms, dormitories, thirty-two on-campus apartments for married students, and homes for faculty and staff, make possible a shared ecclesial and scholarly life, providing a strong sense of community and common purpose.

From its establishment in 1938, St Vladimir's Seminary has been committed to maintaining the highest levels of theological scholarship and pastoral formation, to advancing a pan-Orthodox vision for the Church in this country, and to addressing the contemporary world. In recognition of its growth, guided by leaders from all jurisdictions, the seminary was granted the status of an "Academy" by the Holy Synod in 1948, an Absolute Charter by the Regents of the University of the State of New York in 1953, the right to award the degree of Bachelor of Divinity (later the Master of Divinity) in 1970 and other degrees subsequently, and full accreditation by the Association of Theological Schools in 1973.

Following the tradition of the Orthodox Church, St Vladimir's Seminary holds that while all those who are called to serve the Church in Holy Orders need theological education and spiritual formation, lay leaders, both men and women are also especially called to "growth in life and faith and spiritual understanding." As such, we offer not only the degree of Master of Divinity, but also the degrees of Master of Arts, Master of Theology, and Doctorate of Ministry, each with its own objectives, methods, and techniques, and each also united with the others in a common theological perspective. In this way, through preparing men and women for a variety of calls to service in the Church, we serve to nourish the living foundation of the life and activity of the entire community of believers.

The seminary is a center not only for theological education but also for theological research and reflection. Through the effective use of its various resources—faculty, publications, library,

buildings—the seminary has been able to broaden its outreach, bringing the message of Orthodox theology to thousands who otherwise might be untouched by formal theological education. Through the major international conferences it sponsors, the seminary addresses both historical and contemporary issues, ecclesial and theological. Through the various non-degree programs that it runs, the seminary serves the Church and society in diverse avenues.

While having a clear sense of unity and community, St Vladimir's Seminary is also characterized by its diversity of Orthodox peoples and cultures. The faculty, staff and student body as well as the Board of Trustees reflects this diversity. So do our hierarchs, including bishops of the Orthodox Church in America, the Antiochian Orthodox Christian Archdiocese, the Serbian Orthodox Church, the Romanian Orthodox Church, the Armenian Apostolic Church, the Coptic Orthodox Church, the Syrian Orthodox Church, and the Malankara Orthodox Syrian Church. This long-standing pan-Orthodox vision and commitment enables St. Vladimir's Seminary to continue to serve as a nexus for inter-Orthodox cooperation and a provides a forum for increased mutual understanding of both Eastern and Oriental Orthodox Christianity. The seminary is convinced that maintenance of this rich diversity is vital for the fulfillment of its mission and the life to nurture the growth of a united Orthodox Church in America and support for Orthodox Christians abroad. St Vladimir's Seminary thus reflects both the variety and the potential of the world in which the Orthodox Church lives today. Though the seminary is not large, the scope of its witness and mission is global.

In all these ways, the seminary has profoundly touched the life of the Church, nationally and internationally. Finally, and most dramatically, it has done so through its alumni—now numbering more than nineteen hundred, including over fifty hierarchs, a thousand clergy, and three hundred women—who have worked in a variety of capacities, furthering the mission of Christ's Church throughout the world.

A Brief History

The need for a center of theological and pastoral training was recognized as soon as the first seeds of Orthodoxy were sown on American soil by eight Russian monks who arrived in Alaska in the fall of 1794. They quickly moved to establish a school on Kodiak Island. A few decades later a seminary was founded in Sitka by St Innocent (Veniaminov), then bishop in Alaska, later Metropolitan of Moscow, who in 1977 was officially listed among the saints of the Church as “Apostle to America.” It was St. Innocent who hailed the move of the episcopal See from Alaska to California as a step toward converting Americans and enabling the growth of an American Church with services and pastoral schools to be conducted in English. But these pioneering attempts were short-lived. In the last two decades of the 19th century, while the number of Orthodox in America grew, the Orthodox Church increasingly became an immigrant community. By 1891 the Rusyn Uniates from Central and Eastern Europe entered the protection of the Russian Missionary Diocese led by St. Alexis Toth. The Diocese was served by bishops and priests sent primarily from Russia, including the first bishop sent from Russia and ordained in North America in 1904, the Arabic-speaking St. Raphael Hawaweeny. A year later, in 1905, Archbishop Tikhon, later Patriarch of Moscow (†1925), recovered St. Innocent's vision of the need for American-born and educated clergy and decided to establish a seminary. Opened in 1905 in Minneapolis, it was transferred in 1913 to Tenafly, New Jersey, and during the eighteen

years of its existence (1905-1923) produced two generations of priests who, at a difficult moment in the life of the Church, assured the continuity of Orthodox Christianity in America and its integration into American life by including instruction in the English language.

The Russian Revolution of 1917 precipitated a deep crisis for the Orthodox in America. Deprived of material support from Russia, isolated from the Mother Church, suffering from internal divisions, the Russian Missionary Diocese could no longer financially support the seminary that closed its doors in 1923. Only fifteen years later, after a long period of recovery and reorganization, could the question of theological education be raised again. In October 1937, at the Sixth All-American Church Sobor meeting in New York, Dr Basil M. Bensen, one of the first instructors at the Minneapolis school, proposed reopening the seminary. He insisted that Orthodox priests in this country needed to receive a liberal arts college education—the normal preparation for Roman Catholic and most Protestant clergy in the West—as the foundation for their theological training. Dr Bensen’s plan was approved, and the projected seminary was given the name of St Vladimir, the prince who in 988 introduced Orthodox Christianity to the Kievan Rus’. On October 3, 1938, Metropolitan Theophilus (†1950), primate of the Russian Orthodox Greek Catholic Church, conducted the opening service at Holy Trinity Church in Brooklyn, New York. The next day classes began in the parish house of the Church of Christ the Savior, on East 121st Street in Manhattan.

The new seminary existence struggled for a decade as the faculty and administration, with no permanent quarters, no funds, were helped only by a small group of friends. “They were often faced,” wrote one of them later, “with the temptation to lower the standards, to compromise with what seemed to be a difficult situation; yet of all the reasons of these first years, the most inspiring is certainly that of faithfulness to a vision, to the idea of the seminary as it was defined at its beginning.” A working agreement was established with Columbia College, and in 1939 a temporary home for the school was found on the campus of General Theological Seminary.

The aftermath of World War II brought unexpected possibilities for the seminary’s further growth and development. The arrival from Europe of several renowned scholars—including George P. Fedotov, formerly a professor at St Sergius Institute in Paris (†1951); Nicholas S. Arseniev, from the Orthodox Theological Faculty in Warsaw (†1977); Eugene V. Spektorsky, formerly of the University of Kiev (†1950); and Nicholas O. Lossky, formerly of the University of St Petersburg (†1965)—made possible further development of St Vladimir’s as a graduate school of theology. Convert clergy also joined the faculty. Fr. Paul Schneirla of the Antiochian Orthodox Archdiocese of New York and All America and students from that tradition began attending the seminary in the 1950s. The school had moved to new quarters rented from Union Theological Seminary—an unforgettable collection of apartments on West 121st Street—and on June 18, 1948, St Vladimir’s was granted a Provisional Charter by the Board of Regents of the University of the State of New York, thus officially establishing it as “an institution of higher learning.”

This new era coincided with the arrival from St Sergius Institute in Paris of the Very Rev. Dr Georges Florovsky, who soon was appointed dean (1949–55). Under his leadership the curriculum was developed, the faculty grew, and the school was given a definite pan-Orthodox orientation. “A contemporary Orthodox theologian,” Fr Florovsky said at the formal

inauguration of the seminary in its new status, “cannot retire into a narrow cell of some local tradition, because Orthodoxy... is not a local tradition but basically an ecumenical one.” The seminary’s future development was assured by the arrival of other younger theologians from St Sergius Institute: Fr Alexander Schmemmann (1951, †1983), Professor Serge S. Verhovskoy (1952, †1986), and later Fr John Meyendorff (1959, †1992). Acknowledging its progress, the Board of Regents of the State of New York granted St Vladimir’s Seminary an Absolute Charter in April 1953.

The next decades of the seminary’s history were shaped above all by the Very Rev. Alexander Schmemmann, dean from 1962 until his death in December 1983. His vision and energetic leadership brought advances in many areas: increase in support for the seminary on the part of church hierarchs and Orthodox faithful throughout the country, stabilization of administrative structures, development of the faculty, programs of instruction, and the student body, and acquisition of a permanent “home” for the seminary. In 1961, a five-year search for a suitable campus was crowned by the acquisition of a beautiful property in Westchester County, and within a few years, after a successful financial drive, new buildings were erected and housing for faculty and staff was acquired. In June 1966, the seminary was accepted to Associate Membership in the American Association of Theological Schools, becoming fully accredited in 1973. Final recognition of the seminary’s maturity was given in March 1967, when the Board of Regents of the University of the State of New York granted the seminary the power to award the degree of Bachelor of Divinity (later Master of Divinity), followed in 1970 by the degree of Master of Theology, in 1985 by the degree of Master of Arts, and in 1988 by the degree of Doctor of Ministry. In May 1977, a new dormitory and staff residence, necessitated by the seminary’s continued growth, was dedicated by His Beatitude Elias IV, Patriarch of Antioch; and in 1983, a few months before Fr Schmemmann’s death, a beautiful new chapel, together with a new administrative facility containing bookstore, classroom and office space, was dedicated by His Beatitude Metropolitan Theodosius, Primate of the Orthodox Church in America.

Under the leadership of the Very Rev. Dr John Meyendorff, appointed dean in 1984, the seminary expanded and strengthened its programs of study. The seminary added more on-campus apartment space for the growing number of married students, and property was acquired to allow for further expansion. Dramatic changes in Eastern Europe brought increased numbers of international students to the campus, and the seminary undertook a vigorous development program.

With Fr Meyendorff’s retirement as dean in June 1992, followed by his untimely death one month later, the Very Rev. Dr Thomas Hopko was called to serve as the seminary’s first American-born dean in September 1992. St Vladimir’s Seminary entered into a new chapter in its history. Programs for institutional advancement and development launched under Fr Meyendorff were even more vigorously pursued. New faculty members were recruited. Financial support was strengthened and broadened. A major building program—including additional married student housing, faculty houses, a new library and renovation of older structures—all marked Father Hopko’s tenure. The state-of-the-art John J. Rangos building, which houses the library, an auditorium, and the seminary’s administrative offices, was dedicated in May 2002.

In July 2002, John H. Erickson, longtime Academic Dean and Professor of Church History and Canon Law, succeeded Fr Hopko, becoming the first layman and the first convert to serve as dean. Ordained to the priesthood during his tenure, Fr John launched a new strategic plan, SVS 2010, which aimed at enhancing the formation of seminarians for service to the Church, improving the scope and effectiveness of the seminary's outreach, and developing the human and financial resources needed for sustaining the seminary's work. A major portion of the strategic plan included an intensive four-year study and development of "the Good Pastor" project, an ongoing effort to equip seminarians with the knowledge and skills they need to lead and serve the Church in the modern world. The project was a precursor to the new curriculum, implemented in 2007, and to the formalized Wives Program (now known as St Juliana Society). Also during his tenure, eighteen new units of married student housing were constructed, transforming the campus into a more unified community and allowing for more on-campus opportunities for fellowship and fun among the student body.

Following the deanship of Fr John Erickson, and recognizing the increasing scope of operations at the seminary, the Board of Trustees inaugurated a leadership structure of shared governance, with the Very Rev. Dr John Behr appointed as dean, the Very Rev. Dr Chad Hatfield as chancellor, and Trustee Ann Glynn-Mackoul as the Executive Chair of the Board of Trustees. In July 2007, the three began using an administrative model of consultative decision-making and shared governance, with oversight of distinct areas: the Dean presided over ecclesial life and educational programs; the Chancellor presided over the organizational operation of the school; and the Executive Chair of the Board acted as liaison between the seminary administration and the Board of Trustees. St Vladimir's continued to adapt its curriculum and programs to the economic, demographic, and spiritual realities of the contemporary world. St Vladimir's Seminary's new curriculum demanded a revised Master of Divinity, the seminary's core degree. The new curriculum significantly enhanced the pastoral and liturgical formation of each student, modified the daily, weekly, and yearly schedules, and advanced the notion that competent performance, rather than minimal accomplishment of course objectives, best promises success in the practical disciplines. While these modifications and new approaches were needed and significant, the founding principles—the vision of St Vladimir's—continued to guide the training and the formation of all seminarians.

In May 2016 the Board of Trustees made a decision to reorganize the governance structure of the seminary in accordance with a new three-year business plan they had concurrently adopted in order to build up seminary endowments and to ensure the seminary's future financial viability. Within the newly organized structure four executive officers overseeing vital areas of seminary life—Chief Academic Officer, Chief Financial Officer, Chief Operations Officer, and Chief Advancement Officer—would report to the Office of the President. In May 2017 the Board of Trustees confirmed the appointment of the Very Reverend Dr Chad Hatfield as President, which they had made at their May 2016 meeting.

Following Fr Hatfield's appointment, the seminary reported a successful financial completion to the three years of the new business plan, with significant deficit reduction and replenishment of endowments, as well as the completion of a campus Master Plan in anticipation of future development. The seminary's academic publishing house, SVS Press, underwent growth in productivity and sales, due in part an unprecedented major gift that funded a generous

endowment to increase editorial capacity and advance new marketing techniques. The seminary also expanded and strengthened its engagement with a network of other Orthodox agencies and non-profits, including IOCC, OCMC, FOCUS, and OVF, among others. As well, the school completed a historic audio-cassette digitization project that brought to life the voices of former lecturers and seminary professors—including Frs Schmemmann, Meyendorff, and Hopko—offering them to the public through the website of the Father Georges Florovsky Library.

After a prolonged search, in July 2018, Dr. Ionuț-Alexandru Tudorie was appointed by the Board of Trustees as academic dean and he assumed this position in October 2018. His focus for the five-year long tenure is to implement the curriculum revision (Vision 2020 – with a significant reduction of credits needed for completion of degree requirements), to rebuild the faculty, to enhance the academic life of the Seminary, and to expand the library’s collection.

More sessional professors were engaged in order to expand program offerings—including hybrid model course offerings. The first cohort of the newly reinstituted Doctor of Ministry hybrid model program graduated in January 2018. Additionally, IT upgrades were made in all classrooms and the Father Georges Florovsky Library. St Vladimir’s Seminary also continued to broaden its mutual agreements for faculty and student exchange with theological faculties globally, including those in Georgia, Romania, the Russian Federation, Serbia, and Ukraine, and with various Oriental Orthodox communities. Moreover, the seminary began to educate more students from Africa under the auspices of the Patriarchate of Alexandria by establishing the St Cyprian of Carthage scholarship fund. The seminary is a provisionally accredited Clinical Pastoral Education (CPE) center, and is working toward full independent accreditation by the Association for Clinical Pastoral Education (ACPE). St Vladimir’s also continues its offerings to the wider public within the Sacred Arts Initiative, now known as the Institute of Sacred Arts (July 2019), which has been assisted recently by two consecutive grants from the Henry Luce Foundation. In 2023, the seminary launched the St Vladimir’s Online School of Theology, which provides non-degree offerings to clergy, lay ministers, and the general public. This new program was made possible by the Lilly Endowment, through which St Vladimir’s received two five-year grants: *Pathways for Tomorrow* and *Compelling Preaching*. The Online School of Theology will expand to offer certifications in future years, and may offer an online M.A. degree program in the future.

Seminary Life

St Vladimir’s Orthodox Theological Seminary is officially described as a “graduate professional school” and an “institution of higher learning,” yet it is neither narrowly vocational nor only academic. As its name suggests, it is above all an Orthodox theological seminary. All aspects of its life are molded by an understanding of theology that seeks to engage the whole person, shunning the compartmentalization and fragmentation that so often characterize higher education.

One graduate described his program at St Vladimir’s as “impossible, but realistic”—“impossible” because of the heavy demands of course work, chapel services, choir trips, field work, parish visits, and work assignments; “realistic” because active involvement in church life and service is no less demanding, and because being stretched is a necessary part of spiritual and

intellectual growth. At St Vladimir's the knowledge, skills, and reflexes needed for "real" life are developed in every aspect of seminary life, in the refectory and hallways as well as in the classroom.

Visitors to St Vladimir's Seminary are often struck by the sense of common purpose, commitment and endeavor shared by students, faculty, and staff alike. This is no accident. Theology in the Orthodox tradition is not simply a task of the mind or an individual matter. It is the life of the mind and heart, body and soul, of persons united in a worshipping community of faith. St Vladimir's seeks to live in this tradition, to keep it alive in daily life.

Visitors are also impressed by the richness of the seminary's liturgical life. Daily worship in the chapel, the observance of the Church's fasts, and the celebration of her feasts are not mere ornaments added to an otherwise complete program. The very reality of the seminary as a community is grounded upon a common vision expressed in the sacramental life of the Church and experienced in corporate prayer. Without this, seminary life would indeed be impossible. In recognition of its diverse faculty and student body, provisions have also been made for Oriental liturgical worship.

The Fr Georges Florovsky Library

Serving the needs of the faculty and the students, and the worldwide scholarly community as well, the Fr Georges Florovsky Library is one of the major assets of the seminary as an institution of higher learning. The library currently holds approximately 184,000 volumes and receives over 100 periodicals. This collection is considered one of the richest resources available on the North American continent for research on Eastern Christianity. It is especially strong in the areas of Orthodox church history, Orthodox theology, philosophy, and culture. In addition to the extensive collection of books and periodicals, the Library also possesses several important archival resources, including The Father Georges Florovsky Papers, The Father Alexander Schmemmann Papers, and The Skvir-Buketoff Music Collection. As of 2023, the Archives of the Orthodox Church of America's (OCA) Central Administration will be housed at St. Vladimir's in the Florovsky Library. Representing more than a century of Orthodox history in America, these archives chronicle the OCA's history, development, and activities in the United States. Ownership of the archive remains with the OCA, and it may be consulted by appointment.

The library is fully computerized with a full-feature open-source integrated library system, serving not only the seminary community but also those interested in the Orthodox Church throughout the world. The seminary is a founding member of the New York Area Theological Libraries Association (NYATLA), and as a result of this membership, faculty and students have ready access to the collections of other major theological libraries in the metropolitan New York area. Starting in January 2019, faculty and students have on-campus access to JSTOR Essential Collection, one of the most important databases in the field of Humanities. This was complemented in 2021 by access to ProQuest Dissertation & Thesis Global (The Humanities and Social Sciences), a curated collection of multi-disciplinary dissertations and theses from around the world. As of 2023, students now have access to *Sources Chrétiennes Online*, a searchable online database of primary sources of Christian literature, which is the digital counterpart to the physically published *Sources Chrétiennes* series published by Éditions du Cerf in Paris.

Partner Institutions

By virtue of its location in the greater New York metropolitan area, St Vladimir's is able to draw upon a number of renowned Orthodox scholars at other institutions to teach at the seminary and has had the opportunity to partner with other institutions, thus providing significant opportunities for students to enrich, deepen, and broaden their education.

NEW YORK THEOLOGICAL CONSORTIUM

St Vladimir's is in close proximity to Fordham University, the Jesuit University of New York. Fr John Meyendorff, former Dean of St Vladimir's (1984–92), held the position of Professor of Byzantine History at Fordham (from 1967). During his time there, an arrangement was developed by virtue of which students at St Vladimir's Seminary are able to take courses in the department of Theology at Fordham. This cooperation continues today, as Th.M. students and qualified M.A. and M.Div. students are permitted to take up to six credits *per annum* of course work at Fordham (not strictly limited to the department of Theology) and the other schools of the New York Theological Consortium (Union Theological Seminary, General Theological Seminary, New York Theological Seminary, and Hebrew Union College). Students must meet the normal prerequisites for the courses in which they seek to enroll and comply with the enrollment procedures required by St Vladimir's Seminary and consortium schools.

ST NERSESS ARMENIAN SEMINARY

St Nersess Armenian Seminary was established in 1961 in Evanston, Illinois, under the auspices of the Dioceses of the Armenian Church in America. After moving to New York in 1967, the school first resided on the campus of St Vladimir's, and in 1977 it acquired a beautiful Tudor building in nearby New Rochelle. The following decades saw the growth of St Nersess Seminary, with the addition of several faculty members, specializing in the history, theology, liturgy, and language of the Armenian Church. In 2012, the Board of Directors of St. Nersess Seminary approved the purchase of a 5.5 acre of land in Armonk, NY, to build a new campus that would support its expanded student body and mission. The new Armonk campus was officially opened on November 12, 2016, when His Holiness Karekin II, Supreme Patriarch and Catholicos of All Armenians, presided over the consecration of St. Hagop Chapel.

Since their move to New York, students at St Nersess Seminary have taken their M.Div. degree at St Vladimir's Seminary. With the revision of St Vladimir's M.Div. curriculum in 2007, a further step towards greater collaboration was taken, whereby a number of the courses offered by the faculty of St Nersess count for credit at St Vladimir's. In this way, students of St Vladimir's can benefit greatly from the remarkable range of courses offered by the distinguished faculty of St Nersess, from Armenian language instruction to historical, liturgical, and theological courses.

St Vladimir's Seminary Alumni Association

The seminary's Alumni Association is composed of all graduates and former students of the seminary. Its purpose is to promote spiritual unity and fellowship among its members, to support the development of higher theological education in the Western hemisphere, and to render moral and financial support to the seminary.

STUDENT LIFE

In the seminary's understanding of theology and of its own task—the training of spiritually formed, well-educated, responsible, and dedicated priests, teachers, and other church leaders—academic effort cannot be separated from spiritual effort and from active participation in the liturgical and communal life of the seminary.

Chapel

Three Hierarchs Chapel stands as the place where the seminary community comes together to celebrate the liturgical services. Everything that happens there is done for the glory of God. The members of the seminary faculty and staff, students and their families, and many people from the local area, attend services in the chapel, singing the responses, reading, serving in the altar, offering homilies, and preparing the chapel for worship. The liturgical life lived out in the chapel is *our* communal and corporate worship of the living God. As such, when students enroll in the seminary, and so become members of our community, they are expected to participate fully in our rich liturgical life and to take responsibility, as assigned, for their part in the life and worship of the chapel. During their time at seminary, some students will participate in parish mentorships and internships that take them to other churches for services; nevertheless, they remain a part of the seminary community and therefore retain responsibility for the services in the chapel. Some seminary students, such as the Armenian and Malankara students, attend services elsewhere because of their ecclesial affiliation, though the seminary expects them to participate fully in the liturgical life of their Church in exactly the same manner as the students who attend Three Hierarchs Chapel. As members of the seminary community, they are also expected to attend major liturgical celebrations in Three Hierarchs Chapel marking the beginning of the semesters, the feasts of the Exaltation of the Cross (September 14) and The Three Hierarchs (January 30), the annual Lenten retreat, and to be present for the ordination of their classmates and for the Divine Liturgy at commencement.

The seminary is a place of preparation for ordination and leadership in the Church. Alongside work in the classroom, fieldwork, and community service, the chapel is essential to this formation. Two presuppositions guide the seminary in the ordering of chapel life: first, that what happens in the chapel happens for the formation of the students; and second, that everything done in chapel must fit into the overall seminary program.

The first presupposition—that students are formed in chapel—means that the liturgical services celebrated in chapel have the same goal as any liturgical service: the transformation and renewal of those participating in the services. Students are formed by *hearing* what is read, sung, and spoken in the chapel, by *seeing* the rites celebrated in splendor, and by *praying*. But just as importantly, students are formed in chapel by *doing*: singing in the choir, reading, serving in the altar, offering homilies, and caring for the chapel. Because the chapel is the chapel of a learning community, the seminary celebrates services in a way that helps students learn how to serve. In a

way, the chapel can be called a “workshop” where students actualize what they have learned in the classroom. The members of the seminary faculty guide the students in their liturgical formation by observing and assessing both their performance and their deportment. Although students are not graded for their chapel work, it is the responsibility of the Rector of the chapel to report to bishops concerns about student deportment and whether their students can, in fact, read, serve, and sing in church.

As is well known, the seminary presents a fuller cycle of services than would be found in a typical parish, though not so many as in a monastic setting. In terms of actual practice, the seminary strives to follow the broad Russian liturgical tradition that it has inherited, while attempting to reflect the diversity of liturgical practice found in contemporary North America. Additionally, the seminary carefully seeks to offer the best practices from a wider Orthodox expression of liturgical celebration and takes into account the insights of former deans and teachers of the seminary.

As students participate each day in chapel services, they begin to develop the habits and personal discipline necessary for service to the Church, which service also requires the humility to be accountable to expectations, schedules, and assignments. To this end, students are accountable to each other and to the seminary for their participation in the liturgical life of the community. Seminary programs of study place significant demands on students, demands that can make it difficult for students to manage their time effectively, as experience has shown. Typically, students spend about ten hours a week in chapel, a commitment that increases to fifteen hours a week during Lent. The seminary maintains this rigorous schedule so that students can develop their liturgical instincts by deepening their participation in the worship and prayer of the Church and by becoming intimately familiar with the services and their structure and ethos.

So important is regular participation in chapel services for the spiritual life and formation of every student that failure to attend services regularly may result in disciplinary action. If a student is to be absent from chapel, he or she must receive a blessing from the Director of Formation and inform the Seminary Ecclesiarch. If the student is a deacon or priest, he must first receive a blessing from the Rector of the chapel before approaching the Seminary Ecclesiarch.

Community Life

DISCIPLINE

By using the word “discipline” the seminary means two things. First, it refers to the totality of academic requirements and regulations to which a seminarian subscribes by the very fact of his or her application to the seminary and in obedience – *ob* and *audire*; *lit.*, “to listen to” – to which he or she is expected to live throughout the time of his or her association with it. Second, it serves as a reminder that each person is not merely a “student,” but rather a seminarian – a *discipulus* – and, as such, is subject to the ecclesiastical regulations, moral standards, and patterns of behavior traditionally expected from those preparing themselves for church service. Thus, “discipline” has both a regulatory and moral component.

It is expected that a seminarian, having freely chosen to enter into seminary, will also freely accept and respect its terms. Living the Christian life encompasses the entire person – body, soul, and mind. Jesus taught that we would be known by our works. It behooves those, therefore, who seek to serve Him in positions of leadership, to live their lives in as Christ-like a manner as possible, not just with an exterior veneer, but rather with an interior conviction. Self-control, a gift of the Holy Spirit, is a virtue, which is essential for any Christian leader or teacher.

Seminarians who fail to fulfill their responsibilities, be it in the chapel, community service, or in deportment may be subject not only to disciplinary probation, but also to loss of scholarship assistance. For policies regarding academic probation and the loss of scholarship assistance, please refer to the section “Probation and Loss of Award” found in the Academic Catalog.

Any breach in discipline, moral lapse, crime, flagrant breach of academic honesty (such as plagiarism or cheating), insubordination to authority, or action contrary to the best interests of the seminary may lead, upon action by the Faculty Council, to disciplinary probation (probation for reasons of conduct) or, if serious enough, to immediate dismissal.

COMMUNITY SERVICE

God has given each of us certain gifts that we are called to put into His service. Some of these gifts are unique and particular to the individual, others are somewhat specialized but shared by many, while still others are common to all. Yet, in every case, the gift we receive is given to us so that once it has become ours in a special way – internalized, part of our core, transformed – then it again may be given away. Christ urges His apostles to take on this understanding when He sends them out to the lost sheep of Israel: “Freely you have received; freely give” (Mt. 10:8).

The Eucharistic actions of the Orthodox Church presents us with a wonderful summation of this teaching: the Holy Gifts are raised and the priest begins a prayer which is finished by the people: “Offering unto Thee Thine own of Thine own, on behalf of all and for all, we praise Thee, we bless Thee, we give thanks unto Thee, O Lord, and we pray unto Thee, O our God” (from the Anaphora of the Divine Liturgy). When we consider the process which leads us to this point, the ongoing transformation of our gifts is at its heart: the wheat and the grapes grow in response to human cultivation, but mostly in response to God’s sending of rain and sun at the appropriate times. After the harvest, the skills God gave us are used to transform the wheat and grapes into bread and wine, which are then offered back to God. Receiving them, the Father sends the Holy Spirit to transform the bread and wine into the Body and Blood of Christ, Who gives Himself back to us in the Eucharist. Every single gift from God reaches its full potential when we accept it, add a piece of ourselves to it, offer it back to God, and He then returns it to us as an even greater gift.

Of course, making this theology of reception, transformation, and return incarnate takes practice, and for those who wish to be servant leaders in the Church, a special intensity is necessary. Those seeking to serve the Church must first learn to serve the neighbor, for our faith is not simply a matter of intellectual knowledge or logic, but one of participation in the life of Christ – and to live this life takes practice, dedication, and the conforming of one’s imperfect will to Christ’s perfect will as we attempt to offer the whole of our lives as “Thine own of Thine own.”

To this end, students are assigned various obediences at the seminary that call for them to offer back to God in service to one another that gift which is common to all – namely, time, which is the very giving of ourselves – so that God may transform us and it through its use. Indeed, the first step in becoming humble – in becoming that fertile ground in which the seed can bear much fruit – is to practice obedience.

Regular assignments are made at the beginning of each semester; the need for *ad hoc* assignments arises on special occasions in the life of the seminary, such as Pascha and Commencement. Failure to complete assignments faithfully may result in disciplinary probation.

RESIDENTIAL LIFE

In many different ways, the seminary seeks to foster a student life conducive to Orthodox Christian formation and academic success. Students in the M.Div. program are required to live on campus, whereas students in the other degree programs may live off campus, but they are then ineligible for seminary financial aid. It is assumed that D.Min. seminarians live off-campus, although it may be possible to make arrangements to stay on campus during the intensive portion of the program. Nevertheless, the seminary considers all degree candidates and non-degree special students, whether they live on or off the seminary campus, as part of the seminary community. This consideration means that the seminary supervises not only their academic work but also their participation in church life and the seminary chapel, their ecclesiastical status, voluntary or paid activities and assignments, as well as any change in status (ordination, employment, enrollment in other institutions).

Dormitories

Single students normally live in seminary facilities unless, for medical reasons, they are unable to live in the dormitory and/or eat in the refectory. Dormitory rooms are assigned by the Academic & Recruitment Advisor. Students having special needs should contact him. Rooms are furnished with basic essentials: desk, chair, dresser, and bed. Students must supply linen, lamps, and any other furnishings, as needed. No pets are permitted in the seminary's dormitories.

Apartments

Married students live in seminary apartments and are subject to seminary regulations concerning chapel and choir participation, community service, and other requirements applicable to all students. The seminary owns and operates thirty-three apartments on its campus for use by married students and their families. Apartments vary in size from studio to three-bedroom; all include a kitchen or kitchenette with refrigerator, stove, and dishwasher. Seminary apartments are available to married students enrolled on a full-time basis in one of the seminary's programs of study. Applications for married student apartments must be submitted to the Academic & Recruitment Advisor, noting such matters as program of study and size of family. Residents in seminary apartments may retain the apartments only for the normal duration of their program of study; during this time they must be enrolled on a full-time basis and remain active and responsible in all aspects of seminary life (see above under "Discipline"). Apartment rents (which are significantly lower than the prevailing local market rates) are determined by the seminary administration. Since the seminary's married student apartments are considered dormitory space, rent for the semester is payable at the time of registration; any plans for

deferred payment must be approved in advance by the Chief Financial Officer. Apartment residents are also responsible for utilities, with monthly bills payable directly to the utility company. Married students with pets (cats or small dogs) may apply for accommodations in the Erickson House. Please note, however, that the seminary might revoke this privilege should students not take proper care of their animals.

While every effort will be made to accommodate students with special needs, no special facilities or services are available for them at the present time.

SAFETY

The seminary is committed to maintaining a safe and secure environment for study, prayer, work, and play for students and their families as well as for faculty and staff. Specific information concerning campus safety, security, and emergency procedures is found in the Student Handbook, which includes additional rules and regulations governing student life at the seminary. This information is reviewed by the Director of Spiritual Formation during general or dormitory meetings with students. In compliance with regulations of the Office of Postsecondary Education of the U.S. Department of Education, the Director of Spiritual Formation posts an annual security report containing relevant statistics, policies with regard to campus security, and a description of programs that promote campus safety for current students and employees. This report is also available to prospective students and employees upon request to the Director of Spiritual Formation.

Disability Services

Disability Services at St Vladimir's Seminary helps to ensure equal educational access and opportunity for all members of our community. The Office of the President oversees Disability Services and works individually with students to create an effective and comprehensive accommodation plan in accordance with Section 504 of the Federal Rehabilitation Act of 1973 and Title III of the Americans with Disabilities Act of 1990. Section 504 of the Federal Rehabilitation Act states:

No otherwise qualified individual with a disability in the United States, as defined in section 7(20), shall solely by reason of his or her disability, be excluded from the participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.

In its mission to train priests, theologians, and educated laity, St Vladimir's Seminary strives to embrace and support all those who answer the Lord's call to serve in His vineyard. Disability Services works with administrators, faculty, and staff to ensure that students with disabilities have reasonable and appropriate accommodations. The seminary will offer reasonable aids and services to assist otherwise qualified persons in achieving success in its programs, services, and facilities.

Please contact Ann Sanchez, Disability Services Access Coordinator (Rangos 117, x323), to begin the disability services registration process or request additional information.

FREQUENTLY ASKED QUESTIONS

Who is a Person with a Disability?

A person with a disability is someone who has one or a combination of several physical, mental, and learning impairments, which substantially limits one or more of the person's major life functions. Major life functions include seeing, hearing, walking, or learning. A person may also be considered to have a disability if s/he has a history of substantial impairment or is regarded as being substantially impaired.

Who is a Qualified Person with a Disability?

A person with a disability is qualified if, with or without reasonable accommodation, s/he meets the essential eligibility requirements of a program or service offered by St Vladimir's Seminary.

What is a Reasonable Accommodation?

A reasonable accommodation is an adjustment to the way in which a program or service is provided that allows a qualified person with a disability to achieve meaningful access to that program or service. For example, a reasonable accommodation may consist of a modification of the seminary's policies or procedures or the provision of auxiliary aids or services. Reasonable accommodations do not alter the nature of the course or the degree requirements in any way. St Vladimir's Seminary is not required to make accommodations that fundamentally alter the nature of its curriculum, programs or services, or that are unduly burdensome either in terms of cost or administrative responsibility.

Does the Seminary Consider Disability When Making Admission Decisions?

St Vladimir's Seminary makes admission decisions regardless of an individual's disability. The seminary does not impose or apply admission or eligibility criteria that screen individuals on the basis of their disability, unless such criteria are necessary for the provision of the program, service, or activity being offered. The seminary believes that this carries out the intent of the Americans with Disabilities Act and Section 504 of the Rehabilitation Act. Students with disabilities desiring to enroll in any program, service, or activity of St Vladimir's Seminary must be able to meet the minimum standards of both the seminary and the particular program to which admission is sought, as specified in the academic catalog. It is within the student's discretion to inform the Admissions Committee of a disability if s/he wishes. Should a student do so, the seminary will not discriminate against the student on the basis of the disability and will make reasonable accommodations as necessary.

How Do I Receive an Accommodation for a Disability?

Students with disability are responsible for contacting the Disability Services Access Coordinator to register their disability prior to their first semester of enrollment at the seminary. Students should not assume that the seminary has any information about their disability even if it was included in their application for admission. Students are not eligible for any accommodations until they have registered their disability with the Disability Services Access Coordinator. Subsequently, an accommodation plan will be established based on the student's disability, supporting documentation, and types of accommodation requested.

REQUEST FOR ACCOMMODATION

1. Registration of Disability. Applicants who have been accepted for admission, or current students who seek accommodation for a disability, are encouraged to contact Ann Sanchez, Disability Services Access Coordinator (**Rangos 117, x323**), as soon as possible to begin the process of developing an accommodation plan. Students are not eligible to receive academic and/or campus accommodations until they have registered their disability with the Disability Services Access Coordinator, nor does Disability Services grant accommodations retroactively. If new accommodations are needed, students must meet with Disability Services to discuss adjusting the accommodation plan and provide updated documentation, if needed.

2. Procedure. Students who seek academic and/or campus accommodation for disability must provide the Disability Services Access Coordinator with the following information:

- Identification of disability and **supporting documentation** (see guidelines below);
- Detailed explanation of how the disability currently affects and substantially limits the student's ability in the academic and/or campus setting;
- List of accommodations the student may have received in the past; and
- List of accommodations the student is requesting at St Vladimir's Seminary.

3. Examples of Accommodations: Reasonable accommodations vary for each student depending upon type of disability, needs, and **supporting documentation**. Examples of accommodations the seminary has provided to students include, but are not limited to, early registration, academic coaching and academic support services, including part-time study, extended test-taking time, assistance with books in alternative formats, and assistance in accessing campus buildings. Students are responsible, however, for arranging certain personal services, such as attendant care, mobility training, and transportation.

4. Requirement to Submit Requests Each Semester. Current students are responsible for submitting accommodation requests—to the Disability Services Access Coordinator—each semester, indicating the specific courses and/or activities involved and the accommodations sought in each case. Students must then pick up their letters in person and give the letters directly to their professors after class or during office hours, or to supervisors in the case of non-academic activities. This process allows students to self-identify and begin to discuss accommodations with their professors. We encourage all students to have a conversation with their professor about how they learn best.

SUPPORTING DOCUMENTATION

The kind of documentation needed may vary depending on the nature of the disability.

1. Learning Disabilities (LD)

Note: These guidelines for documentation of a learning disability are based upon those set forth by the Association on Higher Education and Disabilities (AHEAD). For more information please visit AHEAD's web site at <http://www.ahead.org>.

Currency

Since accommodations are based on the current impact of the learning disability to the student, documentation must be up to date (within the past three years).

Qualifications Of Diagnostician

Professionals diagnosing LD must have comprehensive training in differential diagnosis & direct experience with adolescents and adults with LD. The following professionals are considered qualified:

- Certified/licensed psychologists
- Neuropsychologists
- LD specialists
- Educational therapists

Diagnostic reports should include the names, titles, professional credentials, addresses, and phone numbers of the evaluators as well as the date(s) of testing.

Criteria For Comprehensive Assessment

Testing must include at least one assessment from each of the following areas:

Aptitude

- Wechsler Adult Intelligence Scale-Revised (WAIS-R or WAIS-III), must include Full Scale IQ, Verbal IQ, Performance IQ, and all subtest scores
- Woodcock Johnson Psycho-educational Battery-Revised: Tests of Cognitive Ability (must include either tests 1-7 or 1-14)
- Stanford-Binet Intelligence Scale
- Kaufman Adolescent & Adult Intelligence Test

Achievement: Reading

- Woodcock Johnson Psycho-educational Battery-Revised: Tests of Achievement
- Scholastic Abilities Test for Adults (SATA)
- Stanford Test for Academic Skills
- Wechsler Individual Achievement Test (WIAT)
- Nelson Denny Reading Skills Test
- Woodcock Reading Mastery Tests Revised

Achievement: Written Language

- Woodcock Johnson Psycho-educational Battery-Revised: Tests of Achievement
- Scholastic Abilities Test for Adults (SATA)
- Stanford Test of Academic Skills
- Wechsler Individual Achievement Test (WIAT)
- Test of Written Language

Note: The above list is not intended to be exhaustive or to limit assessment in other areas that may be pertinent to the individual's needs.

The Diagnostic Report

Diagnosis

The report must include a clear statement of the learning disability and the reasoning for this particular diagnosis as supported by the current diagnostic battery. A student's individual "learning style," "learning deficit," "learning differences," and "learning disorders" do not, in and of themselves, constitute a disability.

Diagnostic Interview

A summary of the diagnostic interview must be included. Relevant information regarding the student's academic history and learning processes in elementary, secondary, and postsecondary education should be addressed. The summary should also include developmental, medical, psychosocial, and family history as it relates to the student's current level of functioning.

Test Scores

All test scores must be included in the report, especially the standard scores and percentiles. This data should represent a substantial limitation to learning.

Descriptive Text

The report should indicate:

- That the evaluator rules out alternative explanations for the academic problems.
- Patterns in the individual's cognitive abilities, achievement, and information processing reflect the presence of a learning disability.
- The substantial limitation to a major life activity and the degree of its impact.

Accommodations

Report must indicate recommended accommodations that are appropriate at the graduate school level. Specific test results must support these recommendations.

2. Attention Deficit Disorder

Note: Although the more generic term "Attention Deficit Disorder" (ADD) is often used, we will use the official nomenclature from the Diagnostic and Statistical Manual of Mental Disorders (DSM 5), Attention Deficit Hyperactivity Disorder (ADHD).

Currency

Since accommodations are based on the current impact of the disability to the student, documentation must be up to date (within the past three years).

Qualifications of Diagnostician

Professionals diagnosing ADHD must have comprehensive training in differential diagnosis & direct experience with adolescents and adults with ADHD.

The following professionals are considered qualified:

- Clinical psychologists
- Neuropsychologists

- Psychiatrists
- Other qualified medical doctors

Evidence of Early Impairment

Because ADHD is, by definition, first exhibited in childhood and manifests itself in more than one setting, historical and academic information must be gathered by the evaluator.

Evidence of Current Impairment

Assessment should consist of more than just a self-report. It should include a history of attentional symptoms, including evidence of ongoing impulsive, hyperactive or inattentive behavior that has significantly impaired functioning over time.

Alternative Diagnosis and/or Explanation

The assessment should also examine the possibility for a co-existing diagnosis. It should explore possible alternative diagnoses including psychiatric and medical disorders as well as any educational or cultural factors that may impact the individual and result in behaviors similar to ADHD.

Diagnostic Battery

Neuropsychological or psycho-educational assessment is critical in determining the current impact of ADHD on the individual's ability to function in different settings. Assessment must include standardized measures for inattention, hyperactivity and impulsivity as delineated in the DSM 5.

Diagnostic Report and Summary

The diagnostic report must be a comprehensive interpretive summary synthesizing the evaluator's judgment for the diagnosis of ADHD.

The report must include:

- All quantitative information in standard scores and/or percentiles.
- All relevant developmental, medical, familial, medication, psychosocial, behavioral and academic information.
- A specific diagnosis of ADHD based on the DSM 5 diagnostic criteria.

The report must also identify in clear, direct language, the substantial limitation of a major life function presented by the ADHD. Specific recommendations for accommodations based on significant functional limitations must be supported by the assessment. Official letterhead with names, titles, professional credentials, addresses, and phone/fax number of the evaluator as well as the date(s) of testing.

3. Psychiatric/Psychological Disabilities

Psychiatric and psychological disabilities include but are not limited to: Depressive Disorders,

Post Traumatic Stress Disorder, Bipolar Disorders, and Dissociative Disorders. A diagnosis by a licensed mental health professional (psychologist, psychiatrist, or a neurologist) is required and must include the diagnostician's license number.

Documentation must include:

- A clear statement of the disability, including the DSM 5 diagnosis and a summary of present symptoms. This diagnosis should be based upon a comprehensive clinical interview including psychological testing (when such testing is clinically appropriate).
- A summary of assessment procedures and evaluation instruments used to make the diagnosis and a summary of evaluation results, including standardized or percentile scores.
- Medical information relating to the student's needs to include the impact of medication, if applicable, on the student's ability to meet the demands of graduate school education.
- Information supporting substantial interference with one or more major life functions to determine eligibility for meeting criteria for a disability. The major life function(s) being affected must be stated in the documentation.
- Suggestions of reasonable accommodations that might be appropriate for a graduate school. These recommendations must be supported by the diagnosis.

4. Head/Traumatic Brain Injuries

Head Injury or Traumatic Brain Injury is considered a medical or clinical diagnosis. Individuals qualified to render a diagnosis for these disorders are practitioners who have been trained in the assessment of Head Injury or Traumatic Brain Injury. Recommended practitioners may include physicians, neurologists, licensed clinical psychologists, school psychologists, neuropsychologists and psychiatrists.

Documentation must include:

- A clear statement of the head injury or traumatic brain injury and the probable site of lesion.
- A summary of cognitive and achievement measures used and evaluation results including standardized scores or percentiles used to make the diagnosis.
- A summary of present residual symptoms that meet the criteria for diagnosis.
- Medical information relating to student's needs to include the impact of medication on the student's ability to meet the demands of the graduate school environment.
- Suggestions of reasonable accommodations that might be appropriate at the graduate school are encouraged. These recommendations should be supported by the diagnosis.

5. Physical Disabilities and/or Systemic Illnesses

Physical disabilities and systemic illnesses include but are not limited to: Mobility Impairments, Multiple Sclerosis, Cerebral Palsy, Chemical Sensitivities, spinal cord injuries, Cancer, AIDS, Muscular Dystrophy, and Spinal Bifida. Any physical disability and/or systemic illnesses are considered to be in the medical domain and require the expertise of a physician, including a neurologist, psychiatrist or other medical specialist with experience and expertise in the area for which accommodations are being requested.

Documentation must include:

- A clear statement of the medical diagnosis of the physical disability or systemic illness.
- Documentation for eligibility should be current, preferably within the last three years (the age of acceptable documentation is dependent upon the disabling condition, the current status of the student and the student's request for accommodations).
- A summary of assessment procedures and evaluation instruments used to make the diagnosis, including evaluation results and standardized scores if applicable.
- A description of present symptoms that meet the criteria for diagnosis.
- Medical information relating to the student's needs to include the impact of medication on the student's ability to meet the demands of the graduate school environment.
- Suggestions of reasonable accommodation that might be appropriate at the graduate school level are encouraged. These recommendations should be supported by the diagnosis.

6. Blindness/Visual Impairment

Ophthalmologists are the primary professionals involved in diagnosis and medical treatment of individuals who are blind or experience low vision. Optometrists provide information regarding the measurement of visual acuity as well as tracking and fusion difficulties (including but not limited to: eye movement disorders, inefficiency in using both eyes together, misalignment of the eyes, lazy eye, focusing problems, visual sensory disorders, and motor integration).

Documentation must include:

- A clear statement of vision related disability with supporting numerical description (the age of acceptable documentation is dependent upon the disabling condition, the current status of the student, and the student's request for accommodations).
- A summary of assessment procedures and evaluation instruments used to make the diagnosis.
- A summary of evaluation results including standardized scores, present symptoms that meet the criteria for diagnosis, medical information relating to the student's needs and the status of the individual's vision (static or changing), its impact on the demands of the academic program, narrative or descriptive text, providing both quantitative and qualitative information about the student's abilities that might be helpful in understanding the student's profile, including the use of corrective lenses and ongoing visual therapy (if appropriate), and suggestions of reasonable accommodations that might be appropriate at the graduate school level are encouraged. These recommendations should be supported by the diagnosis.

7. Deafness/Hearing Impairment

Services are provided to all deaf and hearing-impaired students at St Vladimir's Seminary who have a documented unaided bilateral hearing loss of at least 30 db. The audiologist who conducts this should be an impartial individual who is not related to the student.

Documentation must include:

- A clear statement of deafness or hearing impairment with an audiogram that has been completed within the last three years.
- A summary of assessment procedures used to make the evaluation and a narrative summary of results, name, address, phone, title and/or credentials of audiologist.

Health Insurance

The seminary does not have health care facilities on campus. In the interest of its entire student population, however, the seminary requires that each full-time or degree-seeking student and dependents be covered by health insurance. Students who are otherwise covered by health insurance must demonstrate that they are enrolled in a plan. Premiums, which are borne by the student and paid directly to the insurance provider, depend upon a variety of factors, including the age of the student, the number of dependents, and the specific benefits provided. Applicants therefore are urged to give careful consideration to their health needs. Students will not be permitted to register for classes until they have provided proof of enrollment in an appropriate plan.

The seminary does not have an existing relationship with insurance agencies, and therefore cannot provide any insurance solutions.

ADMISSIONS & FINANCIAL INFORMATION

Admissions

The seminary will consider applications for admission to its programs from all qualified Orthodox students who wish to prepare themselves for priestly ministry in the Orthodox Church, missionary work, teaching, or other forms of church service. Qualified non-Orthodox students may also be admitted and receive academic degrees and credit for their work.

In its admissions policy, as in the administration of its programs—educational, financial aid, student activities, and all others—St Vladimir’s Seminary does not discriminate on the basis of race, age, color, gender, disability, or national or ethnic origin. This policy complies with the requirements of the Internal Revenue Service Procedure 321-1, Title VI of the 1964 Civil Rights Act and Title IX of the 1972 Educational Amendments as amended and enforced by the Department of Education.

The personal and academic information supplied by applicants forms an essential part of the admissions process. Failure to make written disclosure of information solicited on the application form or misrepresentation of the information supplied constitutes a prima facie basis for denial of admission. Where omission or misrepresentations come to light after admission and are reasonably believed to cast doubt upon the student’s suitability for seminary study, he or she is subject to dismissal.

APPLICATION REQUIREMENTS

All application materials and guidelines are available through the online Admission Portal at <https://www.svots.edu/admissions/apply>. All applications and documents must be submitted through the online Admissions Portal.

All Applicants

All applicants must complete and submit the General Application form, as well as complete and/or submit the following:

- A recent photograph (Passport/ID photo);
- A copy of the applicant’s Baptism/Chrismation certificate;
- A fully completed and signed background check consent form;
- Official transcripts from each graduate or undergraduate institution attended (must be sent directly from the institution/s);
- A letter of recommendation from a pastor or spiritual father;

- Two letters of recommendation from a professor, employer or colleague;
- An interview with the Academic & Recruitment Advisor; and
- An interview with the designated Program Director.

Application fees and educational & living expenses are available below, and at: <https://www.svots.edu/admissions/financials/fees-estimated-expenses>. All degree applicants (and residential non-degree applicants) must undergo a background check. The cost of the background check is included in the application fee.

Upon notification of acceptance, all admitted students must submit a non-refundable enrollment deposit and a refundable security deposit. The following documents must be completed, signed and returned to the Office of Admissions:

- Proof of health insurance;
- Immunization form (anyone born prior to January 1, 1957 is exempt from this requirement);
- Vehicle registration form;
- Media release form;
- System and network rules and guidelines form; and
- Student Handbook Memorandum of Agreement.

Non-Degree Applicants

Applicants who wish to enroll in particular courses without pursuing a degree at St Vladimir's Seminary may apply as a non-degree student. Non-degree applicants currently enrolled in a degree program at another institution need only to complete the General Application Form (available in the Admissions Portal), and have an appropriate official from the home institution submit a letter stating that the applicant is in good standing and qualified to take the course(s) in question. All other non-degree applicants, including students who wish to audit courses at St Vladimir's, must contact the Registrar and the Academic & Recruitment Advisor for application requirements.

Master of Divinity Applicants

In addition to the items listed above for all applicants, applicants to the Master of Divinity (M.Div.) program must submit the following:

- The blessing and recommendation from their diocesan hierarch. The Hierarch's Blessing form must be sent directly to the seminary by the hierarch. (Please note that the Hierarch's Blessing form is to be submitted *in addition to* the three letters of recommendation required of all degree applicants.); and
- An essay according to the specifications listed in the Admissions Portal.

Master of Arts Applicants

In addition to the items listed above for all applicants, applicants to the Master of Arts (M.A.) program must submit the following:

- An essay according to the specifications listed in the Admissions Portal.

Though not required, applicants to the M.A. program are strongly encouraged to also submit the following:

- A blessing from their hierarchy. The Hierarchy's Blessing form must be sent directly to the seminary by the hierarchy. (Please note that the Hierarchy's Blessing form is to be submitted *in addition to* the three letters of recommendation required of all degree applicants.); and
- Two recommendations from former professors who can attest to the applicant's ability to pursue academic work in theology.

In accordance with the standards of the Association of Theological Schools (ATS), the seminary is on occasion able to admit to the M.Div. and M.A. programs applicants who do not possess a baccalaureate degree or its equivalent. Typically, only one or two such offers of admission may be made each year. Applicants to the M.Div. or M.A. programs without a baccalaureate degree or its equivalent must satisfy the following additional application requirements:

- Exceptionally strong endorsement by an ecclesiastical authority;
- An additional essay in which the applicant explains how his/her life experience has provided the necessary preparation for theological study at the graduate level;
- An additional interview with the Academic Dean;
- A proficiency examination administered at the time of the applicant's personal interviews; and
- Satisfactory results on the GRE test.

Master of Theology Applicants

In addition to the items listed above for all applicants, applicants to the Master of Theology (Th.M.) program must submit/pass the following:

- A thesis proposal according to the specifications listed online at <https://www.svots.edu/academics/registrar/student-theses>

Though not required, applicants to the Th.M. program are strongly encouraged to also submit the following:

- A blessing from their hierarchy. The Hierarchy's Blessing form must be sent directly to the seminary by the hierarchy. (Please note that the Hierarchy's Blessing form is to be submitted *in addition to* the three letters of recommendation required of all degree applicants.); and

- Two recommendations from former professors who can attest to the applicant's ability to pursue academic work in theology.

Also note that Th.M. students must pass competency examinations in ancient Greek and any languages required for their chosen thesis topic (in addition to English), as determined during the application process as a condition of admission.

Doctor of Ministry Applicants

In addition to the items listed above for all applicants, applicants to the Doctor of Ministry (D.Min.) program must submit the following:

- A blessing from their hierarchy. The Hierarchy's Blessing form must be sent directly to the seminary by the hierarchy. (Please note that the Hierarchy's Blessing form is to be submitted *in addition to* the three letters of recommendation required of all degree applicants.);
- A letter of recommendation from their Rector/Chancellor/Dean/Supervisor;
- An essay according to the specifications listed in the Admissions Portal;
- Ministerial Experience form, available in the Admissions Portal; and
- External Review Committee form, available in the Admissions Portal.

DEADLINES

St Vladimir's operates a rolling admissions procedure beginning February 1 and ending May 1. The deadline for all financial aid applications, including need-based grants, need-based scholarships, and merit-based scholarships is April 1. Applications for financial aid submitted after the deadline will be considered only if funds remain available. Notifications of financial aid awards are issued with offers of admission.

PERSONAL INTERVIEWS AND CAMPUS VISITS

Personal interviews are required of all applicants. Interviews may be conducted online or in person. Interviews will be scheduled by the Academic & Recruitment Advisor.

Personal interviews may be combined with a campus visit. Campus visits are an excellent opportunity for applicants to attend classes, participate in chapel services, and meet faculty members. Overnight campus visits can be arranged with on-campus housing provided. There are no fees for housing or meals during these visits. Campus visits may be arranged by contacting the Academic & Recruitment Advisor.

INTERNATIONAL STUDENTS

In order to undertake a program of study at St. Vladimir's Seminary, international students must demonstrate that they have attained a level of proficiency in English that is sufficient for graduate-level studies. The usual basis for evaluation is the Test of English as a Foreign Language (TOEFL) of the Educational Testing Service (www.ets.org/toefl). The seminary's TOEFL Institute Code is **2804**. The minimum TOEFL iBT scores required are 96 (M.Div.), 100 (M.A.), 104 (Th.M. and D.Min.). TOEFL waivers will be considered for applicants who have

earned a degree from a college or university in the United States, or from a non-U.S. university where the primary language of instruction is English, as long as there is sufficient evidence that the applicant has attained the level of proficiency in English required for graduate-level studies.

After the student has undertaken a seminary program, he or she may be required to withdraw from it or to undertake remedial study if, in the judgment of the Faculty Council, he or she is found to be inadequately prepared in the English language.

Upon admission all international applicants must complete the Application and Certification of Financial Support for Form I-20 and deposit with the seminary the sum indicated on the form. This deposit must be received before the seminary can issue Form I-20, required as part of F-1 Visa application. International applicants will also be required to demonstrate that sufficient funds are available to cover all other expenses to be incurred during their course of study, including travel expenses to and from the United States.

MID-YEAR ADMISSION

All full-time degree-seeking students begin their course of study in the fall. Part-time M.A. and Th.M. students may, with special permission, commence their studies during the spring semester, but only if they meet the prerequisites of the course(s) they would like to take. Part-time students who commence their studies in the spring will be expected to participate in the full schedule of orientation activities, which are offered only in the fall, in order to matriculate as degree candidates.

PROBATIONARY ADMISSION

A student may be admitted to the seminary on academic probation in the following circumstances:

- If he or she has been admitted because of non-academic strengths in spite of a weak academic background as reflected in grades at other institutions
- If he or she has completed the equivalent of a bachelor's degree in post-secondary studies but has not received the degree from an accredited college or university (or, in the case of Th.M. applicants, the equivalent of the M.Div. degree from an accredited seminary)

The faculty monitors such students' progress closely and if necessary prescribes remedial instruction and/or reduction in course load. If the faculty, in its review of students at the end of the student's first semester of studies, finds that his or her academic performance has been satisfactory, the probationary status is normally removed. On the other hand, if the student's academic performance has not been satisfactory, then the student may be dismissed from the seminary.

READMISSION AFTER WITHDRAWAL OR DISMISSAL

Readmission Within One Year

A student who has voluntarily withdrawn from the seminary while in good standing may be readmitted without reapplication within a period of one year, provided the request for readmission is received and approved by the Academic & Recruitment Advisor and the degree

Program Director no later than one month before the beginning of the semester for which readmission is requested.

A student who has voluntarily withdrawn from the seminary while on probation may also be readmitted without reapplication within a period of one year but must offer satisfactory evidence of progress toward resolution of the difficulty, academic or otherwise, which led to the probation. Normally such students are readmitted only on probation. A student who has withdrawn for medical or psychological reasons must also offer satisfactory evidence that the condition that led to the withdrawal no longer hinders normal progress toward the degree.

Note: All financial obligations to the seminary must be satisfied and any outstanding course work must be completed before the Academic & Recruitment Advisor and the degree program director will consider a request for readmission. Readmitted students are normally required to fulfill any new requirements that may be in force at the time of readmission.

Readmission After One Year

After one year, readmission is considered only after the submission of a complete admissions application to the Academic & Recruitment Advisor and, in most cases, a personal interview.

Readmission after dismissal or administrative withdrawal for failure to make satisfactory academic progress cannot be considered until at least two semesters have elapsed. When requesting readmission, the student must offer satisfactory evidence that the difficulty, academic or otherwise, that led to the dismissal or administrative withdrawal has been overcome and that normal progress toward completion of the degree can be resumed. A personal interview is required. Normally such students are readmitted only on probation.

Note: All financial obligations to the seminary must be satisfied and any outstanding course work must be completed before the Academic & Recruitment Advisor will review an application for readmission. Readmitted students are normally required to fulfill any new requirements that may be in force at the time of readmission.

Required Deposits

Upon receiving an offer of admission, all readmitted students must submit a non-refundable enrollment deposit and a refundable security deposit.

DEFERRED ADMISSION

St Vladimir's Seminary does not defer offers of admissions. Applicants who do not accept an offer of admission by June 15 of the year in which it was granted must re-apply for admission the following year or during subsequent years. Applicants may request that transcripts be retained by the Office of Admissions for up to two years from the date of their first application; letters of recommendation must be resubmitted with a new application.

Financial Information

TUITION AND FEES

Charges for tuition, fees, and room & board are due and payable at the beginning of each semester. Full-time students may make arrangements with the Chief Financial Officer to pay these fees in installments, subject to a finance charge, the first of which installment is due at the beginning of the semester. ***All accounts must be paid in full for the previous term before the student is permitted to register for a new semester.*** If payment or other satisfactory arrangements have not been made by the end of the second week of the semester, the student will not be permitted to attend classes until payment or other arrangements have been made. All seminary, library, and bookstore accounts must be paid in full, or satisfactory arrangements for payment must be made, before any degree, transcript, or degree verification will be issued.

Students who are using Veterans Affairs benefits to pay for their educational expenses will not be kept from attending classes or otherwise penalized if the disbursement of funds from the Veterans Affairs is delayed. In order to continue without any penalty, the student must submit their Certificate of Eligibility for Veterans Affairs benefits within the first two weeks of the semester.

Tuition and fees are set annually by the Board of Trustees and are subject to change at the Board's discretion. Tuition, fees, and estimates of other expenses for the following academic year are posted online each year in early February.

TUITION

Full-time	\$6,500 (<i>per semester, 4–6 courses [12–18 credits]</i>) \$1,625 (<i>per course in excess of 6 courses [18 credits]</i>)
Full-time limited program* <i>*if approved by the Faculty Council or the Admissions Committee</i>	\$6,500 (<i>per semester, 3 courses [9 credits]</i>)
Part-time	\$1,625 (<i>per course [3 credits]</i>)
Audit fees	\$500 (<i>per course [3 credits]</i>)

MANDATORY FEES

Continuation registration fee	\$525 (<i>per semester of continuation registration</i>)
Enrollment deposit	\$500 (<i>non-refundable enrollment deposit applied toward tuition and fees</i>)
Registration fees	\$170 (<i>per semester, waived for continuation registration</i>) \$50 (<i>late registration, degree candidates only</i>) \$30 (<i>per course, auditor</i>)
Student activities fee	\$160 (<i>per semester, degree candidates in residential degree programs</i>)

Technology fee	\$100 (<i>per semester</i>)
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MISCELLANEOUS FEES

Application fees	\$100 \$125 (<i>late application, after June 1</i>)
Change of program fee	\$75
Diploma replacement fee	\$40
Equivalency evaluation fee	\$50 (<i>applied toward subsequent application fee</i>)
Transcript fee	\$10 (<i>per transcript, processed in 5-10 business days and sent by normal mail. Students who request expedited processing will be charged the cost of special mailing.</i>)

APARTMENT RENT, ONSITE FEE, ROOM & BOARD

Accommodations for onsite visit	\$475 (<i>per visit, when staying on campus</i>)
Apartment rent*	\$885–1,105 (<i>per month, depending on apartment</i>)
Board (dormitory)	\$2,360 (<i>per semester</i>)
Room (dormitory)**	\$1,590 (<i>per semester</i>)

**All apartment residents are responsible for a refundable security deposit of \$1500. The deposit, minus damages and/or unpaid rent, is refunded when the student vacates the apartment. Moving from one apartment to another or from dormitory to apartment requires a new security deposit.*

***All dormitory residents are responsible for a refundable security deposit of \$350. The deposit, minus damages, is refunded when the student vacates the dormitory. Moving from one dormitory room to another or from apartment to dormitory requires a new security deposit.*

ESTIMATED EXPENSES FOR RESIDENTIAL STUDENTS

EDUCATIONAL EXPENSES (*per academic year*)

	Single student in dormitory	Married student in apartment	Married student with children in apartment
Tuition	\$13,000	\$13,000	\$13,000
Registration	\$340	\$340	\$340
Student Activities	\$320	\$320	\$320
Board	\$4,720	N/A	N/A
Room / Rent	\$3,180	<i>Estimated</i> \$9,090	<i>Estimated</i> \$9,090
Total (9 months)	\$21,560	\$22,750	\$22,750

ESTIMATED ADDITIONAL EXPENSES (per academic year)

	Single student in dormitory	Married student in apartment	Married student with children in apartment
Books / Supplies	\$800	\$800	\$800
Food	N/A	\$5000	\$7800
Transportation (excl. car payments)	\$900	\$1350	\$1800
Utilities	N/A	\$900	\$900
Total (9 months)	\$1,700	\$8,050	\$11,300

TOTAL ESTIMATED EXPENSES (per academic year, i.e. 9 months)

	Single student in dormitory	Married student in apartment	Married student with children in apartment
Estimated total	\$23,260	\$30,800*	\$34,050*

**Married students living in a seminary apartment are responsible for paying rent from the day they move into the apartment until the day they move out. Therefore, when preparing a budget, students should make provision for rental, grocery, and transportation expenses during the summer months in addition to the totals shown above.*

Important note: *M.Div. students are required to complete one unit of Clinical Pastoral Education (CPE) at an ACPE-accredited hospital. Students are responsible for the CPE hospital fee, which in the New York region is approximately \$850. Student who complete their CPE over the summer are eligible for a stipend up to the amount of \$2,000 (including the reimbursement of the hospital fee, minus financial aid provided by the hospital).*

Student Financial Aid

St Vladimir's Seminary awards and distributes its financial resources with a view toward Christian charity and stewardship. Most seminary students receive some form of financial assistance, and students should be mindful that such aid is a privilege to be enjoyed thanks to many benefactors who have graciously given funds to the seminary.

All students are considered financially independent. Therefore, parental information is not required to determine need. The seminary does, however, require financial information from spouses of married students and full disclosure of grant and scholarship assistance from outside sources, such as, but not limited to, parish, diocesan, and archdiocesan education funds.

ELIGIBILITY FOR FINANCIAL AID

To be eligible for financial aid from St Vladimir's Seminary, a student must live on campus, be enrolled at the seminary on a full-time basis as a degree candidate, and be making satisfactory

progress toward completion of the degree. To be considered full-time, students must be enrolled for at least twelve credits per semester. To be eligible for U.S. Government loans, students must be degree candidates and enrolled for at least six credits per semester.

Students enrolled on a full-time basis (as defined above) are eligible to receive aid from the seminary only for the number of semesters necessary for normal completion of a degree program. Therefore, M.Div. candidates are eligible to receive financial aid for no more than six semesters; M.A. candidates for no more than four semesters; and Th.M. candidates for no more than two semesters.

Satisfactory progress toward completion of a degree program is measured not only by a student's successful completion of courses (see "Satisfactory Progress" under "Academic Policies") but also by satisfactory participation in the seminary's extra-curricular activities of chapel worship and community service.

Exception in the Case of Probation or Special Needs

A residential degree candidate whose course load has been reduced by the Faculty Council in the case of probation or by the Academic Dean in the case of a student with special needs remains eligible for financial aid on a pro-rated basis, as long as he or she is enrolled for at least six credits and is otherwise making satisfactory progress toward completion of program requirements. (See "Probation and Loss of Award" below.)

APPLICATION DEADLINES

Prospective students who seek need-based financial aid granted or administered by the seminary (including U.S. Government loans) must complete the seminary's Financial Aid Application, contained in the Application Packet. In addition, domestic students are required to complete the Free Application for Federal Student Aid (FAFSA). Application materials and an estimated expense budget are usually available online in late December or early January. The deadline for financial aid applications is April 1. All applications received after April 1, or incomplete applications received prior to the deadline but completed after April 1, will be considered for financial aid only if funds remain available and/or on a wait-listed basis.

Prospective students who seek only merit-based financial aid do not need to complete the seminary's Financial Aid Application or the FAFSA process.

Returning students must reapply for financial aid each academic year. The required forms are the FAFSA (for domestic students) and the seminary's Financial Aid Application. The financial aid deadline is April 1. All applications received after April 1, or incomplete applications received prior to the deadline but completed after April 1, will be considered for financial aid only if funds remain available. Award notifications normally begin once final grades for the spring semester have been received by the Financial Aid Office.

TYPES OF FINANCIAL AID

The seminary administers four types of financial aid: need-based tuition grants, need-based scholarships, merit-based scholarships, and U.S. Government loans. Students who demonstrate

need on the basis of a complete application are automatically considered for a need-based tuition grant or a need-based scholarship, as applicable.

Although financial aid applications are submitted on an annual basis, awards are distributed one semester at a time to eligible students, as defined above. The amount given per semester will normally be one half the total award for the year.

All need-based tuition grants and need-based scholarships consist of two components: an outright tuition grant and a matching grant opportunity. Outright grants are applied directly against a student's tuition. Matching grant funds are released on a dollar-for-dollar basis with funds received from outside ecclesial bodies or organizations such as dioceses, parishes, parish organizations, church aid organizations, or church scholarship funds. Funds received from private individuals do not qualify for matching grant funds. Outside funds must be sent directly by the sponsoring organization to the seminary. Donor organizations must submit their donation with the Donor Information and Submission form, available online, by the beginning of the semester for which the match applies. Donations received after the second week of the semester will be applied against eligible tuition in the subsequent semester. If the donor cannot remit the entire amount by the beginning of the semester they should indicate the payment schedule on the form, with the final payment due two weeks before the end of the semester.

Both outright tuition grants and matching grant opportunities are calculated as percentages of the seminarian's total tuition eligible for need-based aid, as determined by the student's semester enrollment (number of credits), FAFSA results (for domestic students), and Financial Aid Application. Matching grant percentages indicate the maximum total amount of the eligible tuition that the seminary will fund in matching grant—not the total amount to be covered by both matching grant and the outside funds. (For example, if a student were granted a need-based tuition grant of 50% in outright grant and 25% in matching grant opportunity, and the student were eligible to receive grants covering the entire full-time tuition amount of \$13,000, then the student would receive \$6500 in outright tuition grant, and the possibility of receiving up to \$3250 from the seminary to match up to \$3250 received from outside sources. If it were determined that the student was eligible for a total of only \$8000 in total tuition grant, then he/she would be awarded an outright grant of \$4000, and the possibility of receiving up to \$2000 from the seminary to match up to \$2000 received from external sources.)

Need-Based Tuition Grants

Need-based tuition grants are available to all students who meet the financial aid eligibility requirements defined above. For 2023–2024, need based grants are set at 50% of total eligible tuition in outright grant and 25% of total eligible tuition in matching grant. The total tuition eligible to be covered by need-based grants is determined on the basis of the student's semester enrollment (number of credits), FAFSA results (for domestic students), and information supplied on the seminary's Financial Aid Application. Need-based tuition grants do not cover credits in excess of 18 per semester.

To retain a need-based tuition grant, an eligible student must maintain at least a 2.0 semester GPA and a 2.3 cumulative GPA, participate regularly in seminary chapel services, and perform community service assignments satisfactorily.

Need-Based Scholarships

Need-based scholarships are available to qualified students who meet both the financial aid eligibility requirements defined above and the specific requirements of individual need-based scholarships. The total tuition eligible to be covered by need-based scholarships is determined on the basis of the student's semester enrollment (number of credits), FAFSA results (for domestic students), and information supplied on the seminary's Financial Aid Application. Need-based scholarships do not cover credits in excess of 18 per semester.

St Vladimir's currently administers two need-based scholarships:

- **Saint Cyprian of Carthage Scholarship** (renewable annually). Covering up to 100% of total eligible tuition (of which 25% is awarded on the basis of matching funds received from outside ecclesial bodies or organizations) and room/board of a single student, St Cyprian Scholarships are awarded to men and women of the Patriarchate of Alexandria who demonstrate need, strong academic performance, and promise of significant service to the Church in Africa. Priority is given to men who are enrolled in the M.Div. program and preparing for ordination.
- **Serbian Scholarship** (renewable annually). Covering up to 100% of total eligible tuition (of which 25% is awarded on the basis of matching funds received from outside ecclesial bodies or organizations) and room/board of a single student, Serbian Scholarships are awarded to Serbian or Serbian-American men and women who demonstrate need, strong academic performance, and promise of significant service to the Church. Priority is given to men who are enrolled in the M.Div. program and who are preparing for ordination.

To retain a need-based scholarship, an eligible student must maintain at least a 2.0 semester GPA and a 2.3 cumulative GPA, participate regularly in seminary chapel services, and perform community service assignments satisfactorily.

Merit-Based Scholarships & Stipends

Merit-based scholarships are available to qualified students who meet both the financial aid eligibility requirements defined above and the specific requirements of individual merit-based scholarships.

St Vladimir's currently administers one merit-based scholarship:

- **Academic Dean's Fellowship**. Covering 100% of tuition, Academic Dean's Fellowships are awarded to full-time candidates for the Th.M. degree who show promise of success in future academic work and/or of significant service to the Church. Successful candidates typically have a cumulative grade point average of at least 3.7 in their first theological degree. Academic Dean's Fellows serve as peer writing tutors in the seminary's writing center or teaching assistants for members of the faculty. All Th.M. applicants will be considered for the Academic Dean's Fellowship. Candidates are notified of an Academic Dean's Fellowship award in their letter of admission. The Academic Dean's Fellowship does not cover credits in excess of 18 per semester.

St Vladimir's also administers one merit-based stipend:

- **Academic Conference Stipend.** The stipend includes registration fees and 50% of travel expense, up to a maximum award of \$500. If the student has received another grant for registration fees or travel, this amount must be deducted from the expense prior to allocations. The students must be enrolled full-time in a degree program; be in good standing (academic and financial); and be actively participating in a conference (i.e., presenting a paper). M.A. and M.Div. students must have completed at least one year. Students are limited to one stipend per academic year. Preference will be given to applicants attending major national or international academic conferences (i.e., AAR/SBL, American Historical Association, BSANA, etc.). Students must apply for the stipend at least two months prior to their conference, using the application form available in the Student Union section of Canvas.

U.S. Government Loan Programs

The seminary participates in the William D. Ford Federal Direct Loan Program. This program allows students to borrow funds to help meet their educational costs at the post-secondary level and is available to US citizens and permanent-resident aliens. Applicants must be in good academic standing and enrolled at least half time, and they may not be in default on any previous loans. Doctor of Ministry students are not currently eligible for loans through this program.

To begin the loan process, a student must complete a Free Application for Federal Student Aid (FAFSA). The seminary's Title IV school code for the FAFSA is **G02833**. Failure to use this code will cause a delay in the processing of the award. A signed copy of the student's previous year's income tax return and W-2 form(s) may be required for students selected for verification during the FAFSA process. FAFSA applications are made online at www.fafsa.ed.gov.

The Direct Loan Program offers the following types of loans, which are not based on financial need:

- **Unsubsidized Direct Loan:** unsubsidized loans for graduate/professional students to help pay for education expenses up to \$20,500. Interest is charged during all periods, even during the time a student is in school and during grace and deferment periods. A six-month grace period applies to payments of principal only. Students may allow interest to accrue and be added to the principal amount of the loan, also known as capitalization. However, capitalization increases the total repayment amount as interest is charged on a higher principal.
- **Graduate PLUS Loan:** unsubsidized loans for graduate/professional students to help pay for education expenses up to the cost of attendance, less other financial aid received. Interest is charged during all periods. Repayment begins sixty days after the final loan disbursement. Graduate students will automatically be granted an in-school deferment as long as long as they are enrolled at least half-time. A credit check is required.

PROBATION AND LOSS OF AWARD

Any student who does not meet the minimum conditions for retaining a seminary grant or scholarship, as defined above, will be placed on probation for the following semester. If the student demonstrates appropriate improvement during the semester, then probation is lifted and the student continues to be eligible for seminary financial assistance.

If, however, the student fails to show sufficient improvement, then the student becomes ineligible for further financial assistance from the seminary, although he or she may, depending on the circumstances, be permitted to continue as a degree candidate. If a student who has previously been on probation should fail a second time to meet the minimum conditions, then the student becomes ineligible to receive further financial assistance from the seminary.

If a student's GPA falls below 2.0 in any semester, then he or she automatically forfeits financial assistance from the seminary; no probationary period will be allowed.

REFUNDS

Each semester's financial aid is applied toward the student's seminary account at the time of registration. Seminary awards are given with the understanding that the student will be in attendance for the full semester. If a student withdraws from the seminary during the semester under circumstances permitting a refund of fees, then eligible fees will be refunded—to student, matching donor organization, scholarship fund—on the basis of an official withdrawal date and in accordance with the seminary's refund schedule. Seminary grant or scholarship awards will not be included in the calculation of the refund.

Withdrawal Date

A student's official withdrawal date is determined as follows:

- A student is considered officially withdrawn if the Academic Dean is notified by the student in writing or by phone of intent to withdraw. If a student sends written notification of intent to withdraw, the withdrawal date is the date the letter is received via postal, electronic, or fax mail.
- If a student ceases attendance without providing official notification, the withdrawal date will be the midpoint of the term. In the case when an official notification was not provided by the student because of circumstances beyond the student's control, i.e., illness, accident, grievous personal loss, or other circumstances, the date related to the onset of that circumstance will be used as the withdrawal date. This date will be determined by the Academic Dean.

Refund Schedule

Eligible fees paid by or on behalf of the student will be refunded to the payer or scholarship fund on the basis of the official withdrawal date (see above) and in accordance with the following schedule:

- Before new student orientation and classes begin – 100% refund of tuition and eligible fees; 100% refund of room and board
Not Refunded: Enrollment deposit

- During new student orientation, or first or second week – 100% refund of tuition and eligible fees; prorated refund of room and board, based on time remaining in the semester
Not Refunded: Enrollment deposit and registration fee
- During third week – 75% refund of tuition and eligible fees; prorated refund of room and board, based on time remaining in the semester
Not Refunded: Enrollment deposit and registration fee
- During fourth week – 50% refund of tuition and eligible fees; pro-rated refund of room and board, based on time remaining in the semester
Not Refunded: Enrollment deposit and registration fee
- During fifth week – 25% refund of tuition and eligible fees; pro-rated refund of room and board, based on time remaining in the semester
Not Refunded: Enrollment deposit and registration fee
- After fifth week – no refund of tuition or fees; pro-rated refund of room and board, based on time remaining in the semester

Return of Title IV Funds

In accordance with the Return of Title IV Funds regulation (R2T4), when a U.S. Government financial aid recipient withdraws from all classes prior to completing 60% of a term (i.e., nine weeks), it is the seminary's responsibility to determine the withdrawal date and amount of loan assistance that the student earned. If a student received less assistance than what was earned, he or she may be able to receive those funds. On the other hand, if the student received more assistance than earned, the unearned funds must be returned by the school and/or aid recipient to the appropriate aid program. The Student Affairs Administrator recalculates eligibility for Title IV funds using the following Federal Return of Title IV funds formula:

- Percentage of term completed equals the number of days completed up to the withdrawal date divided by the total days in the term. (Any break of five days or more is not counted as part of the days in the term.) This percentage is also the percentage of earned aid.

Funds are returned to the appropriate U.S. Government program based on the percentage of unearned aid using the following formula:

- Aid to be returned equals (100% minus the percentage of earned aid) multiplied by (the total amount of aid that could have been disbursed during the term).

If a student earned less aid than was disbursed, the institution would be required to return a portion of the funds and the student would be required to return a portion of the funds. Keep in mind that when Title IV funds are returned, the student borrower may owe a debit balance to the institution.

The seminary must return the amount of Title IV funds for which it is responsible no later than 45 days after the date of the student's withdrawal. Refunds are allocated in the following order:

- Unsubsidized Direct Loans (other than PLUS loans)
- Graduate PLUS Loans

FINANCIAL EXIGENCY

St Vladimir's Seminary awards or renews all grants and scholarships once a year during the spring application process. After the financial aid deadline has passed the seminary is able to consider new financial aid awards only if funds remain available and/or on a wait-listed basis. After the award or renewal of a grant or scholarship the seminary is unable to consider modified requests for financial assistance.

If a student should experience significant, unforeseen financial difficulty after the award/renewal period and the exhaustion of financial aid funds, he or she is encouraged to speak to the Chief Financial Officer prior to the beginning of the semester in order to arrange a formal payment plan.

Seminary Scholarship Funds

St Vladimir's Seminary believes that no one should be prevented from studying at the seminary for financial reasons. To be able to provide necessary financial assistance, the seminary depends on the generosity of friends and benefactors who contribute annual scholarship grants or who have established permanent scholarship endowments. In applying for assistance, students therefore should remember their own moral responsibility toward the seminary and its benefactors.

The following grants and endowments fund the seminary's financial aid programs. Except where otherwise indicated, students do not directly apply for these funds.

ANNUAL NAMED SCHOLARSHIP GRANTS

1. St Vladimir's Scholarship Fund. A fund established by the seminary to give financial aid to students according to the financial possibilities of this fund. Limited scholarships available.
2. The Rudolf P. Kunett Memorial Assistance Grant was established in 1980 in honor of the seminary's late benefactor to provide financial aid to married students.
3. The Meshanko Memorial Scholarship Fund, established in 2013 by Lydia Meshanko and managed by the Pittsburgh Foundation to support needy students studying at St Vladimir's Seminary.
4. The Elizabeth H. McNear Annual Scholarship was established in 2022 for students from the Kansas City Deanery of the OCA Diocese of the Midwest.

NAMED SCHOLARSHIP ENDOWMENTS

1. The Peter Jr and Michael Ruzila Memorial Scholarship Fund. Established in 1965 in memory of the late Peter Ruzila, Jr, by his parents, and augmented in 1999 with gifts from family and friends in memory of Michael Ruzila.
2. The Fr John N. Telep Memorial Scholarship Fund, established in 1973 by the Telep Family,

and augmented in 1987 by a bequest from the late Leo Telep.

3. The Ann Lichatz Filer Memorial Scholarship Fund, established in 1976 by Mr Charles Filer in memory of his wife.

4. The Constantine C. Popoff Memorial Scholarship Fund, established in gratitude to the late Mr Popoff for his many contributions to the seminary's activities.

5. The Mrs Helen Havron Memorial Scholarship Fund, established in 1977 by Mr Melvin Havron in memory of his late mother, Helen Havron.

6. Protopresbyter Joseph J. Pishtey Memorial Scholarship Fund, established in 1983 in memory of Fr Pishtey, the first Chancellor of the Orthodox Church in America, by his family. Scholarship awards are non-restricted and awarded annually to qualified theological students.

7. The Mary Lazor Memorial Scholarship Fund, established in 1980 in memory of Mary Lazor, departed mother of Metropolitan Theodosius.

8. The Very Reverend Georges Florovsky Memorial Scholarship Fund, established in 1981 by a bequest from the estate of Fr Florovsky, distinguished scholar and theologian and former Dean of the seminary, to aid needy students.

9. The Nicholas M. Sokol Memorial Scholarship Fund, established in 1981 by Lydia Sokol Pelitsch in memory of her late brother, Nicholas Sokol.

10. The Fr John and Matushka Mary Tertichny Memorial Scholarship Fund, established in 1983 by Mrs Olga Fedak in memory of her parents.

11. The Archpriest Gabriel and Matushka Helen Ashie Scholarship Fund, established in 1984 by St Luke's Orthodox Church Council in honor of the observance of the twenty-fifth anniversary of ordination to the holy priesthood of Fr Gabriel Ashie.

12. The Very Reverend Constantine V. Popoff and Family and Professor Nicholas Glubokovsky Scholarship Fund, established in 1984 by a bequest from the estate of the late Constantine C. Popoff in memory of his father, missionary priest in America, and of the professor who inspired his father's activities.

13. Agatha and Martin J. Sokol Memorial Scholarship Fund, established in 1985 by Mrs Lydia Pelitsch in memory of her parents.

14. Mitro and Anna Tich Memorial Scholarship Fund, established in 1984 by their children, Martin, James, and Joseph Tich.

15. The John and Hooda Germack Endowed Scholarship Fund, established in 1985 by Mrs Hooda Germack, dear friend and benefactor of the seminary, in memory of her late husband.

16. The Lydia Sokol Pelitsch Scholarship Fund, established in 1985 by Lydia Sokol Pelitsch to give financial aid to needy students.
17. The Very Reverend Alexander A. Varlashkin Memorial Scholarship Fund, established in 1980 by the Pastor, Church Council, and Parishioners of St Nicholas Church, McKees Rocks, PA, in memory of their former pastor, Very Rev. Alexander A. Varlashkin.
18. The Fr Vladimir Sakovich Memorial Scholarship Fund, established in his memory to help needy students studying for the Orthodox priesthood.
19. The Fr John and Philip Yacos Memorial Scholarship Fund, established in 1986 by Matushka Helen Yacos in memory of her beloved husband and son.
20. The Mary Skvir Memorial Scholarship Fund, established in 1986 by the Skvir family in memory of their sister, a devoted member of the Orthodox Church.
21. The Archbishop Kyrill (Yonchev) Theological Scholarship Fund, established in 1986 by the Most Reverend Kyrill (Yonchev), Archbishop of Pittsburgh and Western Pennsylvania and the Bulgarian Diocese of Toledo, Orthodox Church in America, to support theological education and especially to aid those students preparing for the priesthood in the Orthodox Church in America.
22. The Lillian Kiddon Theological Scholarship Fund, established in 1987 by Lillian Kiddon in memory of her sister, Antonia Simon, a devoted member of the Orthodox Church.
23. The Tatiana Jacob Memorial Scholarship, established in 1986 in memory of Tatiana Jacob by her granddaughter, Tanya Jillions.
24. The Kohudic/Dranichak Scholarship Fund, established in 1987 by Peter and Nancy Kohudic in memory of the Kohudic, Dranichak, Monsulich, and Kosty families to aid one or more needy students of the Orthodox Church in America or the Carpatho-Russian Diocese, or one or more international students.
25. The Alexandra Bazil Memorial Scholarship Fund, established in 1987 by family and friends of Alexandra Bazil, an enthusiastic supporter of the seminary.
26. The Anna Lovchuk and Harry Varava Memorial Scholarship Fund, established in 1987 by Dorothy Lovchuk in memory of her late mother Anna Lovchuk and uncle Harry, faithful members of the Orthodox Church, to assist any student in need.
27. The Boris V. Timchenko Scholarship Fund, established in 1987 by a bequest from the late Boris V. Timchenko for scholarships for students in training at the seminary.
28. The Dr George Constantine Scholl Memorial Scholarship Fund, established in 1987 by family, friends and co-parishioners of St Luke's Church, Garden Grove, CA, in beloved memory of a faithful Orthodox who believed in theological education for a pan-Orthodox Church.

29. Mitro and Susie Jurchisin Memorial Scholarship Fund, established in their memory in 1987 by their children, William J. Jurchisin, Mary Ann Tich, Lorraine McCurry, and Marguerite J. Kocon.
30. The J. Frimenko Scholarship Fund, established in 1987 by the Frimenko family as an award to talented candidates for the Holy Orders.
31. Right Rev. Mitred Archpriest Photius Donahue Memorial Scholarship Fund, established in his memory by family and friends and by the parish and parishioners he served at St Andrew Orthodox Catholic Church, East Lansing, MI.
32. The Christine Olga Hotrovich Memorial Scholarship Fund, established in 1991 by Fr Protodeacon Joseph Hotrovich and Matushka Olga and sister Anne Marie in memory of their beloved daughter and sister, Christine Olga Hotrovich.
33. The Jean Owsenek Clark Scholarship Fund, established in 1990 by those who loved her. Limited scholarship available to students in the liturgical music program.
34. The Anne and Barbara Dubivsky Scholarship Fund, established in 1990 by Anne and Barbara Dubivsky, dear friends of the seminary, to aid students from Eastern Europe who are enrolled in one of the seminary's degree programs.
35. The Olga Coben Theological Scholarship Fund, established in 1989 by Lillian Kiddon in memory of her sister, Olga.
36. The Michael P. and Stella Sopchak Theological Scholarship Fund, established in 1991 by their family and friends. Limited scholarships are available from this fund with priority to students from Alaska, Africa, and Eastern Europe.
37. The Rev. Fr Andrew Nassir Memorial Endowment Fund, established in 1991 to render financial assistance to worthy students enrolled in St Vladimir's who have declared their intention to become ordained in the Orthodox Christian faith.
38. The Bishop Nicholai Velimirovich Serbian Scholarship Fund, established in 1990 as a tribute to the late Bishop Nicholai, a close friend of the seminary, to assist needy Serbian students in their theological studies at St Vladimir's Seminary.
39. The Drs Charles and Joanne Denko Theological Scholarship Fund, established in 1991 to give scholarship assistance to needy women students.
40. The Very Rev. Michael and Matushka Anna Dziama Scholarship Fund, a memorial scholarship fund established in 1992 by the family and friends of Fr Michael and Matushka Anna Dziama.
41. The Zoran Milkovich Scholarship, established in 1985 by St Vladimir's Theological Foundation in honor of its first president, an alumnus of the seminary, who also served for many

years on its Board of Trustees.

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

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

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

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

46. The Ann Holod Zinzel Theological Scholarship Fund, established in 1995 by Mrs Zinzel, former administrative secretary at the Seminary, to assist needy students in their studies at St Vladimir's Seminary.

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

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

49. The Mitchell and Violet Zurich Scholarship Fund, established in 1995 by Mr and Mrs Mitchell Zurich, to assist needy Serbian students and others in their theological studies at St Vladimir's Seminary.

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

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

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

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

54. The Protopresbyter Fr George Nicoloff Memorial Scholarship Fund, established in his memory by Popadia Nicoloff and her family in 1997 to assist men and women in the Orthodox Church in America who are studying at St Vladimir's Seminary.
55. The Machaskee Family Endowment for Liturgical Music, established in 1998 by Mr Alex Machaskee and friends to assist students studying liturgical music and programs to advance the study and practice of liturgical music within the Orthodox Church.
56. The Fr Steven Kozler Scholarship Fund, established in 1999 by Matushka Linda Kozler and friends in loving memory of her husband, Fr Steven, a graduate of St Vladimir's Seminary.
57. The Reverend Igor B. Bensen Memorial Scholarship Fund, established in 2000 by a charitable gift from the late Fr Igor B. Bensen, son of Basil Bensen, one of the founders of St Vladimir's Seminary.
58. The John Kravcisin Krodsen Memorial Scholarship Fund, established in 2000 by a charitable gift from the John K. Krodsen Living Trust in memory of John's parents, John and Mary Kravcisin, and his sister, Helen Parks.
59. The Cook Family Memorial Scholarship, established in 2000 in memory of Peter and Susan (Tema) Cook of Minneapolis, and their children, Peter, Paul, Anne, Mary, and Helen.
60. The Professor Veselin Kesich Scholarship Fund, established in 2001 with a generous gift from Dr and Mrs Brian Gerich in appreciation for Professor Kesich's many years of teaching at St Vladimir's Seminary.
61. The Protodeacon Basil Hubiak Memorial Scholarship Fund, established in 2002 by Matushka Eva and family and friends to assist students who are either studying liturgical music or are enrolled in the Masters of Divinity program at St Vladimir's Seminary, with priority given to married students.
62. The Joseph Tich Family Scholarship Fund, established at his death in 2002 with the proceeds of a life insurance policy purchased by Joe and donated to the seminary. The Joseph Tich Family Scholarship Fund assists men and women who are studying at St Vladimir's Seminary.
63. The Stephen and Gail L. Shlanta Memorial Scholarship, established in 2003 by Stephen and Gail Shlanta in beloved memory of family members who helped establish an Orthodox Church in Weirton, West Virginia. The family members include Peter and Mary Shlanta and their children Anna, Gregory ("Harry"), Eva, Mary, and Stephen Peter.
64. The St Symeon the New Theologian Scholarship Fund, established in 2004 to support students at St Vladimir's Seminary, with priority given to those preparing for work in missions and evangelism.

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

66. The Peter A. Herbut, M.D., and Margaret Fetsko Herbut, R.N., Scholarship Fund, established in 2011 by Paula Herbut in honor of her parents to assist students who are studying to be priests in the Orthodox Church in the United States or Canada and are in need of financial aid. In addition to financial need, criteria for the scholarships are intellectual curiosity, academic achievement, and compassion for others.

67. The Danilchick Family Endowment for Pastoral Studies, established in 2013 by a generous gift from Protodeacon Peter and Tanya Danilchick to enhance the Doctor of Ministry program of study at St Vladimir's Seminary. This program is intended to provide the most advanced opportunity for pastors to further their ministries and prepare the church for a new generation of leaders formed in a full Orthodox educational context. This endowment is used to provide continuing education grants and need-based awards to qualified students enrolled full-time in the Doctor of Ministry program.

68. The Georgia Toumbakis Endowment Fund, established in 2013 from the estate of Georgia Toumbakis to assist needy students studying at St Vladimir's Seminary.

69. The Dr Albert Rossi Endowed Scholarship Fund for Clinical Pastoral Education, established in 2013 by Dr Brian Gerich in honor of Dr Albert Rossi, who has sacrificially and lovingly devoted decades of service to St Vladimir's Seminary and the Orthodox Church as teacher, counselor, and mentor. This scholarship fund is intended to provide financial support for qualified students at St Vladimir's Seminary who are enrolled in Clinical Pastoral Education.

70. The Fr Thomas Hopko Endowment for Women's Vocations, established in 2014 to prepare women as chaplains, missionaries, parish ministers, pastoral counselors, youth workers, and theologians, and for higher academic positions rooted in the Orthodox Church.

71. St. Cyprian of Carthage Scholarship Fund for African students, established in 2016 for full time M.Div. students that have the intention to return to Africa and serve as priests.

72. The Joseph and Vera (nee Boytor) Popp Endowed Scholarship Fund established in 2017 for one qualified full-time Eastern Orthodox Christian male student from Canada, the USA or Mexico.

73. The V. Rev. Paul and Matushka Mary Shafran Endowment establish in their honor in 2017 to provide funds to benefit all aspects of student life at St. Vladimir's Seminary. Fr. Paul has served the Seminary faithfully for more than 60 years as alumnus, former faculty member, former longest-serving member of the Board of Trustees, and Trustee Emeritus.

74. The Elsie S. Nierle Endowed Scholarship Fund established in 2019 in memory of Reverend John Skvir, Michael Skvir and Joseph Skvir for the benefit of students studying for the priesthood in the Orthodox Church in America who are full time students.

75. The Deacon Gregory Lapchuk Endowment for student scholarship and seminary operations established in 2019 by his family in loving memory for his humility and service.

76. William and Sophie Sim Endowment Scholarship Fund established in 2019 for the preparation of priests, deacons, and church choir directors. Priority shall be given to Christ the Savior/Holy Spirit Orthodox Church, Norwood Ohio.

77. Helen Tolstoy-Miloslavsky Endowment for student scholarship, established in 2022 as an annual scholarship for students of Russian descent.

78. The Orthodox Church of Poland Scholarship Fund-St. Bazyl (Martysz) Scholarship, established in 2020 in honor of St. Bazyli (Martysz), funds students from the Orthodox Church of Poland who desire to attend St. Vladimir's Seminary.

79. The Bishop Mark Frosberg Endowment of Student Scholarship, establish in 2023 by His Eminence Archbishop Nathaniel (Popp) for qualified full-time Eastern Orthodox Christian Male students from Canada or the USA.

80. The Sister Magdalen Margaret Abraham Vazhayil Endowment for Student Scholarship established in 2023 by the Trustees of her estate for qualified full-time Eastern or Oriental Orthodox Christian male/female students. Order of preference is members of the Vazhayil family, the Knanaya Archdiocese of the Syriac Orthodox Church or other qualified students.

CURRICULUM

Degree Programs

St Vladimir's Seminary offers programs leading to the degrees of Master of Divinity (M.Div.), Master of Arts (M.A.), Master of Theology (Th.M.), and Doctor of Ministry (D.Min.).

The Master of Divinity program may be described in the most general terms as a graduate professional degree whose purpose is preparation for the ministries of the Church. At St Vladimir's the degree program is designed chiefly for qualified Orthodox students who wish to prepare themselves for ordination to priestly ministry in the Orthodox Church, though it also provides appropriate preparation for other forms of church service, such as hospital chaplaincy with certification in Clinical Pastoral Education, and for graduate study in theology and related disciplines.

The Master of Arts program in Orthodox studies is intended for those wishing to explore the major academic areas within the theological curriculum without the professional preparation demanded of M.Div. candidates. It can provide appropriate preparation for further graduate study in theology or simply a framework for lay theological study on a disciplined basis. It does not provide the educational qualifications needed for priestly ordination. Students considering ordination therefore are directed to the M.Div. program.

The Master of Theology program seeks to encourage scholarly research and reflection in Orthodox theology. It is intended for qualified Orthodox students from the U.S. or abroad who wish to prepare for higher-level studies, teaching, and research, and for qualified non-Orthodox students who wish to specialize in Orthodox studies.

The Doctor of Ministry program enhances the practice of ministry for ordained and lay ministers in the Orthodox Church. The program integrates enhanced competencies in pastoral analysis with skills necessary to lead students to an advanced understanding of the nature and purposes of ministry. Working in communities of teachers and learners, the students gain deeper knowledge about the practice of serving others in Christian love as they grow in spiritual maturity as ministers of the Gospel of Jesus Christ.

Administration of the Curriculum

CHANGE OF CLASSIFICATION

A student seeking a change of classification or transfer from one degree program to another (*e.g.*, a non-degree student seeking to enter a degree program or an M.Div. candidate seeking to transfer to the M.A. program) does not have to repeat the full application procedure described in the "Admissions" section of the catalog.

Non-Degree Student

A non-degree student seeking to enter a degree program should contact the Academic & Recruitment Advisor, who will review admission requirements of the degree program in question and determine what the applicant must do to complete his or her application. No more than 12 credits earned as a non-degree student will be accepted toward fulfillment of degree program requirements.

Degree Candidate

A degree candidate seeking to transfer from one degree program to another should first meet with the Academic & Recruitment Advisor (to review the admission requirements of the new degree program and determine which application materials, if any, must be submitted or resubmitted) and then with the Academic Dean (to review degree requirements and determine how many earned credits from the student's current program will be accepted toward fulfillment of the requirements of the new degree). Program restrictions, if any, are listed in the course descriptions of the "Announcement of Courses" section of the catalog. Finally, the student will submit a written request to the Academic Dean, who will in turn present it and the student's updated application to the Faculty Council for consideration. The request should be accompanied by a brief personal statement of 100–200 words indicating why the transfer is desired and what relationship this has to the student's vocational goals.

CLASS ATTENDANCE FOR RESIDENTIAL COURSES

Class attendance is essential for achieving course and program objectives. Absence or tardiness diminishes the effectiveness of courses and programs. Consequently, students are expected to attend all class sessions of the courses in which they are enrolled. Absence or persistent tardiness may result in the lowering of course grades or even dismissal from a course, as stipulated by the seminary's attendance policy and noted in course syllabuses:

Absence

- In the event that a student is unable to attend class, expects to arrive late, or needs to leave early, the student must contact the instructor no less than twenty-four hours in advance of the class, and request permission for an excused absence;
- In the case of a medical emergency, or if directed to self-quarantine, students will be excused from attending class in-person if they provide explanation for their absence, normally within twenty-four hours following the absence;
- When illness precludes participation, course instructors will decide how students are to make up any work missed because of absence, including missed lectures and in-class discussions;
- However, missing more than 25% of class sessions, whether excused or unexcused, normally requires mandatory withdrawal from the courses.

Persistent Tardiness

- Persistent tardiness, whether at the beginning of class or after class breaks, will be regarded as absence; and
- Four instances of tardiness will be equivalent to one absence.

Makeup Classes

1. **Coverage of Class.** If an instructor must miss a scheduled class, whether due to travel, illness, or inclement weather, then he or she is encouraged to make arrangements with a colleague for **coverage of the class**. Coverage is approved by the Academic Dean and is expected to fulfill course objectives. Since the class is not canceled in this instance, no makeup is required.
2. **Rescheduled Class.** If an instructor is unable to make arrangements for coverage of the class, then the class session is **rescheduled**, normally on a **Friday** to avoid class conflicts. Rescheduled classes are announced by the instructor and posted on the Academic Calendar.

CLASS ATTENDANCE FOR HYBRID COURSES

Federal guidelines for online or hybrid forms of education require schools to demonstrate academic attendance by the student (see *Federal Student Aid Handbook, Volume 5*). In a distance education context, documenting that a student has logged into an online course is not sufficient, by itself, to demonstrate academic attendance.

Online Sessions

1. **Evidence of Academic Attendance.** Academic attendance is documented when a student participates in class or is otherwise engaged in an academically related activity. Examples of acceptable evidence of academic attendance in a distance education program include:
 - Initiating contact with a faculty member to ask a course-related question;
 - Viewing and/or completing a tutorial;
 - Contributing to an online discussion or text chat session;
 - Working through exercises;
 - Submitting an assignment or working draft; and
 - Taking a quiz or exam.
2. **Tardiness.** Effective class discussion during the online portion of a course depends on timely submission of assignments. Failure to post weekly assignments by the deadline specified by the instructor is regarded as tardiness, as long as the assignment is posted within 24 hours of the deadline. In the case of unexcused tardiness, assignments submitted after the due date will be penalized by a mandatory grade reduction. *Note: Students are not penalized for delays in contributing to peer-review discussions due to another student's late posting of the primary assignment.*
3. **Absence.** Failure to post a weekly assignment within the 24-hour window established by the instructor or failure to post the assignment at all is regarded as absence. Missing more than 25% of online class sessions, i.e., two sessions, normally requires mandatory withdrawal from the course. Course instructors decide how students are to make up any work missed because of absence.

Onsite Intensive Sessions

1. **Requirement to Attend All Onsite Intensive Sessions.** All seminary degree programs are accredited as residential programs. Therefore, the majority of contact hours for each hybrid course—at least 51%—must be completed onsite in a face-to-face context. Students may not petition to miss onsite intensives, or portions thereof.

2. **Absence.** Failure to attend all sessions of the onsite intensive for any reason may result in mandatory withdrawal from the course.

CONFIDENTIALITY

Recognizing the need for confidentiality of student records, the seminary complies with the provisions of the Family Educational Rights and Privacy Act. Accordingly, no one but authorized officers of the institution and the student may have access to a student's record, and no copy of a student's transcript, test scores, or other evaluation will be supplied to another person or agency without the student's express written consent.

Directory Information

The one exception is that the seminary may release "directory information" items without prior student consent. Directory information is defined as information that would not generally be considered harmful or an invasion of privacy if disclosed. Designated directory information at St Vladimir's Seminary includes the following:

1. Name
2. Address (local, permanent, electronic mail)
3. Telephone number
4. Jurisdiction
5. Degree program
6. Year in program
7. Enrollment status (full-time, part-time, or not enrolled)
8. Dates of attendance
9. Degrees and honors received

Note: Degrees will not be verified nor any information released, however, unless the student has met all outstanding financial obligations to the seminary.

Request to Release Information

At the same time, the seminary recognizes that appropriate ecclesiastical authorities (diocesan bishop, central church administration) have a legitimate interest in their students' work and behavior. Therefore, students are given the opportunity—normally at their initial registration—to request in writing that copies of their grades and other forms of evaluation be sent at regular intervals to the appropriate ecclesiastical authority. The student is, of course, under no obligation from the seminary to make this request and may rescind it at any time.

A student, present or former, may inspect his or her record, except for those letters of reference that the student expressly waived the right to inspect, by application to the Registrar.

EXTENSION FOR COURSE WORK, THESIS, OR FINAL PROJECT

All **course work** must be completed within the semester by the deadlines established by the course instructor.

Advisor-approved **theses** and **final projects** are to be submitted by the deadline posted on the academic calendar.

Students who find themselves unable to complete course work, thesis, or final project by semester deadlines may be granted an extension to complete work beyond the end of the semester. When extensions beyond the end of the semester are approved, the official notation “**I Grade**” is entered on the student’s transcript to indicate that the final grade was originally an incomplete.

Important Note: Students who request an extension beyond the end of the semester and receive an incomplete in a course or thesis are not eligible for Academic Dean’s List in that semester.

1. Extensions for Course Work

Extensions within the Semester

Within the semester an instructor may grant extensions, but only if he or she considers that the particular circumstances justify this. If no extension has been granted, the instructor may refuse to accept the work in question or may lower the student’s grade for it, thus also affecting the student’s semester grade.

Extensions beyond the End of the Semester

a. **Conditions for Extension.** Coursework extensions beyond the end of the semester are normally granted only for serious reasons and only if the following conditions are met: (1) at least 50% of course requirements to date has been completed, e.g., a completed rough draft in the case of a final paper; (2) the student’s work to date is passing; and (3) attendance has been satisfactory. In such cases—and only in such cases—the grade “**I**” (**Incomplete**) may be given. A grade penalty is not assessed for approved extensions; however, the honorific grade A+ is not a grading option in such cases

If the instructor would like to grant an extension to a student who has not met the conditions for an extension (or in lieu of a failing grade), he or she may assign the grade “**FI**” (**Failure Incomplete**). In such cases, a mandatory grade reduction in the final course grade normally applies.

b. **Deadlines for Completing Work.** Incomplete work must be submitted no later than **January 15** (for fall semester extensions), **June 15** (for spring semester extensions), or **September 15** (for summer term extensions). *If the outstanding work is not completed by the deadline, the temporary grade “I” or “FI” will automatically be converted to an “F” by the registrar.* When an incomplete is replaced by a permanent grade, the official notation “**I Grade**” remains on the student’s transcript indicating that the final grade was originally an incomplete.

Note: Students who are unable to continue their enrollment in the following semester and must withdraw from the program may be granted an extension of up to one year to complete their course work.

c. **Request for Extension.** Any student requesting a coursework extension beyond the end of the semester must complete the “Request for Extension” form and submit it for signed approval to the course instructor, who will in turn present the form for final approval to the Academic Dean. When completed, all outstanding work must be submitted—by the deadline—in Canvas for evaluation and to the Office of the Academic Dean, which will record that outstanding work has been submitted on time and make arrangements for proctoring missed exams

2. Extensions for Thesis or Final Project

a. **Determination of Sufficient Progress.** Thesis or final project extensions beyond the end of the semester are granted only if the advisor determines that sufficient progress has been made and that the thesis or final project is more likely than not to be completed by the submission deadline of the following semester. The following guidelines for thesis or project extensions apply:

(1). Students registered for the first semester of a two-semester sequence for thesis (**TS 401**) or final project (**TS 501**):

- Students who make sufficient progress by the semester deadline will be awarded academic credit for TS 401 or TS 501 and be permitted to register for TS 402 or TS 502 in the following semester.
- Students who do not make sufficient progress by the submission deadline will normally be granted an extension until the deadline for completing extensions (**January 15** for fall semester extensions, **June 15** for spring semester extensions, or **September 15** for summer term extensions), when the advisor will again determine whether sufficient progress has been made. If sufficient progress has indeed been made, academic credit for TS 401 or TS 501 will be awarded (with an “**I Grade**” notation on the transcript) and the student will be permitted to register for TS 402 or TS 502. However, if the advisor determines that sufficient progress has still not been made, the student will be withdrawn from the first semester of thesis or project registration (with the permanent grade **W [Withdrawal]**) and be required to reregister for TS 401 or TS 501 in the subsequent semester

(2). Students registered for a one-semester thesis (**TS 306** or **TS 310**) or the second semester of a two-semester sequence (**TS 402**):

- Students who do not complete the thesis by the submission deadline posted on the academic calendar may, if the advisor determines that sufficient progress has been made, be granted a one-semester extension or continuation (see “Continuation Registration” below) to complete the thesis (with an “**I Grade**” notation on the transcript).
- Students who do not complete the thesis after one semester of extension or continuation may, if the advisor determines that sufficient progress has been made, be granted permission by the Academic Dean to register for one additional semester of extension or continuation.

- Students who do not complete the thesis or project after two semesters of extension or continuation will normally be withdrawn from the thesis or project registration (with the permanent grade **W [Withdrawal]**).

(3). Students registered for the second semester of the Doctor of Ministry final project (**TS 502**):

- Students who do not complete the final project by the submission deadline posted on the academic calendar may, if the advisor determines that sufficient progress has been made, be granted a one-semester extension or continuation (*see “Continuation Registration” below*) to complete the final project (with an **“I Grade”** notation added to the transcript).
- Students who do not complete the final project after one semester of extension or continuation may, if the advisor determines that sufficient progress has been made, be granted permission by the Academic Dean to register for an additional semester of extension or continuation. The Danilchick Family Endowment for Pastoral Studies may subsidize the \$525 continuation fee for up to three total semesters of extension (granted one-by-one with evidence of progress each semester) Semesters of continuation beyond this point will not be subsidized.
- Students who do not complete the final project after seven semesters of extension or continuation will be withdrawn from the final project registration (with the permanent grade **W [Withdrawal]**) and will be withdrawn from the Doctor of Ministry program.

b. Request for Extension. Any student requesting a thesis or final project extension beyond the end of the semester must first secure the approval of the thesis or project advisor and then submit an email request—before the deadline for submitting theses and final projects—to the Academic Dean, cc’ing the advisor.

3. Continuation Registration

a. In order to maintain status as a degree candidate students must register each semester for course work or thesis at St Vladimir’s Seminary, unless they have been granted a leave of absence. Students who have finished all course work but have not completed their thesis or final project by the thesis submission deadline, which is posted on the academic calendar, or other program requirements, such as Clinical Pastoral Education or the M.Div. Senior Oral Exam, by the deadline for graduating students, must register for continuation and pay the continuation fee in the following semester(s) in order to remain degree candidates.

- Doctor of Ministry students who have missed a required course with their cohort and are waiting for that course to be offered again are not required to registered for continuation registration during those semesters of waiting. Instead, these D.Min. students will be placed on *extended leave* during semesters of waiting for a course to be offered.

b. Failure to register for continuation and pay the fee will cause the student to be administratively withdrawn from the program. In the event that the student is unable to complete the thesis or project even after continuation registration(s), the permanent grade **W (Withdrawal)** will be entered on the student’s transcript.

GRADING

Notations

The following notations are used in the evaluation of student course work:

A+ (4.0), A (4.0), A- (3.7)—Exceptionally good performance demonstrating a superior understanding of the subject matter, a foundation of extensive knowledge, and a skillful use of concepts.

B+ (3.3), B (3.0), B- (2.7)—Good performance demonstrating capacity to use the appropriate concepts, a good understanding of the subject matter, and an ability to handle the problems encountered in the subject.

C+ (2.3), C (2.0), C- (1.7)—Generally satisfactory performance despite notable shortcomings, demonstrating a basic understanding of the subject matter and fundamental concepts, and an ability to handle relatively simple problems.

D (1.0)—Marginal performance despite evidence of serious effort, demonstrating only partial familiarity with the subject matter and limited capacity to deal with relatively simple problems and concepts; deficiencies serious enough to make it inadvisable to proceed further in the field without additional work. *A student may repeat the course if it is an introductory course required for the degree program in which he or she is enrolled. The original grade of D, which remains on the student's transcript, and the grade earned in the repeated course will both be counted in the grade point average. The credits awarded for the original course will be superseded by the credits awarded for the repeated course.*

F (0.0)—Unacceptable, failing work for which no credit can be given. *A student must repeat a failed course if it is required for the degree program in which he or she is enrolled; if it is elective, another course approved by the Academic Dean may be substituted. The original grade of F, which remains on the student's transcript, and the grade earned in the repeated or substituted course will both be counted in the grade point average.*

The grade **AU (Audit)** indicates formal auditing of a course.

The grade **I (Incomplete)** is recorded when an extension to complete work beyond the semester has been granted by the course instructor and approved by the Academic Dean. *When an incomplete is replaced by a permanent grade, an official notation (I Grade) appears on the student's transcript indicating that the final grade was originally an incomplete.*

The grade **FI (Failure Incomplete)** is recorded when an extension to complete work beyond the semester has been granted by the course instructor, at the instructor's initiative, and approved by the Academic Dean. *When an incomplete is replaced by a permanent grade, an official notation "I Grade" appears on the student's transcript indicating that the final grade was originally an incomplete.*

The grade **P (Pass)** is recorded when a student successfully completes a course offered on a pass/fail basis. Such courses are credited toward graduation requirements but are not calculated in the cumulative grade point average.

The grade **W (Withdrawal)** is recorded when a student withdraws from a course after the deadline for changes in registration because of illness or other reasons regarded as acceptable by the Faculty Council.

The grade **WA (Withdrawal Audit)** is recorded when a student withdraws from an audited course after the deadline for changes in registration.

The grade **WF (Withdrawal Failing)** is recorded when a student withdraws from a course after the deadline for registration changes for a reason regarded as unacceptable by the Faculty Council, or as a result of disciplinary action, or if his or her work at the time of withdrawal is not of passing quality.

Grade Appeal

The determination of grades is the responsibility of the instructor of the course. A grade shall be changed only with the consent of the instructor of the course and with the approval of the Academic Dean, except that, in cases of absence of the instructor or of a palpable injustice, the appropriate method of adjusting grades established by the Faculty Council shall be followed.

A student contesting a grade is encouraged to speak first with the responsible instructor. If the issue cannot be resolved in this way, the student may address an appeal to the Academic Dean, who will then bring the matter before the Faculty Council for its final determination.

Academic Dean's List

In the course of its review of students, the Faculty Council may commend M.Div. and M.A. students whose academic work and participation in all other aspects of seminary life during the semester have been outstanding. To be named to the Academic Dean's List at St Vladimir's Seminary, an honoree must have been a full-time degree candidate with at least 12 earned credit hours and at least a 3.70 grade point average for that semester with no grade less than B. Honorees will also have attended chapel regularly, fulfilled their community service responsibilities, and also exceeded expectations in chapel or community service. A notation for Academic Dean's List is entered on the student's official transcript.

LEAVE OF ABSENCE OR WITHDRAWAL

A regular student who for any reason finds it necessary to take a leave of absence or withdraw from the seminary should notify the Academic Dean and the Director of Spiritual Formation. Requests for withdrawal made after the second Friday of the semester must be approved by the Faculty Council. Without this approval, a grade of WF (Withdrawal Failing) will be recorded for all courses for which the student is registered.

If a student is considering a leave of absence or withdrawal from the seminary, it is presumed that such a decision has been made prayerfully and in consultation with the student's father confessor, the Academic Dean, and the Director of Spiritual Formation:

- "Leave of absence" is a temporary suspension of studies for one or two semesters, as approved by the Faculty Council. No leave of absence will be granted for more than one full academic year. Students who wish to return after an absence extending beyond one academic year will be required to reapply for admission.
- "Withdrawal" is a permanent cessation of studies. All students who withdraw from the seminary but who wish later to return will be required to reapply for admission.

Once the decision to leave the seminary has been made (and before exiting the campus), the student is expected to arrange a meeting with the Director of Spiritual Formation, who will act as the point person to guide the student through the departure process. The Director of Spiritual Formation will provide the student with a checklist of seminary administrators with whom to meet. The student will return the completed checklist to the Director of Spiritual Formation, who will file the document with the Registrar. The student will meet with the following administrators:

- Academic Dean, to officially close the student's academic record in the case of a withdrawal, or to review the procedures for resuming studies in the case of a leave of absence.
- Librarian, to ensure that all library books have been returned and all fines paid.
- Chief Financial Officer, to ensure that all financial matters have been settled. Students who withdraw from the seminary may qualify for a refund of certain fees on a prorated basis.
- Plant Manager, to ensure that before the student has left campus the dorm room or apartment has been inspected for damages. If damages to the dorm room or apartment are observed, such damages will be deducted from the damage deposit collected at the beginning of the year. The student will be billed for any damages in excess of the damage deposit. The student is expected to leave the dormitory room or apartment clean and empty of personal belongings. The seminary will dispose of any personal belongings left behind and the student will incur the costs of the disposal.
- Lastly, the Director of Spiritual Formation, to ensure that all responsibilities for departure on the part of the student and the seminary have been completed, to receive the dorm or apartment key, to review how the student's departure is to be communicated to the seminary community, and to obtain a forwarding address. In every circumstance, the Director of Spiritual Formation has discretion to expedite the process.

REGISTRATION

During the registration period before the beginning of each semester, each student is registered for a specific number of courses. A late registration fee may be imposed after that period. Changes in courses or status (drop/add, credit/audit) are permitted only with the official recorded permission of the Academic Dean. After the second Friday of the semester, no changes whatever are permitted.

Audit

The term “audit” is reserved for formal arrangements in which a student agrees to attend a course regularly and to be responsible for such obligations as may be arranged with the instructor, but without academic credit. A student must formally register for an audit with the Registrar, following normal registration procedures, and a record of the audit will appear on the student’s academic transcript. Officially audited courses cannot be repeated for academic credit.

Courses with limited enrollment or those demanding full participation, such as seminars and language courses, are normally not open to auditors. Other courses may be open to auditors only on a space-available basis.

Master of Theology Seminars

Qualified M.A. and M.Div. students (with second- or third-year standing and a minimum cumulative grade point average of 3.5) are permitted to register for Th.M. seminars, as long as these courses do not conflict with seminary program requirements. Students must also meet the normal prerequisites for the course in which they seek to enroll and receive permission of the Academic Dean. Instruction, activities, and assignments are set to the competence and needs of Th.M. students. *Auditors are not permitted in Th.M. seminars.*

New York Theological Consortium

Th.M. students and qualified M.A. and M.Div. students are permitted to take up to six credits of course work at Fordham and the other schools of the New York Theological Consortium (Union Theological Seminary, The General Theological Seminary, New York Theological Seminary, and Hebrew Union College), as long as these courses do not conflict with seminary program requirements. Students must meet the normal prerequisites for the courses in which they seek to enroll and comply with the enrollment procedures required by St Vladimir’s Seminary and consortium schools. *Permission of the Academic Dean is required before St Vladimir’s students may begin the enrollment process.*

THESIS & FINAL PROJECT GUIDELINES

Thesis Proposal

To register for thesis, students must submit—at the time of registration (see below the Registration deadline)—an approved thesis proposal of 4–5 pages; the proposal must justify its topic and identify the problem or issue under investigation:

- A proposal for TS 306 is grounded in a course of readings of 10–12 state-of-the-question books and articles on a precisely focused topic chosen and studied under the guidance of one of the members of the faculty.
- A proposal for TS 310 must outline the research problem to be investigated and give a sense of critical methodology and research approach.

In both cases, the proposal must also include a working title and bibliography, which is not intended to be exhaustive but must show that the student is familiar with the main works in the field, in particular those that will be of value to the project. Correct bibliographical style and

good English stylistics are essential for acceptance of the proposal. Finally, the proposal must be approved by a member of the faculty, who will normally serve as the thesis advisor, and be submitted to the Office of the Academic Dean for final approval. The Academic Dean will make the final decision in assigning thesis advisors.

All research on living subjects, including surveys, interviews, or questionnaires, must be approved by the Seminary's Institutional Review Board (IRB). Seminararians are required to submit to the IRB: a copy of their research proposal, an Institutional Review Board Questionnaire (IRBQ), copies of all research instruments and informed consent forms.

Registration Deadline

Students who are unable to submit a thesis proposal at the time of registration may not register for thesis until a proposal has been approved. The final deadline for thesis registration is the second Friday of the semester.

Thesis Submission

A style sheet containing detailed instructions for the preparation of the thesis is available online. After the advisor has accepted the final version of the thesis, an electronic copy of the thesis (as PDF file) must be submitted to the Office of Academic Dean by the deadline indicated in the Academic Calendar. *Students whose theses are not submitted on time will normally register, without grade penalty, for continuation in the following semester. Students who miss the spring semester deadline may, however, be eligible to walk at commencement and graduate in September.*

Continuation Registration

Students who do not complete their theses by the thesis submission deadline, which is posted on the academic calendar, must register for continuation (CTN) and pay the continuation fee in the following semester(s) in order to remain degree candidates. Failure to register for continuation and pay the fee will cause the student to be administratively withdrawn from the degree program. In the event that the student is unable to complete the thesis even with continuation registration(s), the permanent grade W (Withdrawal) will be entered on the student's transcript.

Special Provisions for Honors Thesis

The honors thesis is evaluated by two readers: the first reader is the student's thesis advisor, who is a full-time or sessional member of the faculty, and the second is appointed by the Academic Dean from among the other faculty of the seminary.

Thesis Grade. Each reader submits a letter grade with written comments, which become an official part of the student's record. In the calculation of the student's cumulative grade point average, the senior thesis is treated as the equivalent of three credits of course work, with the grade assigned as follows:

- For a difference of one increment (e.g., A and A-), the higher grade becomes the final grade (in this case, A).

- For a difference of two increments (*e.g.*, A and B+), the average grade becomes the final grade (in this case, A-).
- For a difference of three or more increments (*e.g.*, A and B), the Academic Dean instructs the readers to reread the thesis and resubmit their grades.
- When both readers assign the grade A and substantiate the grade in their written comments, the faculty council will entertain a motion to commend the thesis, which commendation is noted on the student's official transcript.

Library Copy. Additionally, the thesis in its approved form should be uploaded as a PDF to a print-on-demand website (see: <https://www.thesisondemand.com/>). This task should be completed no more than one week after the thesis submission deadline; Th.M. students are required to submit the receipt one week after their defense. (*Note: Students who do not submit the library copy of the thesis by the deadline will be charged a \$100 fee for the library to print the thesis.*) This copy of the thesis will be bound and will be added to the library collection. For this reason, students must follow the librarian's instructions precisely when uploading their PDF, which are as follows:

- 1-inch margins
- 12-point, Times New Roman font (10-point font may be used for footnotes)
- Page numbers should be centered at the top or bottom of the page, numbered consecutively in Arabic numerals
- Thesis should follow SVS press style or the parameters set by the thesis advisor

The student **MUST** choose the following options when uploading and printing the thesis from <https://www.thesisondemand.com/>:

- College/University: St Vladimir's Orthodox Theological Seminary
- Front printing options: No front cover printing
- Spine printing options: Title, Last Name
- Lettering color: White
- Cover color (depends on your degree program):
 - Blue is for the Master of Divinity
 - Red is for the Master of Theology
 - Green is for the Master of Arts
 - Black is for the Doctor of Ministry
- Front cover material: Cloth cover
- Printing-style: Double-sided
- Paper color/type/size: 60# White
- [Only choose the pocket option if you have materials that would require one]

Once the printed copy of the thesis has been submitted to the library, no changes of any kind will be permitted.

SATISFACTORY ACADEMIC PROGRESS

The seminary faculty takes very seriously its responsibility for evaluating not only the academic progress of its students but also their personal qualities and behavior both within and outside the

seminary community. Accordingly, at the end of each semester, the Faculty Council reviews the performance of all students registered for the semester and hears reports from the Academic Dean, the Director of Spiritual Formation, the Director of Field Education, and others in positions of authority or supervision.

Among other criteria for eligibility for continued enrollment, a student must maintain satisfactory academic progress. Satisfactory progress here means (a) that the student maintains a grade point average satisfactory for his or her program of study and (b) that the student's rate of progress will allow completion of his or her program of study within the normal length of time for that program unless special provisions for part-time study have been approved by the Faculty Council, as defined below.

Minimum Cumulative Grade Point Average

To receive the M.Div. or M.A. degree, a student must have a cumulative grade point average of at least 2.3 (C+); to receive the Th.M. or D.Min. degree, a student must have a cumulative grade point average of at least 3.0 (B). A student whose cumulative or semester grade point average falls below his or her degree program minimum, or who receives an F or WF in a given semester, ordinarily will be placed on academic probation.

Probation

A student whose cumulative or semester grade point average falls below his or her degree program minimum, or who receives an F or WF in a given semester, ordinarily will be placed on academic probation—and a notation will be entered on the student's official transcript—for the following semester, though in exceptional circumstances simply a letter of warning from the Academic Dean may be issued. If the student fails to show appropriate improvement during the following semester, by bringing both the cumulative and the semester grade point average to the requisite minimum, the student may be dismissed from the seminary for lack of satisfactory academic progress. Even if not dismissed, such a student normally becomes ineligible for financial assistance and work-study grants from the seminary and for loans from U.S. Government and state loan programs. However, if that student subsequently raises his or her grade point average to the requisite minimum for his or her program, the student again becomes eligible for financial assistance and loan programs.

A student whose participation in the communal and liturgical life of the seminary is unsatisfactory ordinarily will be placed on disciplinary probation for the following semester, though in exceptional circumstances simply a letter of warning from the Director of Spiritual Formation may be issued. If the student fails to show appropriate improvement during the following semester, the Director of Spiritual Formation will ask the Academic Dean to convene a special meeting of the Faculty Council to review the student's performance and determine further action, including possible dismissal from the seminary.

The Academic Dean and the Director of Spiritual Formation have the responsibility of implementing whatever measures the Faculty Council might recommend or mandate in order to improve the performance of a student placed on probation, whether academic or disciplinary. These measures may include mandated counseling sessions, reduction of extracurricular activities and employment, special tutoring or remedial work, reduction of course work, or other

provisions appropriate to the case at hand. The student remains under special supervision until the probation is lifted.

Progress Toward Completion of Degree Program

Full-Time Study. A full-time degree student in the M.Div., M.A., and Th.M. programs must register for at least 12 credits in course work per semester and successfully complete them; he or she may register for no more than 18 credits per semester without special permission from the Academic Dean. The faculty council (or, at the time of admission, admissions committee) may decide that a student's academic performance and participation in community life would improve if the student was given a lighter course load for a semester. In these cases, the student is placed on "full-time limited program," taking 9-11 credits while being considered a full-time student for financial aid purposes. Students placed on full-time limited program status for multiple semesters will ordinarily require additional semesters to complete the degree. The normal duration of the Master of Divinity program (including course work and field education) when pursued on a full-time basis is three years (six semesters). Accordingly, a full-time M.Div. student normally must successfully complete at least 24 credits in course work by the end of the first year of studies and at least 48 credits in course work by the end of the second year. The normal duration of the Master of Arts program is two years (four semesters). Accordingly, a full-time M.A. student normally must successfully complete at least 24 credits in course work by the end of the first year of studies.

A full-time degree student in the D.Min. program must register for six credits in course work (or three credits in thesis) per term and successfully complete them. The normal duration of the Doctor of Ministry program is three and a half years (seven terms).

Half-Time Study. In order to be eligible for U.S. Government loan programs, a student must be enrolled as degree candidate for at least a half-time program of study. To be making satisfactory progress toward completion of the M.Div. degree on a half-time basis, a student must register for at least six credits in course work per semester and successfully complete them, thus finishing the entire program within six years (12 semesters). Analogous provisions apply for the other degree programs: M.A., at least six credits in course work, completing the entire program within four years; Th.M., at least six credits per semester, completing the entire program within two years.

Less Than Half-Time Study. A student who is enrolled in a degree program on a less than half-time basis is ineligible for seminary financial assistance and U.S. Government loan programs. To be making satisfactory progress toward completion of the M.Div. degree on a less than half-time basis, a student must register for at least three credits in course work per semester and successfully complete them, thus finishing the entire program within ten years. Analogous provisions apply for the other degree programs: M.A., at least three credits in course work per semester, completing the entire program within eight years; Th.M., at least three credits per semester, completing the entire program within four years.

TRANSCRIPTS

Students and graduates may receive unofficial copies of their academic transcript or have official transcripts sent upon written request to the Office of Academic Dean. Official transcripts,

bearing the seminary seal and the Registrar's signature, are not issued to individuals but are sent upon the student's request to other institutions or agencies as confidential information. All transcripts must include the entire academic record; no partial or incomplete statements of record will be issued as transcripts. Transcripts will not be issued until the student has met all outstanding financial obligations to the seminary.

Master of Divinity Degree

The Master of Divinity (HEGIS 2301) may be described in the most general terms as a graduate professional degree whose purpose is preparation for the ministries of the Church. At St Vladimir's the degree program is designed chiefly for qualified Orthodox students who wish to prepare themselves for ordination to priestly ministry in the Orthodox Church, though it also provides appropriate preparation for other forms of church service and for graduate study in theology and related disciplines.

The program is a residential program designed to be completed in three years by full-time students, who take an average of twelve credits in course work per semester. Only if warranted by exceptional circumstances, such as illness, disability, or employment, and with permission of the Faculty Council, may the program be spread over a longer period of time. The degree must be completed within six years of entrance into the program, after which time the student is normally required to fulfill any new requirements that may then be in force. All credits applied toward degree requirements must be earned within ten years of the awarding of the degree.

PROGRAM LEARNING OUTCOMES

St Vladimir's Seminary seeks to equip M.Div. students to:

- Read Scripture and the Church's tradition with discernment in order to teach, preach, and minister according to the gospel;
- Think theologically and pastorally about the world and about their cultural context in order to address contemporary realities in a manner faithful to the Church's tradition;
- Grow in faith, emotional maturity, and spiritual life in order to develop the capacities needed for pastoral leadership;
- Celebrate the offices of the Church with beauty and dignity in order to worship God rightly, forming a community in the faith and life of the Church; and
- Employ managerial skills and understand administrative procedures in order to lead a community in accordance with the commandments of Christ and the discipline of the Church, so that they might witness to the gospel of Jesus Christ.

ADMISSION REQUIREMENTS

To enter the M.Div. program at St Vladimir's, a student must normally have the Bachelor of Arts (B.A.) degree or the Bachelor of Science (B.S.) degree from an accredited college or university.

The seminary does not prescribe a specific program of pre-theological studies, but it does encourage potential students to gain a broad liberal arts education while in college. Studies in the

humanities and the natural and social sciences should prepare the student to think clearly, to speak and write correctly, and to understand not only the world of today but also the cultures of the past. Also useful are studies in languages, particularly in Greek. Potential students are also encouraged to read the Bible and sing in their parish choir, thus acquiring a basic knowledge of the language and chant tradition used in the ecclesiastical jurisdiction in which they wish to serve. Students are voiced-tested during orientation.

St Vladimir's is able on a very limited basis to admit to the M.Div. program applicants without a B.A., B.S., or its equivalent.

TRANSFER CREDIT AND ADVANCED STANDING

Credit for work completed at other accredited graduate institutions—up to twelve credits normally applied against electives—may be accepted at full value on a transfer basis (a) if work done parallels courses in the St Vladimir's M.Div. program and is otherwise compatible with the objectives of that program; (b) if the courses in which the credits were earned were eligible for graduate credit in the institution at which they were taken; (c) if the work was completed within five years of matriculation at St Vladimir's; and (d) if the grade earned for the eligible courses was 3.0 (B) or higher. Transfer course grades are not included, however, in seminary GPA calculations.

Undergraduate work, graduate-level work completed at unaccredited institutions, or graduate-level work for which transfer credit has been accepted may qualify a student for advanced standing in subjects in which he or she shows proficiency. In these cases, students will be permitted to enroll in advanced courses or complete advanced assignments while remaining enrolled in core courses. If the graduate-level work for which transfer credit has been accepted substantially repeats the content of a core course in the St Vladimir's M.Div. program, students may request exemption from that course.

Requests for acceptance of transfer credits, advanced standing, or exemption should be directed to the Academic Dean, who in turn submits them to the Faculty Council for consideration and approval.

In order to provide proper and full formation for M.Div. students, and in accordance with program standards of the Association of Theological Schools, students are required to be in residence for three full academic years. Students who have been full-time residential students at another accredited Orthodox seminary for at least one year may complete the M.Div. program at St Vladimir's in two full academic years.

MUSIC PROFICIENCY EXAMINATION

Students entering the M.Div. program at St Vladimir's are required to take a music proficiency examination during the orientation period. The purpose of the examination is to assess the student's ability to match pitch, read music, and sing, and to determine the student's vocal range for placement in seminary choirs. On the basis of the examination, the Faculty Council may require a student to do remedial work.

COURSE REQUIREMENTS

A minimum of 72 credits in course work, with a cumulative grade point average of at least 2.3 (C+) is required for the M.Div. degree. This course work includes:

- 21 credits in 100-level “foundational” theology courses: Biblical Languages 100, Church History 110, Dogmatic Theology 101, Liturgical Theology 102, New Testament 102, Old Testament 100, Patristics 101. These courses serve as introductions to the fields in question. They are designed to provide sufficient background for all higher-level courses.
- 10 credits in 100-level “skills” courses in Liturgics and Liturgical Music: Liturgical Music 100-103, Liturgics 100-103, and two liturgical practica.
- 30 credits in 200-level courses, which include higher-level courses in the academic areas mentioned above and courses relating to the practice of ministry: Applied Theology (Canon Law 203, Christian Education 200, Ethics 205, Homiletics 204, Homiletics 205, Pastoral Theology 208), Biblical Studies (New Testament 203), Historical Studies (Church History 200 and Patristics 201), and Systematic Theology (Systematic Theology 202).
- 15 credits in 200-, 300- or 400-level elective courses.

JUNIOR YEAR	
<i>Fall Semester</i>	
Biblical Languages 100	3
Church History 110	3
Old Testament 100	3
Liturgical Theology 102	3
Liturgical Music 100	1
Liturgics 100	1
<i>Spring Semester</i>	
New Testament 102	3
Patristics 101	3
Dogmatic Theology 101	3
Elective	3
Liturgical Music 101	1
Liturgics 101	1
MIDDLER YEAR	
<i>Fall Semester</i>	
Systematic Theology 202	3
New Testament 203	3
Patristics 201	3
Liturgical Music 102	1
Liturgics 102	1
Liturgical Practicum 1	1
<i>Spring Semester</i>	
Church History 200	3
Canon Law 203	3
Elective	3
Liturgical Music 103	1

Liturgics 103	1
Liturgical Practicum 2	1
SENIOR YEAR	
<i>Fall Semester</i>	
Homiletics 204	3
Christian Education 200	3
Ethics 205	3
Elective	3
<i>Spring Semester</i>	
Homiletics 205	3
Pastoral Theology 208	3
Elective	3
Elective	3

JURISDICTIONAL REQUIREMENTS IN LANGUAGES AND MUSIC

Some of the ecclesiastical jurisdictions that the seminary serves may require their students to complete certain studies in languages and liturgical music not otherwise required for the M.Div. degree. In order to serve these jurisdictions more effectively, and in close cooperation with them, the seminary offers appropriate courses in these areas.

STUDENT PORTFOLIO

As part of its ongoing self-assessment, St Vladimir's Seminary requires M.Div. senior students to submit portfolios of their work. Compiled from student papers, sermons, and fieldwork evaluations, these serve as cross-sections of the seminarians' work and growth. Portfolios are reviewed by the Director of Institutional Assessment and evaluated by an external reviewer at a peer school. (External reviewers are unable to see student names.) In this way the seminary is helped to see how it is measuring up to the outcomes it has established for the M.Div. degree program.

ANCIENT LANGUAGE REQUIREMENT

Students are required to complete an introductory course or course sequence in one of the ancient languages offered by the seminary. Students fulfill the requirement by successfully completing one semester of New Testament Greek (Biblical Languages 100), one semester of Biblical Hebrew (Biblical Languages 301) or two semesters of Classical Armenian (Classical Armenian 203–204).

FIELD EDUCATION REQUIREMENT

M.Div. candidates must complete two field education units as part of the seminary's program in applied theology.

Hospital Ministry. For the first unit, normally completed in the summer after the junior year, students are assigned to hospital ministry, where they are required to complete an ACPE-accredited unit of Clinical Pastoral Education (CPE).

Parish Ministry. The second unit is in the area of parish ministry. This placement gives students invaluable exposure to and experience of the diversity existing in Orthodox parishes. In addition, it provides an opportunity for students to develop ministerial skills under the supervision of the pastor or another qualified professional. Under the supervision of the pastor of that parish, students will undertake specific tasks required by the seminary's Parish Ministry Project and assigned by the pastor/supervisor. An agreement describing these tasks is provided by the Parish Ministry Coordinator and signed by the pastor/supervisor and the student, and submitted to the Coordinator. At the end of the unit, the pastor/supervisor submits an evaluation of the student's work to the Coordinator, using the appropriate form. Both the pastor/supervisor and the student are required to sign the evaluation form.

SENIOR ORAL EXAMINATION

In the spring semester of their final year, M.Div. students are examined orally by the members of the faculty and invited guests. The purpose of the examination is to assess a student's readiness to serve in a pastoral context. The examination includes preaching and answering integrative, cross-disciplinary questions on liturgical, theological, pastoral, and spiritual matters. The questions will be distributed to students in advance and students will submit written drafts of their answers for review before the exam. The examination is approximately 45 minutes in length. Successful completion of the examination is required for graduation; students who do not perform satisfactorily will be given the opportunity to retake the exam.

To be eligible to participate in the senior M.Div. oral examination, students must have earned a B- or higher in all core courses (except for BL 100, in which a C or higher is acceptable), and must have completed the Hospital Ministry CPE requirement.

THESIS OPTION

Candidates for the M.Div. degree with a cumulative grade point average of 3.0 (B) or higher have the option of preparing and submitting a thesis project—in lieu of elective credits—under the supervision of a member of the seminary faculty. Normally written in the form of an extended essay, the thesis must show the student's ability to understand and express issues related to Orthodox theology, history, and/or contemporary witness.

The following thesis registrations are possible:

1. **Thesis (TS 306 [3 credits]).** M.Div. students are permitted to write a thesis of 25–35 pages in lieu of three elective credits in their senior year, normally in the fall semester. (*Note: The thesis option does not replace the M.Div. Senior Oral Examination.*) Prerequisites for writing a thesis are:

- Submission of an acceptable thesis proposal (as described above).

2. **Honors Thesis (TS 310 [3 credits]).** M.Div. students may write an honors thesis of 40–50 pages. Prerequisites for writing an honors thesis are:

- Minimum cumulative GPA of 3.4 at time of registration;
- Submission of an acceptable thesis proposal (as described above).

Important Note: Although honors thesis is not required to fulfill program requirements, it is required for graduation honors. However, an honors thesis receiving any grade lower than B from the thesis advisor will be treated as an extended essay: 1) the student will not be eligible for academic honors; and 2) the thesis will not be bound and deposited in the library.

Option to Write Second Thesis. Qualified M.A. and M.Div. students may write a second thesis, in accordance with the following guidelines:

- a proposal for the second thesis is also required and must follow applicable guidelines;
- one thesis must be TS 306 (extended essay), the other TS 310 (honors thesis);
- the first thesis must be completed before the student may register for a second thesis; and
- in the event that both theses are successfully completed, as expected, only the registration for TS 310 will fulfill the thesis requirement for M.A. students (or the thesis option for M.Div. students) and therefore only the honors thesis title will appear in the commencement program and on the student's official transcript.

ORDINATION

The degree of Master of Divinity does not make a student automatically eligible for ordination in the Orthodox Church. In questions of ordination, the various Orthodox ecclesiastical jurisdictions are governed first of all by the universal canons of the Church. In addition, each jurisdiction may set further requirements that must be met by its candidates for holy orders. While the seminary faculty may recommend a seminary graduate for ordination, the final decision rests exclusively with the hierarchy of the Church.

GRADUATION

Degrees are awarded annually at the close of the spring semester. After a final review and vote of recommendation by the Faculty Council, the candidates' names are submitted to the Board of Trustees for their approval.

Academic Honors. Academic honors are reserved for students who complete all academic requirements at a high level and submit an honors thesis. Upon recommendation of the Faculty Council and approval by the Board of Trustees, the following citations may be given at graduation:

- For a cumulative grade point average of at least 3.90, *summa cum laude*;
- For a cumulative grade point average of at least 3.80, *magna cum laude*;
- For a cumulative grade point average of at least 3.50, *cum laude*.

For the determination of honors, only courses taken at St Vladimir's are included in the calculation of the cumulative grade point average.

Commencement Speakers. Student commencement speakers are selected by the faculty council from among the graduating students of both the Master of Arts and Master of Divinity programs. The valedictorian, who delivers the valediction or parting words at commencement, is normally the student who has earned the highest grade point average, with consideration also being given

to performance in all other aspects of seminary life. The salutatorian, who delivers the salutation or greeting at commencement, is normally the student who has earned the second-highest grade point average, with consideration also being given to performance in all other aspects of seminary life. Commencement speakers must have completed at least 48 credits at St Vladimir's Seminary as full-time degree candidates. Neither the valedictorian nor the salutatorian is required to write a thesis.

Commendation for Service to the Community. Upon recommendation of the Director of Spiritual Formation and approval of the Faculty Council, a student may receive commendation for service to the community.

Commendation for Thesis. Upon recommendation of the candidate's thesis readers and approval of the Faculty Council, the student may receive commendation for thesis.

Requirement to Satisfy Financial Obligations. No degree will be awarded or final transcript issued unless all financial obligations to the seminary, library, and bookstore have been satisfied. In the case of outstanding loans or other obligations not then due and payable, appropriate agreements must have been drawn up and all payments must be current.

September Graduation. Students who are eligible to graduate in September will be permitted to walk at the preceding spring semester commencement as long as the following conditions are met:

- no more than 6 credits—*for which the student is already registered in the spring semester*—in course work or thesis (except continuation registration) are incomplete; and
- all unfinished work is expected to be **completed by June 15**. Students who fail to complete all work by the June 15 deadline will register for continuation in the fall semester and, if all program requirements are completed by the fall semester deadline, graduate in December.

September graduates who walk at commencement in the spring semester will be listed in the Commencement Program (with thesis title but without honors indicated), wear cap and gown, and receive an empty folder (instead of a folder with diploma). Honors, if earned, will be indicated on the official transcript when all work is completed.

Master of Arts Degree

The Master of Arts program in general theological studies (HEGIS 2301) is intended for those wishing to explore the major academic areas within the theological curriculum without the professional preparation demanded of M.Div. candidates. It can provide appropriate preparation for further graduate study in theology or simply a framework for lay theological study on a disciplined basis, and students may choose one of two concentrations to further focus their study. It does not provide the educational qualifications needed for priestly ordination. Students considering ordination therefore are directed to the M.Div. program.

The program is a residential program designed to be completed in two years by full-time students, who take an average of 12 credits in course work per semester. The program may,

however, be spread over a longer period of time by non-residential students working on a part-time basis. The degree must be completed within four years of entrance into the program, after which time the student is normally required to fulfill any new requirements that may then be in force. All credits applied toward degree requirements must be earned within 10 years of the awarding of the degree.

Students who are admitted with advanced theological study, normally an earned graduate theological degree, may complete the program in one year of course work, in addition to the thesis.

PROGRAM LEARNING OUTCOMES

St Vladimir's Seminary seeks to equip M.A. students to:

- Read Scripture and the Church's tradition with discernment;
- Think theologically and pastorally about the world and their cultural context, addressing contemporary realities in a manner faithful to the Church's tradition; and
- Research and write at a scholarly level, in order to grow in faith and spiritual understanding, witnessing the gospel of Jesus Christ.

M.A. PROGRAM CONCENTRATIONS

The core of the Master of Arts degree is a general theological studies program intended for those wishing to explore theological study on a disciplined basis, whether for personal spiritual development or to supplement a professional vocation. Within this framework, students may pursue a concentration in sacred arts or theological scholarship and research. The **Concentration in Sacred Arts** is intended for those who would like to explore the sacred arts in a theological curriculum. The **Concentration in Theological Scholarship and Research** is intended for those preparing for further graduate study in theology. Students must complete all requirements of a concentration in order for the concentration to appear in the commencement program and on the student's official transcript. The **Concentration in Orthodox Christian Leadership** is a hybrid program intended for those seeking to serve their local parish or larger church community but who desire a distance-learning option, rather than the traditional, in-person education offered in the core M.A. program or one of the residential concentrations.

ADMISSION REQUIREMENTS

A student entering the M.A. program normally must have the Bachelor of Arts (B.A.) degree or the Bachelor of Science (B.S.) degree from an accredited college or university.

St Vladimir's is able on a very limited basis to admit to the M.A. program applicants without a B.A., B.S., or its equivalent.

The seminary does not prescribe a specific program of pre-theological studies, but it does encourage potential students to gain a broad liberal arts education while in college. Studies in the humanities and the natural and social sciences should prepare the student to think clearly, to speak and write correctly, and to understand not only the world of today but also the cultures of the past. Also useful are studies in languages, particularly in Greek. Potential students are also

encouraged to read the Bible and sing in their parish choir, thus acquiring a basic knowledge of the language and chant tradition used in the ecclesiastical jurisdiction in which they wish to serve. Students are voiced-tested during orientation.

TRANSFER CREDIT AND ADVANCED STANDING

Credit for work completed at other accredited graduate institutions—up to twelve credits normally applied against electives—may be accepted at full value on a transfer basis (a) if work done parallels courses in the St Vladimir's M.A. program and is otherwise compatible with the objectives of that program; (b) if the courses in which the credits were earned were eligible for graduate credit in the institution at which they were taken; (c) if the work was completed within five years of matriculation at St Vladimir's; and (d) if the grade earned for the eligible courses was 3.0 (B) or higher. Transfer course grades are not included, however, in seminary GPA calculations.

Undergraduate work, graduate-level work completed at unaccredited institutions, or graduate-level work for which transfer credit has been accepted may qualify a student for advanced standing in subjects in which he or she shows proficiency. In these cases, students will be permitted to enroll in advanced courses or complete advanced assignments while remaining enrolled in core courses. If the graduate-level work for which transfer credit has been accepted substantially repeats the content of a core course in the St Vladimir's M.A. program, students may request exemption from that course.

Requests for acceptance of transfer credits, advanced standing, or exemption should be directed to the Academic Dean, who in turn submits them to the Faculty Council for consideration and approval.

In order to provide proper and full education of M.A. students, and in accordance with program standards of the Association of Theological Schools, students are required to be in residence for two full academic years.

MUSIC PROFICIENCY EXAMINATION

Residential Eastern Orthodox students entering the M.A. program are required to take a music proficiency examination during the orientation period. The purpose of the examination is to assess the student's ability to match pitch, read music, and sing, and to determine the student's vocal range for placement in seminary choirs. On the basis of the examinations, the Faculty Council may require an M.A. student to do remedial work. All other students are encouraged to be voice-tested, enroll in the seminary's liturgical skills courses, attend rehearsals, and sing in one of the chapel choirs, schedule permitting.

COURSE REQUIREMENTS

A minimum of 48 credits in course work and thesis, with a cumulative grade point average of at least 2.3 (C+), is required for the M.A. degree. This includes:

- 18 credits in 100-level foundational theology courses: Church History 110, Dogmatic Theology 102, Liturgical Theology 102, New Testament 102, Old Testament 100, and

Patristics 101. These courses serve as introductions to the fields in question. They are designed to provide sufficient background for all higher-level courses.

- 12 credits in 200-level advanced theology courses: Church History 200, New Testament 203, Patristics 201, and Systematic Theology 202.
- 15 credits of 200-, 300-, or 400-level elective or concentration courses.
- 3 credits in thesis (TS 306 or TS 310)

In addition to the requirements listed above, residential Eastern Orthodox students of the M.A. program are required to complete the following liturgical skills courses and sing in one of the chapel choirs, as assigned:

- 3 credits in Liturgical Skills: Liturgical Music 100 and 101, Liturgics 100.

Important Note: M.A. students who are given special permission to take one or more jurisdictional, ministerial, or pastoral courses must complete these credits in addition to the 48 credits in course work and thesis required for the M.A. degree.

FIRST YEAR	
<i>Fall Semester</i>	
Biblical Languages 100 [or Concentration]	3
Church History 110	3
Liturgical Theology 102	3
Old Testament 100	3
[Liturgical Music 100	1]
[Liturgics 100	1]
<i>Spring Semester</i>	
Dogmatic Theology	3
New Testament 102	3
Patristics 101	3
Elective [or Concentration]	3
[Liturgical Music 101	1]
SECOND YEAR	
<i>Fall Semester</i>	
New Testament 203	3
Patristics 201	3
Systematic Theology 201	3
Elective [or Concentration]	3
<i>Spring Semester</i>	
Church History 200	3
Thesis 306 or 310	3
Elective [or Concentration]	3
Elective	3

Students can view Concentration courses for the coming year on the Registration page of the website, under “Registration Instructions.”

ANCIENT LANGUAGE REQUIREMENT

Students in the general program or in the Theological Scholarship and Research concentration are required to complete an introductory course or course sequence in one of the ancient languages offered by the seminary. General program students fulfill the requirement by successfully completing one semester of New Testament Greek (Biblical Languages 100), one semester of Biblical Hebrew (Biblical Languages 301) or two semesters of Classical Armenian (Classical Armenian 203–204). Theological Scholarship and Research students fulfill this requirement by completing two semesters of New Testament Greek (BL 100 and BL 200) or two semesters of another ancient language after consultation with the Academic Dean.

THESIS REQUIREMENT

Each candidate for the M.A. degree is required to prepare and submit a thesis project under the supervision of a member of the seminary faculty. Normally written in the form of an extended essay, the thesis must show the student's ability to understand and express issues related to Orthodox theology, history, and/or contemporary witness.

The following thesis registrations are possible:

1. **Thesis (TS 306 [3 credits]).** M.A. students write an extended essay of 25–35 pages in lieu of three elective credits in their senior year. Prerequisites for writing a thesis are:

- Submission of an acceptable thesis proposal (as described above).

2. **Honors Thesis (TS 310 [3 credits]).** M.A. students may write an honors thesis of 40–50 pages. Prerequisites for writing an honors thesis are:

- Minimum cumulative GPA of 3.4 at time of registration; and
- Submission of an acceptable thesis proposal (as described above).

Important Note: Although honors thesis is not required to fulfill program requirements, it is required for graduation honors. However, an honors thesis receiving any grade lower than B from the thesis advisor will be treated as an extended essay: 1) the student will not be eligible for academic honors; and 2) the thesis will not be bound and deposited in the library.

Option to Write Second Thesis. Qualified M.A. and M.Div. students may write a second thesis, in accordance with the following guidelines:

- a proposal for the second thesis is also required and must follow applicable guidelines;
- one thesis must be TS 306 (extended essay), the other TS 310 (honors thesis);
- the first thesis must be completed before the student may register for a second thesis; and
- in the event that both theses are successfully completed, as expected, only the registration for TS 310 will fulfill the thesis requirement for M.A. students (or the thesis option for M.Div. students) and therefore only the honors thesis title will appear in the commencement program and on the student's official transcript.

GRADUATION

Degrees are awarded annually at the close of the spring semester. After a final review and vote of recommendation by the Faculty Council, the candidates' names are submitted to the Board of Trustees for their approval.

Academic Honors. Academic honors are reserved for students who complete all academic requirements at a high level and submit an honors thesis. Upon recommendation of the Faculty Council and approval by the Board of Trustees, the following citations may be given at graduation:

- For a cumulative grade point average of at least 3.90, *summa cum laude*;
- For a cumulative grade point average of at least 3.80, *magna cum laude*;
- For a cumulative grade point average of at least 3.50, *cum laude*.

For the determination of honors, only courses taken at St Vladimir's are included in the calculation of the cumulative grade point average.

Commencement Speakers. Student commencement speakers are selected by the faculty council from among the graduating students of both the Master of Arts and Master of Divinity programs. The valedictorian, who delivers the valediction or parting words at commencement, is normally the student who has earned the highest grade point average, with consideration also being given to performance in all other aspects of seminary life. The salutatorian, who delivers the salutation or greeting at commencement, is normally the student who has earned the second-highest grade point average, with consideration also being given to performance in all other aspects of seminary life. Commencement speakers must have completed at least 48 credits at St Vladimir's Seminary as full-time degree candidates. Neither the valedictorian nor the salutatorian is required to write a thesis.

Commendation for Service to the Community. Upon recommendation of the Director of Spiritual Formation and approval of the Faculty Council, a student may receive commendation for service to the community.

Commendation for Thesis. Upon recommendation of the candidate's thesis readers and approval of the Faculty Council, the student may receive commendation for thesis.

Requirement to Satisfy Financial Obligations. No degree will be awarded or final transcript issued unless all financial obligations to the seminary, library, and bookstore have been satisfied. In the case of outstanding loans or other obligations not then due and payable, appropriate agreements must have been drawn up and all payments must be current.

September Graduation. Students who are eligible to graduate in September will be permitted to walk at the preceding spring semester commencement as long as the following conditions are met:

- no more than 6 credits—*for which the student is already registered in the spring semester*—in course work or thesis (except continuation registration) are incomplete; and

- all unfinished work is expected to be **completed by June 15**. Students who fail to complete all work by the June 15 deadline will register for continuation in the fall semester and, if all program requirements are completed by the fall semester deadline, graduate in December.

September graduates who walk at commencement in the spring semester will be listed in the Commencement Program (with thesis title but without honors indicated), wear cap and gown, and receive an empty folder (instead of a folder with diploma). Honors, if earned, will be indicated on the official transcript when all work is completed.

Master of Theology Degree

The Master of Theology program (HEGIS 2301) seeks to encourage scholarly research and reflection in Orthodox theology. It is intended for qualified Orthodox students from the U.S. or abroad who wish to prepare for higher-level studies, teaching, and research, and for qualified non-Orthodox students who wish to specialize in Orthodox studies.

The program is a residential program designed to be completed in one year by full-time students, who take an average of twelve credits per semester. The program may, however, be spread over a longer period of time by non-residential students working on a part-time basis. The degree must be completed within two years of entrance into the program, after which time the student is normally required to fulfill any new requirements that may then be in force. All credits applied toward degree requirements must be earned within ten years of the awarding of the degree.

PROGRAM LEARNING OUTCOMES

St Vladimir's Seminary seeks to equip Th.M. students to:

- Engage in advanced theological reflection and dialogue;
- Research and write theology at a scholarly level suitable for peer-reviewed publications; and
- Pursue a terminal academic degree, so that they may develop their academic talents to the highest degree possible in witness to the gospel of Jesus Christ.

RESIDENTIAL STUDENTS

The fullness of the experience of an Orthodox degree, while available to all Th.M. students, is more easily accessible to residential Th.M. students, who are expected to attend at least one chapel service per day. They may of their own choosing become a member of one or more of the chapel choirs, in which case they are expected to attend rehearsals and services as scheduled.

ADMISSION REQUIREMENTS

Admission to the program requires the Master of Divinity or first graduate theological degree providing equivalent theological background, evidence of aptitude for advanced theological study, and a cumulative grade point average of at least 3.4 (B+) or its equivalent. The applicant's academic preparation should approximate that provided by the M.Div. program at St Vladimir's. Thus, it should include course work in Patristics, Church History both Eastern and Western, historical theology, and liturgy, as well as in biblical studies and systematic theology. It should

also include the study of Greek and of any languages required for the thesis, as determined by the student's thesis supervisor. *Applicants whose academic preparation falls short of program prerequisites but who are otherwise qualified may be offered admission to the Master of Arts program with up to one year advanced standing, enabling them to complete the M.A. in one year, before reapplying to the Master of Theology program.*

Admission to the program also requires submission and acceptance of a thesis proposal of 4–5 pages. In the proposal, students are expected to outline the problem to be investigated and give a sense of what they expect to find. The proposal must also include a working title and a bibliography, which is not intended to be exhaustive but must show that the student is familiar with the main works in the field, in particular those that will be of value to the project.

LANGUAGE REQUIREMENT

Coursework at the Th.M. level requires a working knowledge of ancient Greek. Therefore, students must demonstrate this knowledge by passing a Greek language examination. The examination is normally offered during new student orientation to newly admitted Th.M. students and during finals week to students completing the first-year sequence in Biblical Greek. Students who pass the examination receive a transcript notation indicating “Passed Greek proficiency exam.” Students who fail the examination will be required to complete remedial Greek language instruction, as assigned by the Director of the Th.M. program, and retake the examination. In addition, Th.M. students are expected to be proficient in any language required for their chosen thesis topic. Language proficiency requirements will be formally agreed upon between the applicant and his or her thesis supervisor as a condition of admission.

COURSE REQUIREMENTS

Courses taken in the Th.M. program are intended to broaden and deepen the candidate's knowledge of the major areas of theology. A minimum of 18 credits in advanced course work, with a cumulative grade point average of at least 3.0 (B), is required for the degree. These are distributed between appropriate lecture courses and seminars at the “400-level.”

All 18 credits in advanced course work must be completed at St Vladimir's. All of these 18 credits must be completed in specially designated Master of Theology seminars (“400-level”).

Master of Theology seminars—in selected fields of Orthodox studies, generally History, Patristics, Liturgical Theology, Biblical Studies, and Systematic Theology—serve as the core curriculum of the Th.M. program. The seminars, which are rotated on an annual basis, are also open to qualified M.A. and M.Div. students (*i.e.*, those with second- or third-year standing and a minimum cumulative GPA of 3.5), as long as these courses do not conflict with their program requirements. M.A. and M.Div. students must also meet the normal prerequisites for the course in which they seek to enroll and receive permission of the Academic Dean. Instruction, activities, and assignments are set to the competence and needs of Th.M. students. Auditors are not permitted.

THESIS REQUIREMENT

The thesis, written under the supervision of the student's program advisor, must be based upon personal research and constitute an original scholarly contribution. The thesis is expected to be 60–100 pages in length. In other respects it should follow the guidelines given in the M.A. thesis style sheet, which is available online.

Thesis Submission and Defense. After the advisor has accepted the final version of the thesis, an electronic copy of the thesis (as PDF file) must be submitted to the Office of Academic Dean by the deadline indicated in the Academic Calendar. The thesis is then evaluated by two readers: the first reader is the student's thesis advisor, who is a full-time or part-time member of the faculty, and the second is appointed by the Academic Dean from among the other faculty of the seminary. The thesis will then be defended by the student and discussed at a special meeting of the faculty, to which competent scholars from other institutions may be invited. These scholars will take part in the final faculty vote to recommend the candidate for the degree.

Students who do not complete their thesis by the thesis submission deadline, which is posted on the academic calendar, must register for continuation (CTN) and pay the continuation fee in the following semester(s) in order to remain degree candidates. Failure to register for continuation and pay the fee will cause the student to be administratively withdrawn from the degree program. In the event that the student is unable to complete the thesis even with continuation registration(s), the permanent grade W (Withdrawal) will be entered on the student's transcript.

Library Copy. Additionally, the thesis in its approved form should be uploaded as a PDF to a print-on-demand website that the librarian specifies. This should be completed no more than one week after the thesis submission deadline. *(Note: Students who do not submit the library copy of the thesis by the deadline will be charged a \$100 fee for the library to print the thesis.)* This copy of the thesis will be bound and will be added to the library collection. For this reason, students must follow the librarian's instructions precisely when uploading their PDF. Please note that the PDF copy must have a 1.5-inch left margin so that it can be bound properly. Once the printed copy of the thesis has been submitted to the library, no changes of any kind will be permitted.

GRADUATION

Degrees are awarded annually at the close of the spring semester. After a final review and vote of recommendation by the Faculty Council, the candidates' names are submitted to the Board of Trustees for their approval.

Academic Honors. Upon unanimous recommendation of the candidate's thesis readers and approval of the Faculty Council, he or she may receive commendation for the thesis.

Requirement to Satisfy Financial Obligations. No degree will be awarded or final transcript issued unless all financial obligations to the seminary, library, and bookstore have been satisfied. In the case of outstanding loans or other obligations not then due and payable, appropriate agreements must have been drawn up and all payments must be current.

September Graduation. Students who are eligible to graduate in September will be permitted to walk at the preceding spring semester commencement as long as the following conditions are met:

- no more than 3 credits—*for which the student is already registered in the spring semester*—in course work, field work, or thesis (except continuation registration) are incomplete; and
- all unfinished work is expected to be **completed by June 15**. Students who fail to complete all work by the June 15 deadline will register for continuation in the fall semester and, if all program requirements are completed by the fall semester deadline, graduate in December.

September graduates who walk at commencement in the spring semester will be listed in the Commencement Program (with thesis title but without honors indicated), wear cap and gown, and receive an empty folder (instead of a folder with diploma). Honors, if earned, will be indicated on the official transcript when all work is completed.

Doctor of Ministry Degree

The Doctor of Ministry program (HEGIS 2301) at St Vladimir's enhances the practice of ministry for ordained and lay ministers in the Orthodox Church. The program integrates enhanced competencies in pastoral analysis with skills necessary to lead students to an advanced understanding of the nature and purposes of ministry. Working in communities of teachers and learners, the students gain deeper knowledge about the practice of serving others in Christian love as they grow in spiritual maturity as ministers of the Gospel of Jesus Christ.

While directed especially to ordained clergy engaged in pastoral ministry in the parish, the program is also open to clergy and laypersons professionally engaged in other forms of ministry (e.g., counseling). Although distinctly Orthodox in its setting and perspective, the program is also open to non-Orthodox applicants who meet prerequisites and wish to study in such a context.

PROGRAM LEARNING OUTCOMES

Graduates of the program will be able to:

- Demonstrate an advanced competency in the practice of ministry in the Orthodox tradition;
- Perform analytical and ministerial research in Bible, Patristic texts, and contemporary sources;
- Integrate advanced theological knowledge into one's ministry in the local context; and
- Communicate the Gospel of Jesus Christ more effectively through oral, written, and other media.

COHORT MODEL

Students take six credits per term while progressing through the program as members of a cohort, an arrangement designed to foster and strengthen collegiality and cooperation in Christian ministry. Should a student be required to withdraw from a course, he or she would have to wait until that course is offered in a subsequent cohort. In this case, the student would be placed on

extended leave during semesters of waiting for a course to be offered, and would not be required to register for continuation registration during this period.

PROGRAM DURATION

Designed to be completed in three and a half years by full-time students, the degree must be completed within seven years of entrance into the program, after which time the student is normally required to fulfill any new requirements that may then be in force. All credits applied toward degree requirements must be earned within 10 years of the awarding of the degree.

HYBRID (DISTANCE-RESIDENTIAL) LEARNING

The program consists of eight courses offered two at a time in thirteen-week hybrid terms, comprising of distance learning and one week of onsite intensive instruction, and an online project-writing seminar. The program culminates in a final project. Onsite intensives comprise fifty-one percent of the contact hours of each course; therefore, successful participation in the intensives is *a mandatory requirement* for course completion. Students who do not complete the mandatory onsite intensive will be withdrawn from the courses for that term and will have to wait until the courses are offered the next time. In order to better accommodate the liturgical cycle of the Church and the attendant responsibilities of parish priests, program terms are scheduled in the fall and summer.

ADMISSION REQUIREMENTS

Applicants to the program must hold the Master of Divinity degree—at least 72 credits of broad-based work in theology, biblical studies, and the arts of ministry, which include the supervised practice of ministry—with a cumulative grade point average of at least 3.0 (B), show evidence of aptitude for advanced theological study, have at least three years of experience in a stable, identifiable ministry subsequent to the M.Div., and currently be serving in a position of ministry.

COURSE REQUIREMENTS

Courses taken in the D.Min. program are intended to broaden and deepen the candidate's knowledge of the major areas of theology and ministry. Students are required to complete eight core courses with a cumulative grade point average of at least 3.0 (B).

The eight core courses and a writing seminar must be completed at St Vladimir's Seminary and normally include the following:

- Christian Education 510 *Youth Ministry Models*
- Ethics 530 *Bioethics for Ministry*
- Homiletics 532 *Advanced Preaching and Communications*
- Liturgical Theology 539 *Liturgical Life and Pastoral Ministry*
- Pastoral Theology 520 *Ministry to the Sick and Dying*
- Pastoral Theology 535 *Sustainability in Ministry*
- Pastoral Theology 568 *Ministry in a Secular Age*
- Pastoral Theology 570 *Missiology*
- Theological Writing 500 *Final Project Research, Analysis, and Writing*

PROJECT REQUIREMENT

The Doctor of Ministry project, written under the supervision of the student's project advisor, must be based upon personal research and constitute an original scholarly contribution with practical, pastoral application. The project is expected to be 60–100 pages in length. In other respects it should follow the guidelines given in the M.A. thesis style sheet and the D.Min. Project Handbook, which are available online. Students may not register for the Doctor of Ministry project until they have completed the eight core courses.

Project Submission. During the final onsite intensive, students will make a presentation of their work to the faculty and members of the cohort; their feedback will be incorporated into the final version of the project. After the advisor has accepted the final version of the project, an electronic copy (as PDF file) must be submitted to the Office of Academic Dean by the deadline indicated in the Academic Calendar. The project is then evaluated by two readers: the first reader is the student's project advisor, who is a full-time or part-time member of the faculty and the second reader is a member of the DMin faculty. Both the advisor and second reader are appointed by the Academic Dean when the student submits his or her project proposal. Students deliver a preliminary presentation of their research in the final fall semester to the DMin faculty and other members of the cohort to receive constructive critical feedback which is to be incorporated into the final version of the project. Upon approval of the final project by the advisor and second reader, the student will be recommended to the faculty as a candidate for the degree.

Students who do not complete their project by the project submission deadline, which is posted on the academic calendar, must register for continuation (CTN) and pay the continuation fee in the following term(s) in order to remain degree candidates. Failure to register for continuation and pay the fee will cause the student to be administratively withdrawn from the degree program. In the event that the student is unable to complete the project even with continuation registration(s), the permanent grade W (Withdrawal) will be entered on the student's transcript. For the maximum number of semesters of continuation, see "Extension for Thesis or Final Project," above.

Library Copy. Additionally, the final project in its approved form should be uploaded as a PDF to a print-on-demand website that the librarian specifies. This should be completed no more than one week after the final project submission deadline. *(Note: Students who do not submit the library copy of the thesis by the deadline will be charged a \$100 fee for the library to print the thesis.)* This copy of the final project will be bound and will be added to the library collection. For this reason, students must follow the librarian's instructions precisely when uploading their PDF. Once the printed copy of the final project has been submitted to the library, no changes of any kind will be permitted.

GRADUATION

D.Min. degrees are awarded annually in December. After a final review and vote of recommendation by the Faculty Council, the candidates' names are submitted to the Board of Trustees for their approval.

Academic Honors. Upon unanimous recommendation of the candidate's project readers and approval of the Faculty Council, he or she may receive commendation for the project.

Requirement to Satisfy Financial Obligations. No degree will be awarded or final transcript issued unless all financial obligations to the seminary, library, and bookstore have been satisfied. In the case of outstanding loans or other obligations not then due and payable, appropriate agreements must have been drawn up and all payments must be current.

ANNOUNCEMENT OF COURSES

Explanation of Course Numbers

Entry-Level Core Courses. Courses numbered **100–199** are entry-level courses normally required for all students in the Master of Divinity (M.Div.) and Master of Arts (M.A.) programs. They are intended to provide necessary and sufficient background for most upper-level courses (200- and 300-) in the same area. Upper-level courses in other areas may also presuppose familiarity with the material covered in these courses; therefore, M.Div. and M.A. candidates normally take these courses during their first year of study at the seminary. Three-credit, entry-level courses require 150 minutes of instruction and six hours of homework per week for fifteen weeks, including a final exam or other suitable summative exercise. One-credit entry-level courses require 50 minutes of instruction and two hours of homework per week for fifteen weeks, including a final exam or other suitable summative exercise. Entry-level courses are given annually.

Upper-Level Core Courses. Courses numbered **200–299** are upper-level academic courses normally required of all students in the M.Div. program and/or the M.A. program. Most, though not all, of these courses have 100-level prerequisites or require second-year standing. Three-credit, upper-level core courses require 150 minutes of instruction and six hours of homework per week for fifteen weeks, including a final exam or other suitable summative exercise. Upper-level core courses are given annually.

Electives. Courses numbered **300–399** are elective courses open to students in the M.Div. and M.A. programs. Many of these courses have one or more 100-level prerequisites. Three-credit elective courses require 150 minutes of instruction and six hours of homework per week for fifteen weeks, including a suitable summative exercise. Most electives are rotated on a two- or three-year cycle in order to increase the number of offerings available during a student's time at St Vladimir's. Normally elective courses will not be given for fewer than five students unless they are needed to fulfill program requirements.

Master of Theology Courses. Courses numbered **400–499** are intended for students in the Master of Theology (Th.M.) program. Th.M. courses require 150 minutes of instruction and six to eight hours of homework per week for fifteen weeks, including a suitable summative exercise, typically a major research paper. Qualified students in other seminary degree programs or students from other institutions may also be admitted. *Auditors are not permitted in Th.M. seminars.*

Hybrid Courses. Hybrid courses numbered **500–599**, comprised of online learning and a seminar-style onsite intensive, are designed for students in the Doctor of Ministry (D.Min.) program. Hybrid courses numbered **300–399** are available to students in the M.Div. and/or M.A. programs, including a limited number of courses (numbered **400–499**) open to Th.M. students.

During the first eight weeks of a hybrid course, students complete weekly assignments, working with the course instructor through recorded lectures and threaded discussions in Canvas. For some hybrid courses, a synchronous weekly Zoom meeting time is specified for these initial 8 weeks instead—in these cases this format will be indicated clearly at the time of registration. The instructor is available for “virtual office hours” via Zoom. In the ninth week of the course, students prepare for an onsite intensive session during the following week, when the instructor joins the students on campus for seminar-style presentations. After the intensive, students complete the course online and conclude the hybrid term with a summative paper or project. *Auditors are not permitted in hybrid courses.*

Applied Theology

CANON LAW 203

Credits: 3 credits

THE VERY REV. DR ALEXANDER RENTEL

The Orthodox Canonical Tradition. This introductory course consists of two parts. The first (general) part covers the historical overview of the formation of the Orthodox canonical tradition, the *corpus canonum* and its sources, the manuscript and printed canonical collections, the Byzantine and modern canonists-commentators, as well as the methodology of interpretation and application of the Holy Canons. The second (special) part examines: (a) issues of Church administration, through the notions of primacy and conciliarity, at the local, regional and universal level, as well as structures for inter-Orthodox communion and inter-Christian cooperation; b) contemporary matters in the sacramental life of the Church: rites of initiation (Baptism-Chrismation-Eucharist and the question of the reception of converts), marriage and divorce, the ordained ministry, and penitential discipline. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

CHRISTIAN EDUCATION 204

Credits: 3 credits

THE REV. DR J. SERGIUS HALVORSEN

Christian Education and Discipleship. The work of the Church is to make disciples of all nations, teaching all that Jesus commanded (Mt 28:19-20). This course explores the relationship between discipleship and education through critical reflection on applied practice. Topics covered in the course include, but are not limited: to college ministry; adult education; inquirers classes; preparing catechumens for reception into the Church; the dynamics of religious conversion; volunteer management; and cultivating a spirit of discipleship within an Orthodox Christian Community. To the extent possible, students will integrate class work with work in parish settings during the course. *Prerequisite: Second-year standing in the M.Div. or M.A. program.*

CHRISTIAN EDUCATION 510

Credits: 3 Credits

Dr Gregory Abdalah

Youth Ministry. This course will explore a variety of themes related to youth ministry, empowering course participants to be stewards of the Church's youth. We will deeply examine the scope of youth ministry efforts currently underway across various parishes and jurisdictions

in North America. This will be done by looking at various source documents and practices of Youth Ministry - both Orthodox and non-Orthodox. These efforts, documents and practices will be looked at through the lens of the wide range of issues currently confronting Orthodox Youth. Students will come away with a deeper understanding of the current youth and youth ministry climate to further connect with youth and build ministries that keep our young people active and engaged in the life of the Church. *Prerequisite: None.*

ETHICS 305

Credits: 3 credits

DR MATTHEW S. VEST

Christian Morality and Bioethics. This course examines topics in bioethics within the context of the canon of faith in the Orthodox tradition. Students will be introduced to basic concepts and language pertaining to issues such as: marriage and sexuality, abortion, IVF, surrogacy, genetic engineering, transgenderism, physician assisted suicide, end of life ethics, and more. Orthodox ethical teaching, stemming from theological presuppositions, will be contrasted with common secular theories of bioethics. Throughout the course, the aim is not to develop a list of ethical norms or theoretical principles external to the Church but rather to seek moral-ascetical paths of virtue amidst the challenges and opportunities of highly technologized modern medicine.

Prerequisite: None.

HOMILETICS 204

Credits: 3 credits

THE REV. DR J. SERGIUS HALVORSEN

Introduction to Homiletics: From Scripture to Spoken Word. This introduction to preaching provides students with a clear theology and process to guide them in crafting an Orthodox Christian liturgical homily that is firmly rooted in Scripture and offers the hearers a concrete message of good news in Jesus Christ. Beginning with critical and prayerful reflection on the lectionary texts, this course explores methods of exegesis for preaching that are integrated with Patristic and modern rhetorical techniques. Integrating homiletical theory in-class work with liturgical preaching in the seminary chapel, students learn to incorporate critical feedback into their preaching ministry as they craft homilies that are relevant and meaningful to contemporary hearers. *Prerequisite: Second-year standing in the Master of Divinity program.*

HOMILETICS 205

Credits: 3 credits

THE REV. DR J. SERGIUS HALVORSEN

Advanced Topics in Homiletics: Challenging Contexts and Special Occasions. This course provides students with advanced homiletical and rhetorical techniques related to focus, function and form. Continuing to integrate in-class work with liturgical preaching in the chapel and in the parish, students refine their process of crafting and delivering liturgical homilies. Particular emphasis is placed on the unique demands of particular liturgical contexts, such as baptisms, weddings, and funerals, and the pastoral challenges that can arise in those situations.

Prerequisite: Homiletics 204.

PASTORAL THEOLOGY 205

Credits: 3 credits

THE VERY REV. DR ERIC G. TOSI

Pastoral Counseling in the Parish. The purpose of this course is to introduce the student to the basic principles and issues faced by a parish priest in a parish setting, particularly in the North American context. The course will focus on basic pastoral principles and applied to specific issues and obligations that are commonly faced by a parish priest. The first half of the course will focus on foundational principles and parameters. The second half of the course will focus on specific issues and challenges. The goal of the course is for the student to critically and theologically be able to work through pastoral issues and apply them to differing pastoral settings. *Prerequisite: Second-year standing in the Master of Divinity program.*

PASTORAL THEOLOGY 208

Credits: 3 credits

THE VERY REV. DR CHAD HATFIELD

Parish Administration. This course introduces students to administration—in parish and specialized professional settings—as integral to Christ’s saving work through an examination of the following topics: church polity; leadership and ministry; vision, planning and decision-making; finances and material assets; communications; and clergy assignment, protocol, and compensation. Students take an active role in applying basic principles to governance, leadership development, supervising staff, working with the parish council, conducting meetings, developing stewardship, managing buildings and grounds, preparing and interpreting budgets and financial statements, organizing capital campaigns, and supervising special funds. Course methodology includes time for silence and prayer, lecture, discussion, along with research and reflection on actual parish life. *Prerequisite: Second-year standing in the Master of Divinity program.*

PASTORAL THEOLOGY 520

Credits: 3 Credits

THE REV. DN DR SAMPSON NASH

Ministry to the Sick and Dying. The Christian understanding regarding sin, suffering, health, and death revolutionized the care of the sick. The rise of technology, along with secularization, has made it increasingly difficult for Christians to navigate health care and to discern what is best when faced with medical dilemma. The goal of this course is to help clergy and lay professionals better navigate and discern in the perplexing reality of facing illness and death. We will explore the basics of clinical medicine as well as the history and theological ground out of which medicine has grown. Further, we will map trends in medical care that paradoxically may allow for a more faithful medicine and a medicine more estranged from our faith. We will critically appraise contemporary medicine expecting to both praise and critique. The course will also encourage students to prepare pastoral ministries grounded in Liturgical theology, to further putting medicine in its proper role as a potential tool for healing and a spiritually meaningful life. *Prerequisite: None*

PASTORAL THEOLOGY 535

Credits: 3 Credits

THE VERY REV. DR CHAD HATFIELD

Sustainability in Ministry. Ordained and lay ministers face unique physical, emotional and spiritual stress, and in the pandemic and post-pandemic context, the demands of ministry have intensified. Left unchecked, the stresses of ministry can lead to profoundly negative consequences for ministers, their families and the Church. This class investigates healthy practices that support sustainable ministry today. Students will identify and explore challenges in contemporary ministry that can negatively impact the wellbeing of the minister including: isolation, financial stress, failure and interpersonal conflict. Drawing from the Orthodox spiritual, ascetical and pastoral tradition, along with contemporary research, students will identify and develop strategies for sustainability in ministry. In addition to focusing sustainability in their own ministry, students will also investigate strategies to support fellow ministers. *Prerequisite: None*

Biblical Studies

NEW TESTAMENT 102

Credits: 3 credits

DR JOHN BARNET

New Testament Introduction. This course introduces students to the letters of St Paul, the first course of a two-semester introduction to the New Testament, its world, language, and texts. The principal task of the course is to answer the question, How does the Apostle understand the gospel of Jesus Christ in the communities to which he writes? While the course is not primarily an historical study of Paul's letters, students will become acquainted with the pertinent scholarly discussion and learn to read the letters in their socio-historical, literary, and liturgical contexts. Careful attention to matters of genre, argument, and setting will in turn serve as the basis for informed readings of faith. *Prerequisite: None.*

NEW TESTAMENT 203

Credits: 3 credits

DR JOHN BARNET

The Gospels and Acts of the Apostles. This course is an introduction to the canonical Gospels and the Book of Acts. The principal task of the course is to answer the question, How do the evangelists understand the meaning of the gospel of Jesus Christ in the communities to which they write? The specific goals of the course are to understand the literary design of these books, to discern each book's distinctive witness to the teaching of Jesus Christ, to examine selected texts in their socio-historical, literary, and liturgical contexts, and to appreciate the use of critical as well as pre-critical methods of interpretation for establishing the meaning of the text. While the primary purpose of the course is to read these books carefully, it is also intended that a careful reading would in turn inform faith. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

NEW TESTAMENT 435

Credits: 3 Credits

THE REV. DR GEORGE L. PARSENIOS

Trajectories Through the New Testament: Paul and the Gospels in their Classical Environment. This advanced course will interpret the letters of Paul and the New Testament Gospels within their first century literary, rhetorical and philosophical context. Our aspiration is not merely archaeological, however. We will see that leading Church Fathers like Sts. Ignatius of Antioch, John Chrysostom, Gregory the Theologian, and others interact with these same classical realities within the New Testament. The insights of these Church Fathers will show how our historical forays lead more fully into the faith and life of the Orthodox Church. *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of the Academic Dean.*

OLD TESTAMENT 100

Credits: 3 credits

DR MICHAEL LEGASPI

Introduction to the Old Testament. This course is designed to orient students to the Old Testament as Christian Scripture. The writings that make up the Old Testament have been studied and contextualized in many ways throughout the history of biblical interpretation: as constituent elements of the Jewish Tanakh; as components of competing Protestant and Roman Catholic canons; as witnesses to the history, culture and languages of the ancient Near East; and many others. While it is useful to understand these contexts, the aim of this course is to read, hear, and understand the writings of the Old Testament as part of the Tradition of the Orthodox churches. This means principally that the Old Testament, what St. Paul and the Evangelists referred to simply as “Scripture,” be interpreted, enacted, and celebrated with constant reference to Christ as the one in whom the scriptures are finally fulfilled. *Prerequisite: None.*

OLD TESTAMENT 418

Credits: 3 credits

DR MICHAEL LEGASPI

Interpreting the Book of Job: Traditional and Critical Approaches. Though often understood in terms of theodicy, divine inscrutability, and the problem of evil, this seminar examines the book of Job in light of Orthodox tradition and the ways that we encounter Job in patristic thought, iconography, and hymnography. We will read and interpret the text, with a view to understanding its distinctive presentation of piety, suffering, and spirituality. We will also study the book's historical and textual backgrounds, as well as contemporary scholarship, to understand better how this particular text is treated in academic biblical studies and in the wider culture. By considering a broad array of approaches to the book of Job, we gain a clearer, theologically sharper perspective on this crucial part of Scripture. *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of the Academic Dean.*

Historical Studies

CHURCH HISTORY 110

Credits: 3 credits

DR IONUȚ-ALEXANDRU TUDORIE

History of the Church until the Great Schism (1054). This course serves as an introduction to the history of the Orthodox Church beginning with the nascent Church, first Christian communities, persecutions against Christians, Ecumenical Councils, Byzantine missions among the Slavs, and the Great Schism (1054). Key events, texts, and personalities will be examined in detail. Students will also be introduced to the issues and methodology involved in studying Church History, and to the scholarly bibliography. *Prerequisite: None.*

CHURCH HISTORY 200

Credits: 3 credits

DR IONUȚ-ALEXANDRU TUDORIE

The Orthodox Churches in the Second Millennium. The East-West theological polemics during the Late Byzantium, culminating with the Fall of the Second Rome (1453), and the long period of Tourkokratia vividly portrayed the Orthodox peoples' struggle to define their identity, negotiating their place and defining their pastoral mission within rapidly changing circumstances in the world. This course will consider such topics as church-state relationships both in Byzantium and under the Ottoman yoke, theological education, missions, monasticism, ethno-cultural nationalism, relations with "the West," Church governance, inter-Orthodox relations, the "diaspora" concept, ecumenism. *Prerequisite: Church History 110.*

CHURCH HISTORY 361

Credits: 3 credits

THE REV. DR ANTHONY ROEBER

Orthodox Christianity in North America. This course explores the historical contexts in which both Eastern and Oriental Orthodox have wrestled with the problem of proclaiming the Gospel in a pluralistic and increasingly "secular" North American culture that continues to be fascinated by the "spiritual." Topics will include: tensions between clergy and laity and their respective "rights"; jurisdictional quarrels; the challenge of ecumenical dialogue; debates over "diaspora" and "autocephaly"; the increase in both mixed and disparate marriages; the question of "ethnic identity"; the loss of young members. *Prerequisite: Church History 110.*

CHURCH HISTORY 420

Credits: 3 credits

DR IONUȚ-ALEXANDRU TUDORIE

Confessing the Orthodox Faith (15th-18th centuries). A seminar course focused on a close reading of the most authoritative texts produced after the Fall of Constantinople (May 29, 1453) and during the long process of building confessional identity of the Eastern Orthodox Church (16th-17th centuries), including: "The Confession of Faith of Gennadios II" (1455/1456), "The Replies of Jeremias II to the Augsburg Confession" (1576/1579/1581), "The Confession of Faith of Metrophanes Kritopoulos" (1625), "The Minutes of the Synod in Constantinople" (1638) in response to "The Eastern Confession of the Christian Faith" by Kyrillos Loukaris (1629/1633),

“The Orthodox Confession of the Catholic and Apostolic Eastern Church” by Peter Mohila (1638/1642), “The Confession of Dositheos II” (1672), and “The Theological Dialogue between the Nonjuror Anglicans and the Eastern Church” (1716-1725). The scrutiny into this long process of confession-building of the Eastern Orthodox Church would reveal the obvious shift from the Byzantine-Latin polemical discourse to the “symbolic books” that explored new ways of “answering the questions that were never asked before.” *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of the Academic Dean.*

PATRISTICS 101

Credits: 3 credits

THE REV. DR BOGDAN BUCUR

Introduction to Patristics. This course provides an introduction to the doctrines and practices of early Christianity, aiming to familiarize students with the ways in which early Christians articulated their theological claims by reworking doctrines, imagery, and exegetical, ascetical, and liturgical practices inherited from the rich and complex matrix of Second Temple Judaism; the articulation of the Christian faith as the “true philosophy,” comprehensible and fascinating to the Greco-Roman culture; the effort to define doctrinal orthodoxy in opposition to the various heresies; the intimate relation between biblical exegesis, theological reflection, and ascetical and liturgical experience; the increasingly sophisticated and precise theological glossary of the Councils, forged in heat of doctrinal polemics, as well as the doxological theology of liturgical, hymnographic, and iconographic compositions. *Prerequisite: Church History 110 and Old Testament 100.*

PATRISTICS 201

Credits: 3 credits

REV. DR. BOGDAN G. BUCUR

Articulations of the Christian Faith During the Conciliar Era. As a follow-up to PA 101, this course provides an introduction to the history, doctrines, and practices of early Christianity between the First and the Seventh Ecumenical Councils. While acknowledging the historical, cultural, economic, and military contexts for the development of Christian doctrines and practices, the choice of the Arian and Iconoclastic crises as “bookends” for this survey course reflects a specifically theological focus on late ancient and early medieval Christianity. Students will become familiar with the increasingly sophisticated and precise theological glossary of the Councils, forged in heat of doctrinal polemics, but also with the archaic and non-polemical doxological theology flourishing in liturgical, hymnographical, and iconographic compositions. The course will exercise an approach to classical Christian texts that is not only analytic and confined to historical context, but also synthetic and interested in connections with other areas of theological reflection. *Prerequisite: Patristics 101.*

PATRISTICS 345

Credits: 3 credits

THE REV. DR BOGDAN BUCUR

Patristic Variations around the Theme of Visio Dei. Christianity began as an apocalyptic movement within first-century Judaism. As heirs to the accounts of prophetic visions, which were further emphasized and expanded by the strongly visionary literature of Jewish

apocalypticism, early Christians lived, worshipped, read the Scriptures, and learned and taught their faith as participants in a religious symbolic world filled with claims to visionary experiences. At the same time, the apostolic kerygma was insistent on the centrality of the Cross and Resurrection, and on placing visionary language within the theological framework of the Incarnation as granting a unique and incomparable encounter with “the icon of the invisible God.” It is not surprising, then, that the theme of *visio Dei* holds great importance in patristic writings, connecting biblical exegesis, doctrinal articulation, ascetical theories, and liturgical life, and painting the horizon of expectation both in this age and in the age to come. In this class we will be reading a number of significant texts and authors, seeking to understand the varied ways in which the vision of God was referred to in regards to Old Testament visions, the Incarnation, the celebration of the Eucharist, eschatology, and the inner life and ecstatic experiences of the saints. *Prerequisite: Patristics 101 and permission of the instructor.*

PATRISTICS 442

Credits: 3 credits

THE REV. DR BOGDAN BUCUR

The Recurrent Monarchian Challenge in Early Christianity. This seminar will study the recurrent challenge posed, throughout the first four centuries, by authors who argued that a doctrinal system rooted in the Christological exegesis of theophanies, wedded to the notion of a preexistent Logos, and confessing three distinct yet equally divine hypostases, effectively constitutes a ditheistic or tritheistic betrayal of the biblical faith in one God. After considering various models of binitarian monotheism during the Second Temple era and the later rabbinic critique of the "two powers in heaven" heresy, we will discuss the polemical references to unidentified Christians or Jews in the mid-second century, to Praxeas, Sabellius, Noetus, and Paul of Samosata in the third century, to Marcellus of Ancyra and Photinus of Sirmium, in the fourth and fifth centuries. *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of academic dean.*

Languages and Writing Instruction

BIBLICAL LANGUAGES 100

Credits: 3 credits

DR JOHN BARNET

An Introduction to Biblical Greek. This course introduces students to the fundamentals of Biblical Greek grammar. By the end of the semester students will be able to: 1) recognize the distinguishing lexical features of verbs, nouns, and adjectives; 2) identify their grammatical form and syntactical function; 3) recall basic vocabulary, based on the frequency of occurrence in the New Testament; 4) competently read Biblical Greek, using modern pronunciation; and 5) parse and translate selected passages of the Greek New Testament. *Students who have the knowledge and competence that would normally be provided by this course may be granted advanced standing without credit, upon the recommendation of the course instructor and approval of the Academic Dean. Prerequisite: None.*

BIBLICAL LANGUAGES 200

Credits: 3 credits

DR JOHN BARNET

Reading Biblical Greek. This course completes the introduction to the fundamentals of Biblical Greek grammar. Students finish their study of the tenses of the indicative mood and are introduced to the third declension, non-indicative verbal forms, and intermediate-level concepts in Greek syntax. Parsing and vocabulary building are emphasized. In addition to continuing work on grammar and syntax, students begin to read extended passages from the Greek New Testament. *Prerequisite: Biblical Languages 100 or permission of instructor.*

BIBLICAL LANGUAGES 301

Credits: 3 credits

DR MICHAEL LEGASPI

Introduction to Biblical Hebrew. Advanced scriptural study requires knowledge of biblical languages. Though Greek has been preeminent in the Orthodox churches, knowledge of Hebrew is essential to Old Testament study. This course introduces students to the language of the Old Testament. Topics include Hebrew phonology and morphology, as well as basic vocabulary and the fundamentals of Biblical Hebrew syntax. By the end of the course, students will be able to read simple biblical passages in the Hebrew, consult Hebrew grammars and lexicons intelligently, and make better sense of references to Hebrew words in scholarly literature. *Prerequisite: None*

Liturgy

LITURGICAL MUSIC 100

Credits: 1 credit

THE REV. DN DR HARRISON RUSSIN

Introduction to Liturgical Music of the Orthodox Church in America. This course provides the basic skills for musical ministry in the Eastern Orthodox Church. The class focuses on three aspects of musical ministry. First, the techniques of healthy vocal production are taught and demonstrated, and students are given exercises for practice. Second, the foundations of reading music are taught through exercises and examples. Third, students learn the fundamentals of reading and singing in liturgical services according to the practice of Three Hierarchs' Chapel and the Orthodox Church in America. *Required for all M.Div. and M.A. candidates, regardless of jurisdiction. Prerequisite: None. No musical background is required or expected.*

LITURGICAL MUSIC 101

Credits: 1 credit

THE REV. DN DR HARRISON RUSSIN

Continued Liturgical Music of the Orthodox Church in America. This course continues to provide the basic skills for musical and choral ministry in the Eastern Orthodox Church. Building on the foundations laid in the LM100 class, students will continue to learn techniques of proper and healthy vocal production and the foundations of music theory and reading; the emphasis of the course, however, will be on learning the tonal system used in the Orthodox Church in America, usually called "Obikhod" or "Common" chant. Students will learn the eight

tones for two classes of melodies—stichera (“Lord, I Call”) tones and troparia tones. They will also gain exposure to singing these tones in four-part harmony, as well as an introduction to assembling services. *Prerequisite: LM 100. No musical background is required or expected.*

LITURGICAL MUSIC 102

Credits: 1 credit

THE REV. JOHN BLACK

Liturgical Music of the Orthodox Church in America: Feasts, Sacraments, and the Diaconate. In the third semester in the liturgical music sequence, advanced techniques of chanting are introduced and practiced, drawing on music and texts from the tradition of the Orthodox Church in America. Fundamentals of healthy vocal production introduced in previous semesters will be further developed through individual and group practice. Individual singing and reading issues will be assessed. Students will improve their aural and musical skills through critiquing student performances. Emphasis is placed on reading and singing in front of others, especially in regards to the aspects of liturgical services deacons need to know, such as chanting petitions at litanies, intoning many years, and reading the gospel. *Prerequisite: LM 101. No musical background is required or expected.*

LITURGICAL MUSIC 103

Credits: 1 credit

THE REV. JOHN BLACK

Liturgical Music of the Orthodox Church in America: Sacraments and the Priesthood. This course builds on the foundations of the prior semesters of musical instruction. We will focus on rudiments of musicianship and music theory. Students will be prepared to read and understand music in the tradition of the Orthodox Church in America. We will also cover basic conducting techniques, and train students to help bolster music programs at their future parish communities. The emphasis is on music necessary for priests to know in order to serve, including music for the sacraments and for great feasts. *Prerequisite: LM 102. No musical background is required or expected.*

LITURGICAL MUSIC 100A–102A

Credits: 1 credit per semester

THE REV. NICHOLAS A. FINE

Ecclesiastical Chant of the Antiochian Archdiocese. Students are introduced to the basics of Byzantine music with an introduction to Byzantine notation and the scales. Students will memorize important apolytikia and musical selections specific to the deacon and priest. Students will also be introduced to the cycle of services and will learn how to put services together from the appointed service books (menaion, horologion, octoechos, triodion, etc.). *Jurisdictional requirement for M.Div. candidates of the Antiochian Orthodox Christian Archdiocese.* *Prerequisite: None.*

LITURGICAL PRACTICUM 1

Credits: 1 credit

THE REV. DN DR VITALY PERMIAKOV

Diaconal Preparation. This course serves as a supplemental practicum to Liturgics 102, and offers the students preparing for the ordination to the diaconate a practical instruction in the

actions and movements of the Divine Liturgy and services of the daily cycle (censing, chanting of the litanies, entrance, etc.), in accordance with the practice of the Orthodox Church in America. *Prerequisite: Liturgics 101 or permission of the instructor.*

LITURGICAL PRACTICUM 1A

Credits: 1 credit

THE REV. NICHOLAS BELCHER

Antiochian Diaconal Preparation. This practicum serves as a supplement to the courses of L100A and L101A in preparing students for the liturgical actions necessary for the diaconate in the Antiochian Orthodox Archdiocese of North America. *Prerequisite: Liturgics 100A or permission of the instructor*

LITURGICAL PRACTICUM 2

Credits: 1 credit

THE REV. DN DR VITALY PERMIAKOV

Priestly Preparation. This course serves as a supplemental practicum to Liturgics 103, and offers the students preparing for the ordination to the priesthood a practical instruction in the actions and movements of the major sacraments and liturgical rites of the Orthodox Church in accordance with the practice of the Orthodox Church in America. *Prerequisite: Liturgics 101-102 or permission of the instructor.*

LITURGICAL PRACTICUM 2A

Credits: 1 credit

THE REV. NICHOLAS BELCHER

Antiochian Priestly Preparation. This practicum serves as a supplement to the course of L102A in preparing students for the liturgical actions necessary for the priesthood in the Antiochian Archdiocese of North America. *Prerequisite: Liturgics 102A or permission of the instructor.*

LITURGICS 100

Credits: 1 credit

THE REV. DN DR VITALY PERMIAKOV

Introduction to Orthodox Liturgics. This course introduces students to the fundamental principles, cycles and structures of the Orthodox Christian worship in the Byzantine-Slavic tradition, seeking to build the foundation for further in-depth study of Orthodox liturgy. The students will become acquainted with the liturgical books, the cycles of liturgical services (daily, weekly, annual), and with the structure of Vespers, Matins, and the Divine Liturgy. The students will also be introduced to the principles of church etiquette and decorum, as well as to the practice of reading and serving in church. *Prerequisite: None.*

LITURGICS 100A

Credits: 1 credit

THE REV. NICHOLAS BELCHER

Introduction to Antiochian Liturgical Practice. This course instructs students on the liturgical actions of the services of Vespers and Orthros and services of preparation (Proskomidi and Kairon) – with specific focus on the actions of the deacon – according to Antiochian liturgical practice. The course will also address areas of liturgical music and liturgical Arabic in litanies

and exclamations. *Jurisdictional requirement for M.Div. candidates of the Antiochian Orthodox Christian Archdiocese who are ordained or preparing for ordination. Prerequisite: None.*

LITURGICS 101

Credits: 1 credit

THE REV. DN DR VITALY PERMIAKOV

Daily and Annual Cycles of the Orthodox Christian Worship. This course is a continuation of Liturgics 100 which focuses on the practical study of the daily and yearly cycles of Orthodox Christian worship in the Byzantine-Slavic tradition. The students will become familiar with the structures, types, and structures of Vespers and Matins, will learn to differentiate between the ranks of liturgical services, will become acquainted with major components and liturgical actions of the Resurrectional and festal vigil. The study of distinctive characteristics of the Triodion-Pentecostarion cycle of service will conclude the course. *Prerequisite: Liturgics 100 or permission of the instructor.*

LITURGICS 101A

Credits: 1 credit

THE REV. NICHOLAS BELCHER

Antiochian Liturgical Practice. This course instructs students on the liturgical actions of the Divine Liturgy and the services of Lent and Holy Week – with specific focus on the actions of the deacon. The course will also address areas of liturgical music and liturgical Arabic in litanies and exclamations. *Jurisdictional requirement for M.Div. candidates of the Antiochian Orthodox Christian Archdiocese who are ordained or preparing for ordination. Prerequisite: None.*

LITURGICS 102

Credits: 1 credit

THE REV. DN DR VITALY PERMIAKOV

The Divine Liturgies of the Orthodox Church. This course offers instruction in the celebration of the eucharistic liturgies of the Orthodox Church (Divine Liturgy of Sts John Chrysostom and St Basil, Liturgy of the Presanctified Gifts) in accordance with the practice of the Orthodox Church in America. The course is intended to prepare students for ordination to the diaconate and the priesthood, and is supplemented with the Liturgical Practicum 1. *Prerequisite: Liturgics 101 or permission of the instructor.*

LITURGICS 102A

Credits: 1 credit

THE REV. NICHOLAS BELCHER

Antiochian Liturgical and Pastoral Practice. This course instructs students on the serving of the sacraments and occasional services of the Church – such as house blessings and hospital visits – as well as pastoral issues faced in parish life and practical matter of parish administration in the Antiochian Archdiocese. *Jurisdictional requirement for M.Div. candidates of the Antiochian Christian Archdiocese who are ordained or preparing for ordination. Prerequisite: Liturgical Skills 101A or permission of the instructor.*

LITURGICS 103

Credits: 1 credit

THE REV. DN DR VITALY PERMIAKOV

Celebration of the Sacraments of the Orthodox Church. This course offers instruction in the celebration of the major sacraments (mysteries) and rites of the Orthodox Church in accordance with the practice of the Orthodox Church in America. The course will overview the structure and rubrics for the celebration of baptism, chrismation (reception of converts), confession (repentance), anointing of the sick, funeral rites, and other services. The course is supplemented with the Liturgical Practicum 2. *Prerequisite: Liturgics 101-102 or permission of the instructor.*

LITURGICAL THEOLOGY 102

Credits: 3 credits

THE REV. DN DR VITALY PERMIAKOV

The Liturgy of Initiation. The aim of this introductory course is to show the centrality of liturgy in the life of the church through the study of liturgy, primarily focusing on the Byzantine-Slavic tradition of the Orthodox Church. This study seeks to be both functional (liturgy is what we do in church) and theological (we are realized as the Church of Christ when we gather for liturgy). The first part of the course will introduce the basic parameters of liturgics, including daily and annual cycles, and basic technical terms. The second, larger segment of the course will examine the origin, development, and theology of the sacrament of initiation: baptism, chrismation, and eucharist. The course will conclude with a thorough examination of the Divine Liturgy, the eucharistic rite of the Orthodox Church, from which, together with the sacraments of baptism and chrismation, flow the other sacraments, as well as the daily, weekly, and annual cycles of worship. *Prerequisite: None.*

LITURGICAL THEOLOGY 430

Credits: 3 credits

THE REV. DN DR VITALY PERMIAKOV

The Sanctification of Time: Liturgical Year. The course explores the origins, development, and theological meaning of major feasts and seasons that constitute the liturgical year through which the Church celebrates, weekly and annually, the “mystery of God, that is, Christ himself” (Col. 2:2). Using the historical approach, the course will study the Judeo-Christian origins of the ecclesiastical calendar, the evolution of the weekly cycle – focusing on the Christian feast of Sunday. Further, the course will examine the formation of the main feasts and seasons of the year: Nativity, Theophany, Lent, Pascha, Pentecost, Marian feasts, and the growth of sanctoral commemorations. The latter part of the course will look at the ways in which the ‘calendar problem’ was addressed in the Orthodox Church during the modern period. *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of academic dean.*

LITURGICAL THEOLOGY 539

Credits: 3 credits

THE VERY REV. DR ALEXANDER RENTEL

Liturgical Life and Pastoral Ministry. Contemporary Orthodox thought often emphasizes the importance of the Church’s liturgical life for theology, Christian formation, and mission. What does the Church’s liturgical life have to do as well with how we understand and practice pastoral

ministry? In this course we will explore the possible meanings of the phrase *lex orandi-lex agendi*: what and how the Church prays has something to do with what the Church does, particularly in pastoral ministry. Exploring pastoral ministry through the lens of the Church's liturgical life (in the celebration of the Divine Liturgy and other sacraments, as well as in other liturgical celebrations) will allow us to reflect critically and constructively on both pastoral practice and liturgical life in the Church today. Course participants will have the opportunity to engage a range of sources (liturgical, patristic, theological, contemporary) as they articulate and reflect critically and constructively on their own pastoral ministry. *Prerequisite: None*

Sacred Arts

SACRED ARTS 310

Credits: 3 credits

THE REV. DR J. SERGIUS HALVORSEN

The Sacred Art of Narrative. We understand the world and our place in the world, through the stories we tell each other, and the stories we tell ourselves. This class explores what makes some narratives sacred, and how sacred narrative works in the context of other sacred arts and the context of Liturgy. Topics covered include: an introduction to narrative theology and an investigation of the sacred art of narrative in scripture, ascetical "sayings," hagiography and contemporary stories of faith. In addition to investigating narrative as critical readers and listeners, students will also learn about the sacred art of narrative through applied practice as they develop and tell their own stories of faith. *Prerequisite: None.*

SACRED ARTS 330

Credits: 3 credits

THE REV. DN DR HARRISON RUSSIN

Theology and Vernacular Culture in Medieval Christianity, East and West. Working primarily in English translations and modern editions, this course will trace "modes" of theology, with a particular eye to understanding how vernacular works were influenced by and in turn influenced the development of theological thought. Each class session will work through a work of music, art or architecture, or literature, oriented toward understanding how that piece displays a particular theological background and in turn has the potential to influence theology. Works to be considered include: various musical settings of the Creed in Greek, Latin, and vernacular languages; medieval English works such as Piers Plowman, Canterbury Tales, Julian of Norwich, and the Cloud of Unknowing; Dante's Divine Comedy; Russian lives of saints (particularly lives of Holy Fools); middle Byzantine icons and ekphrasis; and the earliest essays of Renaissance painting. *Prerequisite: None.*

SACRED ARTS 374

Credits: 3 credits

THE REV. DN DR HARRISON RUSSIN

Composing and Arranging Music in the Orthodox Tradition. Fr Sergei Glagolev wrote, "what must be iconically recognizable in liturgical music, it seems to me, is both the sense of continuity and familiarity. This does not mean there is no room for creative composition." Taking Glagolev's statement as our directive, this course will explore the creative space between

continuity and creativity through an analysis of three aspects of liturgical music. The ultimate aspect is the composition and arrangement of music for Orthodox liturgical services; helping to buttress that goal is, on the one hand, an examination of the history of these liturgical services and texts and, on the other hand, musical analysis of the inherited tradition of Orthodox music (primarily, but not limited to, the Slavic and Byzantine traditions). *Prerequisite: Permission of instructor.*

Systematic Theology

DOGMATIC THEOLOGY 101

Credits: 3 credits

THE REV. DR DEMETRIOS HARPER

Dogmatic Theology in Christ. After establishing the principles and criteria by which theology is discerned, and taking account of its role in our life, this course will investigate the classical areas of Orthodox Christian theological teaching: God, Christ, the Holy Trinity, the Church, Creation, the Theotokos, the Human Person, Sin and Redemption, and Death. Each will be studied—with reverence, rigor, and wonder—in terms of Jesus Christ, “in whom all things hold together” (Col 1:17). *Prerequisite: None.*

PHILOSOPHY 301

Credits: 3 credits

DR MICHAEL LEGASPI

Introduction to Christian Philosophy. The aim of this course is to introduce students to the study of philosophy by considering key texts, figures, and schools of thought in classical antiquity. Not only is ancient Greece considered the point of origin for philosophy as many people know it today; it was also the source of intellectual traditions, including key concepts and vocabulary, that would play important roles in the development of patristic thought. For this reason, the study of ancient philosophy has particular relevance to the study of Orthodox theology. The course will examine the early history of philosophy, both in its own right and with a view to later developments in Christian thought. The course begins with discussion of several Platonic dialogues (*Republic*, *Timaeus*, *Phaedrus*, and others) before moving on to selections from the works of Aristotle, Stoics, and representatives of Middle and Neoplatonism. The course turns in the final weeks to Christian engagement with Greek philosophy, from the New Testament to the Cappadocians. *Prerequisite: None.*

SYSTEMATIC THEOLOGY 202

Credits: 3 credits

THE REV. DR DEMETRIOS HARPER

Modern Orthodox Theology. Contemporary Orthodox Christians strive for a double fidelity. They must be faithful to the Church’s living tradition expressed through the conciliar, liturgical, and patristic witness. But to be credible apologists they must also be true to the realities and questions of their own time—answerable to developments in science, philosophy, and an increasingly complex Christian, interreligious, and secular landscape. Orthodox theologians of the 20th century are an inspiring and educational testimony to how to be true to the past and the present. Representative figures will be examined collectively and individually for key theological

insights and methods with an eye to their application today. *Prerequisite: Second-year standing in the Master of Divinity or Master of Arts program.*

SYSTEMATIC THEOLOGY 372

Credits: 3 credits

REV. DR VARGHESE M. DANIEL

Modern Oriental Theologians. The theological interpretations of modern theologians from the Oriental Orthodox Churches provide profound insights for the life and mission of the Church, both in ecclesiastical and secular spheres. These interpretations address contemporary challenges on the foundation of Patristics and Liturgical theology, which are fundamental to the Church. This course delves into the prominent modern Oriental theologians of the 20th century, who have contributed significantly to the development of Oriental Orthodox theology. The exploration of their works is vital for understanding the diverse theological perspectives within the Oriental Churches. *Prerequisite: None.*

SPIRITUALITY 373

Credits: 3 Credits

THE REV. DR ANTHONY GILBERT

Literature and Metanoia. This course will pose the question of the place of literature in Orthodox life and spirituality. How does literature positively augment or exist in tension with a life of faith? God delighted in Adam's creative naming in Eden, the Lord taught through fictional parables, and the patristic witness from the early centuries onward is that narrative and poetry can play a vital role in the formation of the soul and heart, with St Basil devoting a treatise to pagan literature as a *preparatio evangelica*. Today's complex social and religious milieu constitutes a rich setting within which various genres of literature can inspire *metanoia* (a term that can be translated both as 'conversion' and 'repentance'). In other words, literature has both led people to the Church, and kept people in the Church. Reading across a variety of Orthodox and non-Orthodox literary authors, theologians, and theorists, we will engage with literature as a mode of divine mimesis, a form of integral (participatory/experiential) knowledge, a way of purifying and reorienting the mind and heart, and a fruitful catalyst for both evangelism and parish ministry. Authors include Papadiamandis, Dostoevsky, Tolstoy, Turgenev, Bakhtin, Eliot, Tolkien, Lewis, Kavafy, Seferis, Elytis, Alfeyev, Schmemmann, Yannaras, Auerbach, Milbank, Vodolazkin, and Kingsnorth. *Prerequisite: None*

SPIRITUALITY 423

Credits: 3 credits

THE REV. DR MARK THERRIEN

The Holy Page and the Holy Man: Recovering Ancient Wisdom for Contemporary Issues in Spiritual Life and Scripture Reading. Within the academic world, there is general recognition among many today that Biblical Studies is facing a crisis as a field. At the same time, western Christian culture today is also facing a general spiritual malaise that seems only to be worsening. The fact that we Christians in the West face these problems in tandem is perhaps not entirely unsurprising since, for the fathers, the tasks of becoming 'spiritual' or 'holy' (i.e., fully enlivened by God's Holy Spirit) and interpreting Scripture were considered to be intimately interrelated. By way of trying to set forth some possible ways of addressing these two problems (as well as the theological questions implicated therein), in this course we will be reading some of the

classic works that helped to generate our contemporary views on these topics, as well as classic works of the fathers that deal with Scriptural exegesis and spiritual life (e.g., Origen, Augustine, Cassian, Maximus, etc.). How are Scriptural exegesis and asceticism related? How does Scripture help to fashion the saint as a new kind of human being who has been enlivened by God's spirit? And how do we respond to the secularization of the Scriptural text and the abandonment of asceticism in contemporary life? These will be some of the questions that we attempt to answer in this course. *Prerequisite for M.Div. and M.A. students: Second-year standing, minimum cumulative GPA of 3.5, and permission of academic dean.*