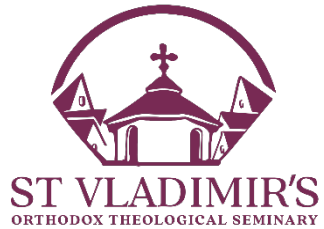
Academic Catalog

2026-2027



575 Scarsdale Rd

Yonkers, New York 10707-1699

914-961-8313

Fax 914-961-4507

www.svots.edu

CONTENTS

VISION, MISSION, AND VALUES 3

2026–2027 ACADEMIC CALENDAR 4

ADMINISTRATION 7
Board of Trustees
Office of the Dean
Faculty

THE SEMINARY 15
Mission and Purpose
A Brief History
Seminary Life
Fr Georges Florovsky Library
Institute of Sacred Arts
Online School of Theology
St Vladimir's Seminary Press
Partner Institutions
  New York Theological Consortium
  St Nersess Armenian Seminary
St Vladimir's Seminary Alumni Association

STUDENT LIFE 24
Chapel
Community Life
  Discipline
  Community Service
  Residential Life
  Safety
Disability Services
Health Insurance

ADMISSIONS & FINANCIAL INFORMATION 31
Admissions
  Application Requirements
  Deadlines
  Personal Interviews & Campus Visits
  International Students
  Mid-Year Admission
  Probationary Admission
  Readmission after Withdrawal or Dismissal
  Deferred Admission
  Post-Admission
Financial Information
  Tuition, Fees, & Costs
Student Financial Aid
  Eligibility for Financial Aid
  Applying for Financial Aid
  Types of Financial Aid
  Probation and Loss of Award
  Refunds
  Financial Exigency
Seminary Scholarship Funds
  Annual Named Scholarship Grants
  Named Scholarship Endowments

CURRICULUM 58
Degree Programs
  Master of Divinity (M.Div.) Degree
  Master of Arts (M.A.) Degree
  Master of Theology (Th.M.) Degree
  Doctor of Ministry (D.Min.) Degree
Administration of Curriculum
  Change of Classification
  Class Attendance for Residential Courses
  Class Attendance for Hybrid Courses
  Confidentiality
  Continuation Registration
  Extension for Coursework
  Grading
  Graduation
  Leave of Absence or Withdrawal
  Registration
  Satisfactory Academic Progress
  Thesis and Final Project Guidelines
  Transcripts

ANNOUNCEMENT OF COURSES 89
Explanation of Course Numbers
Applied Theology
Biblical Studies
Historical Studies
Languages
Liturgy
Sacred Arts
Systematic Theology
Thesis Writing

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

Our VISION is to serve the Church, engage the world, and awaken hearts to the Gospel of Jesus Christ.

Our MISSION is to train pastors, lay leaders, and scholars through theological education and Christian formation, and to offer trustworthy resources for the life in Christ.

We are a Christ-centered, student-focused, and education-driven community that strives to embody these VALUES:

- humble service
- vibrant worship
- academic excellence
- prayerful discernment
- institutional integrity and accountability

Academic Calendar 2026–27

Fall Semester 2026

Mon, Jul 20 – Fri, Aug 28	Online orientation *(DMin program)*
Thu, Sep 3 – Sun, Sep 6	Orientation *(All residential programs)*
Mon, Sep 7	Fall semester begins *(Labor Day, classes in session)*
Tue, Sep 8	Nativity of the Theotokos *(7 am Divine Liturgy, classes in session)*
Mon, Sep 14	Exaltation of the Holy Cross *(No classes, all students on campus)*
Tue, Sep 15	Deadline for incompletes taken in summer term 2026
Wed, Sep 16	Monday class schedule
Fri, Sep 18	Last day for registration changes *(All programs)*
Sat, Oct 10 – Wed, Oct 14	Fall retreat *(No classes, all students on campus)*
Sun, Nov 8 – Sat, Nov 14	Onsite component of hybrid courses *(DMin program)*
Sat, Nov 21	Entry of the Theotokos into the Temple *(All students on campus)*
Wed, Nov 25 – Sun, Nov 29	Thanksgiving recess
Mon, Dec 7	Last day for submitting advisor-approved degree theses *(All programs, 5 pm deadline)*
Thu, Dec 10	Last day of classes, fall semester
Fri, Dec 11 – Thu, Dec 17	Final examinations, fall semester
Tue, Dec 15	Last day for December graduates to complete all degree requirements *(All programs, 5pm deadline)*
Thu, Dec 17	Last day for completing all work within the semester *(All programs, 5 pm deadline)*
Fri, Dec 18 – Sun, Jan 24	Nativity recess

Spring Semester 2027

Fri, Jan 15	Deadline for incompletes taken in fall semester 2026
Mon, Jan 25	Spring semester begins
Sat, Jan 30	Patronal Feast of Three Hierarchs *(All students on campus)*
Tue, Feb 2	Meeting of Our Lord in the Temple *(7 am Divine Liturgy, classes in session)*
Fri, Feb 5	Last day for registration changes (*All programs)*
Mon, Mar 15 – Tue, Mar 16	Lenten retreat *(No classes, all students on campus)*
Thu, Mar 25	Annunciation of the Theotokos *(No classes, all Eastern Orthodox students on campus)*
Thu, Mar 25 – Fri, Mar 26	Holy Thursday & Holy Friday [Gregorian] *(No classes)*
Wed, Mar 31 & Wed, Apr 7	Senior MDiv oral exams
Fri, Apr 2 – Sat, Apr 3	Onsite component of synchronous distance learning courses *(MDiv & MA programs)*
Mon, Apr 26 – Fri, Apr 30	Holy Week *(No classes, all Eastern Orthodox students on campus)*
Mon, May 3 – Sun, May 9	Bright Week recess
Mon, May 10	Last day for submitting advisor-approved degree theses *(5 pm deadline)*
Thu, May 13	Last day of classes, spring semester
Fri, May 14 – Thu, May 20	Final examinations, spring semester
Tue, May 18	Last day for May graduates to complete all degree requirements *(5 pm deadline)*
Thu, May 20	Last day for completing all work within the semester *(5 pm deadline)*
Sat, May 22	Commencement *(All students on campus)*

Summer Term 2027

Mon, May 24	Summer term begins
Fri, Jun 4	Last day for registration changes
Mon, Jun 15	Deadline for incompletes taken in spring semester 2027

Sun, Jul 25 – Sat, Jul 31	Onsite component of hybrid courses *(DMin program)*
Mon, Aug 23	Last day for submitting advisor-approved degree theses *(5 pm deadline)*
Fri, Aug 27	Last day of classes, summer term
Fri, Aug 27	Last day for completing all work within the term *(5 pm deadline)*

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A.M. Harvard University
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B.A., Ohio State University
M.Div., St Vladimir's Orthodox Theological Seminary
Licentiate, Pontifical Oriental Institute
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THE REV. DN DR HARRISON B. RUSSIN
Prokofiev Assistant Professor of Liturgical Music
B.A., Swarthmore College
M.Div., St Vladimir's Orthodox Theological Seminary
M.A., Duke University
Ph.D., Duke University

DR IONUȚ-ALEXANDRU TUDORIE
Peter N. Gramowich Professor of Church History
B.A. (Orthodox Theology), University of Bucharest
M.A. (Orthodox Theology), University of Bucharest
M.A. (History), University of Bucharest
Ph.D. (Orthodox Theology), University of Bucharest
Ph.D. (Byzantine History), University of Bucharest

Part-Time Faculty

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B.S., Suffolk University
M.Div., St Vladimir's Orthodox Theological Seminary
D.Min., Pittsburgh Theological Seminary

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Assistant Professor of Biblical Studies
B.Sc., University of Baghdad
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B.A., Portland State University
Ph.D., University of British Columbia

THE RIGHT REV. DR VASILY (PERMIAKOV)
Assistant Professor of Liturgical Theology
B.A., Latvian Academy of Culture
M.A., University of Texas at Dallas
M.Div., St Vladimir's Orthodox Theological Seminary
Ph.D., University of Notre Dame

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B.A., North Park University
M.T.S., University of Notre Dame

Ph.D., University of Notre Dame
Th.M., St Vladimir's Orthodox Theological Seminary

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B.M., Duquesne University
M.Div., St Vladimir's Orthodox Theological Seminary
D.Min., St Vladimir's Orthodox Theological Seminary

DR SARAH BYRNE-MARTELLI
Assistant Professor of Spiritual Care
B.A., Haverford College
M.Div., Harvard Divinity School
D.Min., St Vladimir's Orthodox Theological Seminary

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Assistant Professor of Pastoral Theology
B.A., University of California, San Diego

M.Div., St Vladimir's Orthodox Theological Seminary
Ed.D., Pepperdine University

INSTRUCTORS OF THE PRACTICE[1*]

THE REV. NICHOLAS BELCHER
Lecturer in Liturgics
B.S., The Citadel, The Military College of South Carolina
B.A., The Citadel, The Military College of South Carolina
M.Div., St Vladimir's Orthodox Theological Seminary

THE REV. JOHN BLACK
Lecturer in Liturgical Music
B.A., Lebanon Valley College
M.Div., St Vladimir's Orthodox Theological Seminary

THE REV. NICHOLAS A. FINE
Lecturer in Liturgical Music
B.A., Multnomah University
M.Div., St Vladimir's Orthodox Theological Seminary

THE VERY REV. DR ERIC G. TOSI
Lecturer in Pastoral Theology
B.A., Fordham University
M.A., Fordham University
M.Div., St Vladimir's Orthodox Theological Seminary
D.Min., University of Toronto

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B.A., Fordham University
M.A., Fordham University
M.A., St Vladimir's Orthodox Theological Seminary
Th.M., St Vladimir's Orthodox Theological Seminary
M.S.L.I.S., Simmons University

ONLINE SCHOOL OF THEOLOGY

MRS ARPINA NAKASHIAN BULLOCKIAN
Online Education Consultant
B.A., California State University, Stanislaus
M.A., St Vladimir's Orthodox Theological Seminary

[1*] "Instructor of the Practice" is a Part-Time Faculty Member who is hired to enhance the Seminary's mission, who possesses the expertise and achievements to provide professional instruction, and whose qualifications are primarily—but not exclusively—based on professional experience rather than on scholarly credentials.

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Professor of Liturgical Music, Emeritus
B.A., Columbia University
M.Div., St Vladimir's Orthodox Theological Seminary
S.M.M., Union Theological Seminary

THE VERY REV. JOHN H. ERICKSON
Professor of Church History, Emeritus
B.A., Harvard College
M.Phil., Yale University
M.Th., St Vladimir's Orthodox Theological Seminary

DR PAUL MEYENDORFF
Professor of Liturgical Theology, Emeritus
B.A., Trinity College
M.Div., St Vladimir's Orthodox Theological Seminary
Ph.D., University of Notre Dame

THE VERY REV. DR PAUL NADIM TARAZI
Professor of Old Testament, Emeritus
B.A., Theological Institute of Bucharest
M.Th., Theological Institute of Bucharest
Th.D., Theological Institute of Bucharest

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 twelve-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-five 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 Schmemann (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 Schmemann, 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 Schmemann'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 begun 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. Fr Chad Hatfield served the seminary as its President for a long tenure of 17 years, and retired as President in June 2024.

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 Schmemann, Meyendorff, and Hopko—offering them to the public through the website of the Father Georges Florovsky Library. 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.

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 immediate focus was to implement the major 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, to expand the library's collection and the academic offerings (new online introductory courses in Orthodox Theology through the Online School of Theology and a new terminal degree in Orthodox Christian Studies). 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, 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 became a provisionally accredited Clinical Pastoral Education (CPE) center, and began working toward full independent accreditation by the Association for Clinical Pastoral Education (ACPE). St Vladimir's also extended its offerings to the wider public through the Sacred Arts Initiative, known after July 2019 as the Institute of Sacred Arts, transition which was assisted 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 its offerings in future years, especially in the light of multiple needs of the Church.

Starting July 1, 2024, Dr Tudorie assumed the role of Interim President after Fr Chad Hatfield's retirement. During the academic year 2024-2025, the Search Committee appointed by the Board of Trustees invited competent candidates to apply for the President position. After multiple rounds of interviews and evaluations, in February 2025 the Board of Trustees appointed Dr Tudorie as President of the Seminary for a five-year term (starting July 1, 2025). Finally, in May 2025, the Board decided to change the leadership structure by reverting back to the pre-July 2007 situation: the Primate of the Orthodox Church in America acting as the President of the Seminary, and the newly elected President being appointed as the Dean (and CEO). Therefore, on July 1, 2025, Dr Tudorie started his five-year term as the Dean of the Seminary.

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 Schmemann Papers, and The Skvir–Buketoff Music Collection. As of 2023, the Archives of the Orthodox Church of America's (OCA) Central Administration is 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 *Sources Chrétiennes* series published by Éditions du Cerf (Paris).

Institute of Sacred Arts

Founded upon the study of the Liturgy, and of the visual, musical, and rhetorical arts, the Institute of Sacred Arts at St Vladimir's Seminary explores the mutual relationship between theology and the Church's arts. The Institute finds expression in the Seminary's curriculum, in academic symposia and conferences, in publications and cultural events. In these ways it contributes to the work of those who practice and reflect on the sacred arts, engages people and institutions of all backgrounds with Orthodox Christian artistic tradition, and inspires wider public interest in spirituality and the arts.

Online School of Theology

The Seminary's reach extends beyond our physical campus through the Online School of Theology, making the treasures of Orthodox theological thought accessible to a national and global student body of priests, lay ministers, faithful Orthodox, and inquiring catechumens. The Online School of Theology serves as a vital tool for:

- Outreach and witness: witnessing to the truth of the Gospel by providing resources for late and lay vocations, church musicians, and catechists.
- Global access: extending the expertise of our selected faculty to serve those who seek a better understanding of their faith but cannot participate in residential programs.
- Preparatory learning: offering foundational courses for those considering future graduate study.

St Vladimir's Seminary Press

As the largest and most active publisher of Orthodox Christian books in the English-speaking world, St Vladimir's Seminary Press is a cornerstone of the Seminary's mission to inspire the world. With over 500 titles in print, the Press provides high-quality theological, spiritual, and liturgical resources that serve the Academy, the Church, and the individual seeker alike.

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 (most 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 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 our understanding of theology and of its 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. Our life is centered on a twelve-acre residential campus in Yonkers (Crestwood), NY. For us, this residential setting is not merely a "convenience"; it is an integral part of theological and pastoral formation, providing the context in which we learn accountability, humility, reconciliation, and hospitality; it is a community striving toward a formation that is never narrowly vocational or purely academic; it is a means of reaching maturity. In this shared campus community life, we are nourished daily by the scriptural and Eucharistic Word of God; we become aware of our own shortcomings and are challenged to extend beyond our area of comfort and to love our brothers and sisters in the complexities of everyday interactions, learning to share strengths rather than boast in them. This rigorous and demanding environment prepares clergy, lay leaders, and scholars to be servants of Christ willing and able to engage the realities of the world in and outside the Church.

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, 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 matriculate to the seminary and 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 part of the seminary community and therefore retain responsibility for the services in the chapel. Some seminary students, such as Armenian and Malankara students, attend services elsewhere because of their ecclesial affiliation; the seminary, however, expects them to participate fully in the liturgical life of their Church in the same manner as the students who attend Three Hierarchs Chapel. As members of the seminary community, all residential students are also expected to attend major liturgical celebrations in Three Hierarchs Chapel marking the beginning of the semesters. These feasts are the Exaltation of the Holy Cross (September 14) and The Feast of the Three Holy Hierarchs (January 30), as well as the annual Lenten retreat (the first Monday and Tuesday of Lent); we also ask them to be present for the ordination of their classmates and for the Divine Liturgy on commencement day.

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 ordering chapel life. First, we acknowledge that what happens in the chapel happens for the formation of the students; second, we believe 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 served and celebrated in chapel have the same goal as any liturgical service: that goal is the transformation and renewal of everyone 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. Just as importantly, students are formed in chapel by doing: seminarians sing in the choir, reading, serve in the altar, offer homilies, and care for the chapel. Because the chapel serves a learning community, the seminary serves and 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 work in chapel, it is the responsibility of the chapel rector 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. In terms of actual practice, the seminary strives to follow the broad Russo-Slavic 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 represent the best practices from a wider Orthodox expression of liturgical celebration and takes into account the insights of former deans and instructors 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. Service in the church also requires 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 nearly 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.

regular participation in chapel services is so important 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 permission from the Associate Dean for Residential Life. If the student is a deacon or priest, he must first receive a blessing from the chapel rector and inform the Associate Dean for Residential Life.

Community Life

DISCIPLINE

"Discipline" 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 to which he or she is expected to live throughout the time of his or her association with it. Discipline also serves as a reminder that each person is not merely a "student," but rather a seminarian—a *disciple*—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 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 is a virtue and a gift of the Holy Spirit, and it is essential for any Christian leader or teacher.

Seminarians who fail to fulfill their responsibilities, whether in the chapel, community service, or in deportment, may be subject not only to disciplinary probation but also to the 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, and becomes internalized and transformed, 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" . 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, internalize it, offer it back to God, and receive it again as an even greater gift.

Of course, such a process of transformation takes time, repetition, and humility, 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 their neighbors, because 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 His own of His own.

To this end, students are assigned various community service assignments at the seminary that call for them to offer back to God through 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.

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

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. Students in the other degree programs may live off campus, but in that case, they are 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 residential or non-residential, 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 Associate Dean for Residential Life. Any student with special needs should contact the Associate Dean for Residential Life for accommodations. Rooms are furnished with basic essentials, including a desk, chair, dresser, and bed. Students supply their own linens, lamps, and any other furnishings as needed. No pets are permitted in the seminary dormitories.

Apartments

Married students normally live in seminary apartments with their families. As of 2026, 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 with a 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 Associate Dean for Residential Life, 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 are subsidized by the seminary, helping to keep the costs affordable for all students, and are determined by the seminary administration. Rent is normally paid on the first of the month, with the months of move-in and move-out being prorated. Apartment residents are 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 special pet-friendly housing; an additional rental fee applies to pet owners. 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, the Emergency Procedures Handbook, and the Sexual Misconduct Handbook, which include additional rules and regulations governing student life at the seminary. This information is reviewed by the Associate Dean for Residential Life 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 seminary administration 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 Associate Dean for Residential Life.

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 Academic Affairs 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 accommodations and auxiliary aids and services to assist otherwise qualified persons in achieving success in its programs, services, and facilities.

Please contact the Disability Services Access Coordinator (Rangos 116, x348), to begin the disability services registration process or request additional information.

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 the Disability Services Access Coordinator 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, 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;
- 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. 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.

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 www.svots.edu/admissions/apply. All applications and documents must be submitted through the online Admissions Portal unless otherwise specified.

All Applicants

All applicants to full-time degree programs must submit the following items. Additional program-specific requirements are listed below. Note that the specifications of the letters of recommendation may differ between programs.

- General Application Form
- A recent photograph (Passport/ID photo);
- A copy of the applicant's Baptism/Chrismation certificate;
- 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;
- A fully completed and signed background check consent form *(the cost of which is included in the application fee)*;
- An interview with the designated Program Director; and
- Application Fee *(see Financial Information below),* which is waived for applicants who attend an Admissions Open House.

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 hierarch. *For applicants who have been ordained to the diaconate or priesthood in their Church, the Hierarch's blessing is required for admission.* 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.)

N.B. The two letters of recommendations in the general list above, if possible, should be from former professors who can attest to the applicant's ability to pursue academic work in theology.

Applicants Without a Baccalaureate Degree

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;
- Satisfactory results on the GRE test.

For application essays and interviews, such applicants should speak to how his/her life experience has provided the necessary preparation for theological study at the graduate level; additional interviews may be requested.

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 www.svots.edu/sites/default/files/2026-01/thm-thesis-proposal.pdf; for more information on the thesis, see www.svots.edu/academics/registrar/student-theses.
- Coursework at the Th.M. level requires a working knowledge of ancient Greek. Proficiency can be demonstrated either by completing two semesters of instruction in Greek (or the equivalent) before beginning the program or by passing a proficiency exam at the discretion of the Program Director. 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 by the applicant and the director of the Th.M. program before admission.
- Official transcripts of the applicant's prior Master's degree.

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

- A blessing from their hierarch. *For applicants who have been ordained to the diaconate or priesthood in their Church, the Hierarch's blessing is required for admission.* 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.)
- N.B. The two letters of recommendations in the general list above, if possible, should be from former professors who can attest to the applicant's ability to pursue academic work in theology.

Also note that Th.M. students must additionally prove competency in any other 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 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.);

- A Preliminary Project Proposal (www.svots.edu/sites/default/files/2026-01/dmin_prelminary_project_proposal_template.pdf)'
- Ministerial Experience form, available in the Admissions Portal; and
- External Review Committee form, available in the Admissions Portal.

*N.B. Concerning D.Min. Letters of Recommendation: The three letters of recommendation in the general list above should be considered as follows: 1) A Spiritual Reference from your chancellor, dean, parish priest, confessor, spiritual director, or a supervisor (i.e. CPE) who knows you well and can speak to your spiritual and pastoral maturity, and 2) two (2) Academic References from professors, employers, former supervisors, or academic advisors who know you well and can comment on your character, academic acumen, and preparedness for doctoral studies.

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 Director of Admissions for application requirements.

DEADLINES

Applications for admission to St Vladimir's Seminary are reviewed on a rolling basis from February 1 through May 1, with a late application deadline of June 1. Prospective students who apply after May 1 will have lower priority for housing and financial aid. Notifications of financial aid awards are issued with offers of admission.

In order to be fully eligible for need-based and merit-based grants and scholarships, Financial Aid Applications, which are a part of the Admissions Application, are due by May 1. Completed Financial Aid Applications *(and Admissions Applications)* received between May 1 and June 1 are considered for financial aid only if funds remain available and/or on a wait-listed basis.

Late Admissions Applications (received after May 1) will be considered until June 1 on a space-available basis and will only be considered for Financial Aid if funds remain.

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 Director of Admissions.

For active applicants, the admissions interview may be combined with a campus visit, during which applicants have an opportunity to attend classes, worship in the chapel, and talk with current students and faculty members. Overnight campus visits of up to 3 days (2 nights) 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 Director of Admissions.

INTERNATIONAL STUDENTS

English Proficiency

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.

Applicants who are US citizens or permanent residents but have not 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, **must** submit TOEFL scores unless there is sufficient evidence that the applicant has attained the level of proficiency in English required for graduate-level studies.

If concerns about English proficiency for graduate studies remain even though the above conditions have been met, an applicant may be asked to provide TOEFL scores at the discretion of the seminary.

Student Visa Process

Upon admission, all international applicants must complete the 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., Th.M., and Non-Degree 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:

- The applicant has completed a bachelor's degree but whose academic background appears to be weak, as reflected in poor grades earned at other institutions;
- The applicant 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); or
- The applicant has neither earned a bachelor's degree nor completed the equivalent of a bachelor's degree in post-secondary studies.

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 Director of Admissions 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 Director of Admissions 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 Director of Admissions 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 Director of Admissions 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.

POST-ADMISSION

Upon notification of acceptance, all admitted students must submit a non-refundable enrollment deposit and a refundable security deposit *(see Financial Information below)*. Before enrolling in the Fall Semester, the following documents must be completed, signed and returned to the Office of the Registrar:

- 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.

Financial Information

TUITION, FEES, & COSTS

Charges for tuition, fees, and room & board are due and payable one week before the beginning of each semester. Invoices will be sent to students one month in advance of any due dates. Full-time students may make arrangements with the Student Billing Office to pay these fees in installments, subject to a 1% per month finance charge, the first of which 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.*** The student will not be permitted to attend classes if payment or other satisfactory arrangements have not been made by the week before the beginning of the semester.

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 by mid-January.

TUITION

Full-Time Tuition *(per semester)*	$7,800	*4–6 courses [12–18 credits]* *For M.Div., M.A., Th.M.; for D.Min., see program expenses chart below*
Full-Time Limited Program *(per semester)*	7,800	*3 courses (& skills courses) [9-11 credits]* *For students admitted on academic probation or registered for disability accommodation*
Part-Time Tuition *(per credit)*	650	*Full-time registration in excess of 18 credits or part-time registration less than 12 credits*
Audit Fee *(3-credit course)*	650	
Audit Fee *(1-credit course)*	220	

FEES

Mandatory Registration Fees

Registration Fee *(per semester)*	$200	*Includes technology, Library, research tools, digital platforms*
Student Activities Fee *(per semester)*	200	*Degree candidates in residential degree programs: $120 for student activities, $80 for student mutual aid*
Continuation Registration Fee	650	*For students in continuation status (when enrolled but not taking classes), in lieu of registration & student activities fees*

Fees for Applicants

Application Fee	100	*Waived for applicants who attend admissions open house*

M.Div. Equivalency Evaluation Fee	50	*For applicants to the D.Min. program who do not have an M.Div.; applied toward application fee if equivalency is granted*
Miscellaneous Fees		
Diploma Replacement Fee	40	
Thesis Printing Fee	85	*ProQuest "Thesis on Demand" fee for printing Honors thesis, Th.M. thesis, and D.Min. final project*
Transcript Fee	10	*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.*
HOUSING COSTS		
Married Students in Apartments		
Apartment Rent *(per month)*	$1,000–1,300	*Depending on apartment, which range from 1-3 BR (bedrooms)*
Pet Fee	50	*Pets are allowed only in Erickson & Schmemann Residences; pet fee is added to monthly rent*
Single Students in Dormitories		
Room *(per semester)*	1,800	
Board *(per semester)*	3,200	
D.Min. Students for Onsite Intensive		
Onsite Fees *(per visit)*	360	*For meals, Sunday dinner through Saturday breakfast*
	450	*For room when staying on campus, space available, Sunday night through Friday night*
DEPOSITS FOR ADMITTED STUDENTS		
Enrollment deposit	$400	*Non-refundable enrollment deposit applied toward tuition and fees*
Security Deposit	1,500	*Apartment (married students)*
	350	*Dormitory (single students)*

All residential students are responsible for a refundable security deposit. The deposit, minus damages and/or unpaid rent, is refunded when the student vacates the residence. Moving to another residence instigates the refund of the original deposit and requires a new deposit.

COST OF ATTENDANCE: M.Div., M.A., Th.M. (Residential)[1]

Direct Expenses	Single student in dormitory	Married student in apartment	Married with children in apartment
Registration Fee	$400	$400	$400
Student Activities Fee	400	400	400
Tuition	15,600	15,600	15,600
Rent[2]	N/A	*est.* 9,000	*est.* 10,650
Room & Board	10,000	N/A	N/A
Subtotal	26,400	25,400	27,050
Additional Expenses			
Books / Supplies	1,000	1,000	1,000
Food *(9 mo.)*	N/A	6,000	9,000
Transportation [excl. car payments] *(9 mo.)*	1,000	1,350	1,800
Utilities *(9 mo.)*	N/A	900	900
Subtotal	2,000	9,250	12,700
Total Expenses	28,400	34,650	39,750

1. Cost of attendance is based on a 9-month academic year. 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. When preparing a budget, students are to make provision for rent, grocery, and transportation expenses during the summer in addition to the totals shown above.

2. The rent figure for "married student in apartment" is the average 9-month cost of a 1BR apartment on campus, which is $1000/month, and the figure for "with children" is the average 9-month cost of the 2–3BR apartments on campus, which range from $1100–$1300/month.

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. Students in good standing in the M.Div., M.A., or Th.M. program who complete a unit of ACPE-accredited CPE are eligible for reimbursement of the hospital fee, minus financial aid provided by the hospital; students in the M.Div. program who complete the unit of CPE before beginning third-year M.Div. courses are eligible to receive an additional stipend of up to $1200.*

COST OF ATTENDANCE: Doctor of Ministry (Hybrid)[1]

Direct Expenses	Year 1	Year 2	Year 3	Year 4
Registration Fee	$400	$400	$400	$200
Tuition	7,800	7,800	3,900	1,950
Onsite Meal Fee[2]	720	720	360	180
Continuation Fee	N/A	N/A	N/A	650
Subtotal	8,920	8,920	4,660	2,980
Additional Expenses				
Lodging[3]	1,860	1,860	930	465
Transportation[4]	1,000	1,000	1,000	500
Books / Supplies	400	400	200	N/A
Subtotal	3,260	3,260	2,130	965
Total Expenses	12,180	12,180	6,790	3,945

1. Cost of attendance is based on the "D.Min." academic year, which includes fall semester and summer term.

2. Onsite meal fee. The cost of 3 meals/day on campus, $60/day.

3. Lodging. An estimate of the price of a local hotel at an average block rate of $155/night for the duration of the onsite intensive weeks each academic year: 6 nights/semester in Years 1–2, and 3 nights/semester in Years 3–4. When available, the seminary may be able to offer on-campus housing at a reduced rate.

4. Transportation. Cost of travel to and from St Vladimir's varies considerably depending on where the student lives. This figure is provided as an estimate of two round-trip airfares from within the contiguous United States.

Student Financial Aid

Saint Vladimir's Seminary is committed to giving aid as generously as possible, and distributes its financial resources with a view toward Christian charity and stewardship. Most seminarians receive some form of financial assistance (see below Types of Financial Aid), and students are encouraged to give thanks to the many benefactors who have graciously given funds to the Seminary to support their education.

The Seminary administers need-based tuition grants (outright and matching), need-based scholarships, merit scholarships (Th.M. program only), and continuing education grants (D.Min. program only) from endowed funds established by generous donors, as well as need-based matching grants. Most financial aid is applied toward tuition, with a few exceptions.

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. Awards are made annually but are distributed one semester or term at a time to eligible students, as defined below.

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, M.Div., M.A., and Th.M. students must be enrolled for at least twelve credits per semester; D.Min. students must be enrolled for six credits per term while registered for coursework and three credits per term during their final project registration. 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; Th.M. candidates for no more than two semesters; and D.Min. candidates for no more than seven terms.

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 Associate Dean for Academic Affairs 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.)

APPLYING FOR FINANCIAL AID

St Vladimir's Seminary awards or renews all grants and scholarships once a year during the spring application process. Both new applicants and returning students in all degree programs who seek financial aid granted or administered by the seminary must complete the Financial Aid Application appropriate to their program. For new prospective students, Financial Aid Applications are included in the Admissions Application, and for returning students the Financial Aid Application is made available in their student account by the beginning of the Spring semester.

Students applying for need who are U.S. citizens or eligible non-citizens (U.S. permanent residents) must also complete the FAFSA (Free Application for Federal Student Aid) and submit the FAFSA Student Aid Report with SAI (Student Aid Index). The SAI is a necessary

component of the Seminary's Financial Aid Application. The seminary's Title IV school code for the FAFSA is G02833.

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.

Financial Aid Application Deadline - May 1

The deadline for all financial aid applications—both new applications and renewal applications—is May 1. Applications received after May 1, or incomplete applications received prior to the deadline but completed after May 1, will be considered for financial aid 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. Award notifications for returning students normally begin once final grades for the spring semester have been received by the Financial Aid Office. Award notifications for new students are normally included in their letter of admission.

TYPES OF FINANCIAL AID

The Seminary administers need-based tuition grants, need-based scholarships, merit scholarships (Th.M. program only), and continuing education grants (D.Min. program only) from endowed funds established by generous donors, as well as need-based matching grants and U.S. Government loans. Most financial aid is applied toward tuition, with a few exceptions. 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.

Need-Based Tuition Grants: Outright & Matching (M.Div. and M.A.)

Students in the M.Div. and M.A. programs who demonstrate financial need and who meet the eligibility requirements above may qualify to receive need-based tuition grants. Th.M. students who do not qualify for the Dean's Fellowship may also receive need-based tuition grants.

St Vladimir's administers two kinds of need-based tuition grants: (1) outright tuition grants and (2) matching grants. Funds for these grants are drawn from the seminary's endowed scholarship funds and from donor contributions to the general scholarship funds. For residential students who demonstrate need, the Seminary's goal is to cover up to 100% of tuition through a combination of outright and matching grants.

Outright grants provide up to 50% of total eligible tuition each year. The maximum percentage of tuition eligible for outright grants is determined annually. 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 Form. Need-based tuition grants do not cover credits in excess of 18 per semester. To retain a need-based tuition grant for residential programs, 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.

Matching grants are awarded on a dollar-to-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. Matching grants amounts from the Seminary are based upon need, and are applied toward tuition.

Outside funds must be sent directly by the sponsoring organization to the seminary, and are due one week before the beginning of the semester (fall or spring) or term (summer) for which tuition support is being provided. Funds received after the deadline will not be eligible for a match unless arrangements for a payment plan have been made with the Student Billing Office. Donor organizations must submit their first donation with the "Information and Submission Form for Donor Organizations".

Need-Based Scholarships (M.Div. & M.A.)

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 report (for U.S. citizens or eligible non-citizens), and information supplied on the seminary's Financial Aid Application. Need-based scholarships do not cover credits in excess of 18 per semester. 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.

St Vladimir's currently administers three 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.
- **Saint Anthony the Great Scholarship** (renewable annually). Providing up to 100% of total eligible tuition, Saint Anthony the Great Scholarships are awarded to Orthodox men and women of the monastic rank Rassophore who demonstrate need, strong academic performance, and promise of significant service to the Church.
- **Serbian Scholarship** (renewable annually). Three awards providing up to 100% of total eligible tuition, books, 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 preparing for ordination.

Merit-Based Scholarships & Stipends

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

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

- **Dean's Fellowship**. Covering 100% of tuition, the Dean's Fellowship is a merit-based scholarship 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. All Th.M. applicants will be considered for the Dean's Fellowship; successful candidates typically have a cumulative grade point average of at least 3.8 in their first theological degree. The Dean's Fellowship does not cover credits in excess of 15 per semester. Candidates are notified of a Dean's Fellowship award in their letter of admission. Dean's Fellows serve as peer writing tutors in the seminary's writing center or teaching assistants for members of the faculty.

  N.B. Dean's Fellows are **not required to live on campus.**

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.

Doctor of Ministry (D.Min.) Financial Aid

The Danilchick Family Endowment for Pastoral Studies was 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 grants to qualified students enrolled full-time in the Doctor of Ministry program:

1. **Continuing Education Grant.** All full-time Doctor of Ministry students, regardless of need, are eligible for continuing education support if they are making satisfactory progress toward

completing program requirements. Continuing Education Grants are currently set at 25% of Tuition.

2. **Need-Based Financial Aid Award.** Full-time Doctor of Ministry students with demonstrated financial need are also eligible for a need-based financial aid award. Need-based grants may cover up to 50% of eligible tuition.

In addition to the seminary's normal conditions of eligibility for Financial Aid (see "Eligibility for Financial Aid" above), receipt of any financial aid from the Danilchick Family Endowment is conditional upon the agreement to and completion of one public presentation based on their work in the DMin program prior to each semester in which the student would receive aid. This condition is inclusive of both the Continuing Education Grants and Need-based Financial Aid; only one presentation must be given each semester, even if a student is receiving both kinds of financial aid. For more information on the presentations, see the Doctor of Ministry (D.Min.) Financial Aid section of www.svots.edu/admissions/financials.

In addition, to retain a need-based grant for D.Min. students, an eligible student must maintain at least a 3.0 cumulative GPA and be making satisfactory progress toward completing program requirements.

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.

Unsubsidized Direct 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.

The application for federal loans is a separate process from the Admissions and Financial Aid applications; see the Direct Loan Application Instructions (in the "US Government Loan Programs" section of www.svots.edu/admissions/financials) for more information and details about the steps involved in applying for a loan.

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 Associate Dean for Academic Affairs 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 Associate Dean for Academic Affairs.

Refund Schedule

Eligible fees paid by or on behalf of the student will be refunded to the student, matching donor organization, 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 Registrar 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 Student Billing Specialist 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 FUNDS

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.

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 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.

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

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

14. **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.

15. **The Lydia Sokol Pelitsch Scholarship Fund**, established in 1985 by Lydia Sokol Pelitsch to give financial aid to needy students.

16. **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.

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

18. **The Fr John and Philip Yacos Memorial Scholarship Fund**, established in 1986 by Matushka Helen Yacos in memory of her beloved husband and son.

19. **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.

20. **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.

21. **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.

22. **The Tatiana Jacob Memorial Scholarship**, established in 1986 in memory of Tatiana Jacob by her granddaughter, Tanya Jillions.

23. **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.

24. **The Alexandra Bazil Memorial Scholarship Fund**, established in 1987 by family and friends of Alexandra Bazil, an enthusiastic supporter of the seminary.

25. **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.

26. **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.

27. **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.

28. **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.

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

30. **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.

31. **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.

32. **The Jean Owsenek Clark Scholarship Fund**, established in 1990 by those who loved her. Limited scholarship available to students in the liturgical music program.

33. **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.

34. **The Olga Coben Theological Scholarship Fund**, established in 1989 by Lillian Kiddon in memory of her sister, Olga.

35. **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.

36. **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.

37. **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.

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

39. **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.

40. **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.

41. **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.

42. **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.

43. **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.

44. **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.

45. **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.

46. **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.

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

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

49. **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.

50. **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.

51. **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.

52. **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.

53. **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.

54. **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.

55. **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.

56. **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.

57. **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.

58. **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.

59. **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.

60. **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.

61. **Smerznak, Medak, and Kidwell Scholarship Fund**, given by Helen Smerznak in memory of the Smerznak, Medak, and Kidwell families.

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

64. **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.

65. **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.

66. **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.

67. **The Nikola and Carol Kostich Scholarship Fund**, established in 2008 to assist needy students and others in their theological studies.

68. **The Archbishop Gregory (Afonsky) Scholarship Fund**, established in 2009 to render financial assistance to students enrolled in St Vladimir's based on merit and need.

69. **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.

70. **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.

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

72. **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.

73. **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.

74. **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.

75. **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.

76. **The V. Rev. Paul and Matushka Mary Shafran Endowment,** established 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.

77. **The Elsie Skvir 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.

78. **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.

79. **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.

80. **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.

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

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

83. **The Father Rodney Torbic Scholarship Fund**, established in 2023 by Dr Brian Gerich, in honor of a Serbian priest who has lived an exemplary life of integrity and service to his flock and many others. Funds are given as financial aid to needy seminarians, with a preference for Serbian seminarians.

84. **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.

85. **The Very Rev. Dr Chad and Matushka Thekla Hatfield scholarship fund** established in 2024 by friends and supporters is made available to any monastic, male or female, whether Eastern or Oriental Orthodox, who is called to study at St Vladimir's Seminary.

86. **The Dr Craig and Cindy George Endowment** established in 2025 for needy students in the Antiochian Orthodox Christian Archdiocese in North America.

87. **The V. Rev. Paul Lazor Memorial Scholarship Fund** established in 2026 by his wife Natasha Lazor for any qualified full-time students preparing for ministry in the Orthodox Church. Fr Paul Lazor was the beloved Dean of Students, Lecturer, and Rector of the Three Hierarchs Chapel at St Vladimir's Seminary.

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 (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, such as hospital chaplaincy, and for graduate study in theology and related disciplines.

The Master of Arts program in Orthodox 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 are directed to the M.Div. program.

The Master of Theology (HEGIS 2301) is an advanced degree open to those who have already completed a first graduate degree in theology. The Th.M. program provides students who wish to teach, carry out specific projects, or prepare for doctoral studies with the opportunity to study and engage in scholarly research in a range of fields within Orthodox theology. It is open to qualified students, Orthodox and non-Orthodox, from the U.S. and abroad.

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. (Although distinctly Orthodox in its setting and perspective, the program is also open to non-Orthodox applicants who wish to study in such a context) 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.

Master of Divinity Degree

The Master of Divinity is a residential program designed to be completed in three years by full-time students, who take an average of 12 credits in coursework 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 10 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 normally must have the Bachelor of Arts (B.A.) degree or the Bachelor of Science (B.S.) degree from an accredited college or university.

Note: St Vladimir's is able on a limited basis to admit to the M.Div. program applicants without a baccalaureate degree or its equivalent if provided with sufficient evidence that the applicant is capable of pursuing theological studies at the graduate level.

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.

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.

TRANSFER CREDIT AND ADVANCED STANDING

Transfer Credit. 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 B (3.0) or higher. Transfer course grades are not included, however, in seminary GPA calculations.

Note: Credit for courses completed online at other graduate institutions is not accepted in transfer toward seminary residential degree programs.

Advanced Standing. 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 Associate Dean for Academic Affairs, who in turn submits the requests to the Faculty Council for consideration and approval.

Residency Requirement. 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.

COURSE REQUIREMENTS

A minimum of 72 credits in coursework, with a cumulative grade point average of at least 2.3 (C+) is required for the M.Div. degree. This coursework 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 practicums.
- 27 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, Homiletics 204, Homiletics 205, Pastoral Theology 205, Pastoral

Theology 207), Biblical Studies (New Testament 203), Historical Studies (Church History 200 and Patristics 201), and Systematic Theology (Systematic Theology 202).

- 18 credits in 200-, 300- or 400-level elective courses.

JUNIOR YEAR		MIDDLER YEAR		SENIOR YEAR	
Fall Semester	Cr.	*Fall Semester*	Cr.	*Fall Semester*	Cr.
Biblical Languages 100	3	Systematic Theology 202	3	Homiletics 204	3
Church History 110	3	New Testament 203	3	Pastoral Theology 205	3
Old Testament 100	3	Patristics 201	3	Elective	3
Liturgical Theology 102	3	Liturgical Music 102	1	Elective	3
Liturgical Music 100	1	Liturgics 102	1		
Liturgics 100	1	Liturgical Practicum 1	1		
Spring Semester		*Spring Semester*		*Spring Semester*	
New Testament 102	3	Church History 200	3	Homiletics 205	3
Patristics 101	3	Canon Law 203	3	Pastoral Theology 207	3
Dogmatic Theology 101	3	Elective	3	Elective	3
Elective	3	Liturgical Music 103	1	Elective	3
Liturgical Music 101	1	Liturgics 103	1		
Liturgics 101	1	Liturgical Practicum 2	1		

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 first or junior year, students are assigned to hospital ministry, where they are required to complete an ACPE-accredited unit of Clinical Pastoral Education (CPE). *This unit of CPE must be completed before entering the third or senior year of the M.Div. program.* Students who need to enter their senior year without completing CPE must seek approval from the Faculty Council in order to enroll in senior-year courses.

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.

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.

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.

SENIOR ORAL EXAMINATION

In the spring semester of their final year, M.Div. students are examined orally by the faculty of the seminary and invited guests. The purpose of the examination is to assess a student's readiness to serve in a pastoral context. The examination includes answering integrative, cross-disciplinary questions on liturgical, theological, pastoral, and spiritual matters. 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 Biblical Languages 100, in which a C or higher is acceptable) and must have completed the Hospital Ministry CPE requirement. In exceptional cases, the Faculty Council may allow a student to participate in the senior oral examination before completing the CPE requirement.

STUDENT PORTFOLIO

As part of its ongoing self-assessment, St Vladimir's Seminary requires senior M.Div. students to submit portfolios of their work. Compiled from student papers, sermons, and fieldwork evaluations, the portfolios serve as a cross-section of the students' work and growth. Portfolios are reviewed by the Associate Dean for Academic Affairs and evaluated by an external reviewer. (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.

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—an extended essay or an honors thesis—

under the supervision of a member of the seminary faculty. The thesis must show the student's ability to understand and express issues related to Orthodox theology, history, and/or contemporary witness.

Note: Although a thesis is not required to fulfill program requirements, an honors thesis is required for graduation honors. However, an honors thesis receiving a grade lower than B from the thesis advisor will be treated as an extended essay—the student will be withdrawn from Thesis 310 and registered for Thesis 306—and the student will not be eligible for academic honors.

The following thesis registrations are possible:

1. **Extended Essay** (Thesis 306). Students may write an extended essay of 5000–7500 words in length, including foot/endnotes, appendices, excurses, table of contents, and bibliography, in lieu of three elective credits in their final year. Prerequisites for writing an extended essay are: (a) a minimum cumulative GPA of 3.0 and (b) submission of an acceptable thesis proposal *(as described below under "Thesis & Final Project Guidelines")*.

After the advisor has approved the final version of an extended essay, an electronic copy of the thesis (as PDF file) must be submitted to the Office of Academic Affairs by the deadline indicated in the academic calendar.

2. **Honors Thesis** (Thesis 310). Students may write an honors thesis of 10,000–12,500 words in length, including foot/endnotes, appendices, excurses, table of contents, and bibliography, in lieu of three elective credits in their final year. Prerequisites for writing an honors thesis are: (a) a minimum cumulative GPA of 3.4 and (b) submission of an acceptable thesis proposal *(as described below under "Thesis & Final Project Guidelines")*.

After the advisor has approved the final version of an honors thesis, an electronic copy of the thesis (as PDF file) must be submitted to the Office of Academic Affairs 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 and the second is appointed by the Dean from among the other faculty of the seminary.

Library Copy of Honors Thesis. A bound copy of an honors thesis in its approved form must be ordered from the print-on-demand website following the instructions provided by the Librarian *(see www.svots.edu/academics/registrar/librarian-instructions)*. This requirement should be completed no later than one week after the thesis submission deadline.

Note: Students who do not complete their thesis by the thesis submission deadline, which is posted on the academic calendar, may be required to register for continuation and pay the continuation fee in the following semester in order to remain a degree candidate. (See below under "Continuation Registration.")

Master of Arts Degree

The Master of Arts is a residential program designed to be completed in two years by full-time students, who take an average of 12 credits in coursework 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.

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

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 to supplement a professional vocation or for personal spiritual development. Within this framework, students may also choose to pursue a concentration in sacred arts or theological 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 & 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.

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.

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.

Note: St Vladimir's is able on a limited basis to admit to the M.A. program applicants without a baccalaureate degree or its equivalent if provided with sufficient evidence that the applicant is capable of pursuing theological studies at the graduate level.

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.

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.

TRANSFER CREDIT AND ADVANCED STANDING

Transfer Credit. 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 B (3.0) or higher. Transfer course grades are not included, however, in seminary GPA calculations.

Note: Credit for courses completed online at other graduate institutions is not accepted in transfer toward seminary residential degree programs.

Advanced Standing. 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 Associate Dean for Academic Affairs, who in turn submits them to the Faculty Council for consideration and approval.

COURSE REQUIREMENTS

A minimum of 48 credits in coursework 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, including BL 100.
- 3 credits in thesis (Thesis 306 or Thesis 310).

In addition to the requirements listed above, residential Eastern Orthodox students of the M.A. program are required to complete three credits in the following liturgical skills courses and sing in one of the chapel choirs, as assigned: Liturgical Music 100 and 101, and Liturgics 100.

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 coursework and thesis required for the M.A. degree.

FIRST YEAR		SECOND YEAR	
Fall Semester	Cr.	*Fall Semester*	Cr.
Biblical Languages 100 [or Concentration]	3	New Testament 203	3
Church History 110	3	Patristics 201	3
Liturgical Theology 102	3	Systematic Theology 202	3
Old Testament 100	3	Elective [or Concentration]	3
Liturgical Music 100	1		
Liturgics 100	1		
Spring Semester		*Spring Semester*	
Dogmatic Theology 101	3	Church History 200	3
New Testament 102	3	Thesis 306 or 310	3
Patristics 101	3	Elective [or Concentration]	3
Elective [or Concentration]	3	Elective	3
Liturgical Music 101	1		

ANCIENT LANGUAGE REQUIREMENT

Students in the general program or the Theological Scholarship & 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 & Research students fulfill this requirement by completing two semesters of New Testament Greek (Biblical Languages 100 and Biblical Languages 200) or two semesters of another ancient language after consultation with the Associate Dean for Academic Affairs.

CONCENTRATION REQUIREMENTS

Students in the M.A. program who decide to pursue a concentration in sacred arts or theological research must complete all requirements of a concentration in order for the concentration to be noted on the student's official transcript and appear in the commencement program. If a student

does not complete all requirements of a concentration but otherwise completes all requirements of the degree, he or she will receive the M.A. degree without concentration.

Sacred Arts Concentration. Students must complete a minimum of 12 credits in courses designated as sacred arts courses, including Sacred Arts 301 "Introduction to the Sacred Arts of the Orthodox Church" or equivalent, which may be offered in the first or second year of study, and complete a capstone project, either an extended essay (Thesis 306) or an honors thesis (Thesis 310), on a topic in the field of sacred arts. The capstone project may also consist in an applied project (artwork, composition, installation) accompanied by scholarly analysis. Students in the Sacred Arts Concentration are encouraged to pursue an internship during the summer between the two residential years. The seminary will assist in identifying internship possibilities and provide guidance for securing internship funding.

Theological Scholarship & Research Concentration. Students must complete two semesters of New Testament Greek (Biblical Languages 100 and Biblical Languages 200) or another ancient language approved by the Associate Dean for Academic Affairs, and two Master of Theology seminars, and submit an honors thesis (Thesis 310) on a topic of their choice.

THESIS REQUIREMENT

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

Note: Although an honors thesis is not required to fulfill program requirements, an honors thesis is required for graduation honors. However, an honors thesis receiving a grade lower than B from the thesis advisor will be treated as an extended essay—the student will be withdrawn from Thesis 310 and registered for Thesis 306—and the student will not be eligible for academic honors.

The following thesis registrations are possible:

1. **Extended Essay** (Thesis 306). Students may write an extended essay of 5000–7500 words in length, including foot/endnotes, appendices, excurses, table of contents, and bibliography, in lieu of three elective credits in their final year. The prerequisite for writing an extended essay is submission of an acceptable thesis proposal *(as described below under "Thesis & Final Project Guidelines")*.

After the advisor has approved the final version of an extended essay, an electronic copy of the thesis (as PDF file) must be submitted to the Office of Academic Affairs by the deadline indicated in the academic calendar.

2. **Honors Thesis** (Thesis 310). Students may write an honors thesis of 10,000–12,500 words in length, including foot/endnotes, appendices, excurses, table of contents, and bibliography, in lieu of three elective credits in their final year. Prerequisites for writing an honors thesis are: (a) a

minimum cumulative GPA of 3.4 and (b) submission of an acceptable thesis proposal *(as described below under "Thesis & Final Project Guidelines")*.

After the advisor has approved the final version of an honors thesis, an electronic copy of the thesis (as PDF file) must be submitted to the Office of Academic Affairs 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 and the second is appointed by the Dean from among the other faculty of the seminary.

Library Copy of Honors Thesis. A bound copy of an honors thesis in its approved form must be ordered from the print-on-demand website following the instructions provided by the Librarian *(see www.svots.edu/academics/registrar/librarian-instructions)*. This requirement should be completed no later than one week after the thesis submission deadline.

Note: Students who do not complete their thesis by the thesis submission deadline, which is posted on the academic calendar, may be required to register for continuation and pay the continuation fee in the following semester in order to remain a degree candidate. (See below under "Continuation Registration.")

Master of Theology Degree

The Master of Theology is a residential program designed to be completed in one year by full-time students, though it may 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 10 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;
- Conduct theological research and produce publishable work; and
- Develop their academic talents in order to serve Christ and the Church more fully.

ADMISSION REQUIREMENTS

Prerequisites. 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 coursework 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 proposed thesis, as determined by the student's thesis supervisor.

Note: 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 of advanced standing, enabling them to complete the M.A. in one year, before reapplying to the Master of Theology program.

Thesis Proposal. 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.

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.

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 coursework, 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 coursework must be completed as a degree candidate at St Vladimir's. All of these 18 credits must be completed in specially designated Master of Theology seminars ("400-level"). In addition, Th.M. students receive credit for thesis writing by registering for Thesis 401 (3 credits) in their first semester and Thesis 402 (3 credits) in their second semester.

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 places are still available in the seminars, which are limited to nine students. 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 Associate Dean for Academic Affairs. Instruction, activities, and assignments are set to the competence and needs of Th.M. students. *Note: Auditors are not permitted in Th.M. seminars.*

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 15,000–25,000 words in length, including foot/endnotes, appendices, excurses, table of contents, and bibliography. In other respects, it should follow the guidelines given in the M.A. thesis style sheet, which is available online.

Thesis 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 Affairs 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 and the second is appointed by the 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.

Library Copy. A bound copy of an honors thesis in its approved form must be ordered from the print-on-demand website following the instructions provided by the Librarian *(see www.svots.edu/academics/registrar/librarian-instructions)*. This requirement should be completed no later than one week after the thesis defense.

Note: Students who do not complete their thesis by the thesis submission deadline, which is posted on the academic calendar, must register for continuation and pay the continuation fee in the following semester in order to remain a degree candidate. (See below under "Continuation Registration.")

Doctor of Ministry Degree

While the Doctor of Ministry is 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.,* counselors, chaplains, lay ministers). 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 D.Min. program will be able to:

- Demonstrate an advanced competency in the practice of ministry, as assessed in coursework and the final project, where students will be required to use applied research methodology;

- Perform analytical and ministerial research in Bible, Patristic texts, and contemporary sources, as assessed primarily in coursework and oral presentations during onsite intensives, where students will be required to demonstrate critical engagement with sources;
- Demonstrate a critical self-awareness of their ongoing spiritual formation; and
- Explain how their leadership capacity has been expanded.

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.

Note: 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.

HYBRID (DISTANCE-RESIDENTIAL) LEARNING

The program consists of eight courses offered two at a time in fourteen-week hybrid terms, comprised of distance learning and one week of onsite intensive instruction, and a hybrid project-writing seminar designed to introduce students to the project writing process. The program culminates in a final project. 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.

PROGRAM DURATION

Designed to be completed in four 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.

ADMISSION REQUIREMENTS

Applicants to the program most hold the Master of Divinity (M.Div.) 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.

Equivalency. Applicants who do not hold an M.Div. degree but meet the other requirements must submit their academic portfolio to the Director of the D.Min. program for an M.Div. equivalency evaluation. This evaluation will help determine whether the applicant can be admitted. “Leveling work” of M.Div.-level courses may be required in order for an applicant to

become a candidate for the Doctor of Ministry degree.

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 (of 3.0 credits each) 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 533 *Counseling in the Parish*
- Pastoral Theology 568 *Ministry in a Secular Age*
- Pastoral Theology 570 *Missiology*

PROJECT REQUIREMENT

The D.Min. final project, written under the supervision of the student's project advisor, must be based upon personal research and constitute an original scholarly contribution on the applied practice of ministry. The project is expected to be 30,000–60,000 words in length, including table of contents, foot/endnotes, appendices, excurses, and bibliography. In other respects, it should follow the M.A. thesis style sheet and the D.Min. project guidelines, which are available online.

Note: The writing of a final project will ordinarily take two years after the student finishes all core courses.

Project Research. Students begin the process of writing and defending their final project by completing two research courses. The first course (Thesis 500) serves as the introduction to the process of project writing, which includes proposing, researching, and writing the final project. Upon successfully completing this course, students will be assigned a project advisor and second reader. The second course (Thesis 501) introduces students to fieldwork and the related issues and procedures around performing ethical research on living subjects:

- Thesis 500 *Doctor of Ministry Final Project: Introduction to Research, Analysis, and Writing*
- Thesis 501 *Doctor of Ministry Final Project: Fieldwork*

Project Writing. The seventh term of the program requires all students to register for Thesis 502, which is dedicated to the writing of the project and includes the final tuition charge for the program:

- Thesis 502 *Doctor of Ministry Final Project: Writing and Defense*

Continuation Registration. In the eighth and final term of the program, students normally register for one semester of continuation to complete their project. If a second semester of continuation is required, students must demonstrate to their advisor that they are making satisfactory progress toward completing the project and that the project is likely to be completed by the submission deadline of the following semester or term.

Project Submission. After the advisor has approved the final version of the project, an electronic copy (as PDF file) must be submitted to the Office of Academic Affairs by the deadline indicated in the academic calendar. The project is then evaluated by the student's project advisor and the second reader. 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.

Library Copy. A bound copy of a final project in its approved form must be ordered from the print-on-demand website following the instructions provided by the Librarian (*see www.svots.edu/academics/registrar/librarian-instructions)*. This requirement should be completed no later than one week after the project submission deadline.

GRADUATION

Doctor of Ministry degrees are awarded in September and December each year. After a final review and vote of recommendation by the Faculty Council, the names of the candidates are submitted to the Board of Trustees for their approval. Graduating students are invited to participate in the Mid-Year Commencement Exercises held in January during the Annual Father Alexander Schmemann Memorial Lecture.

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

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 Students. A non-degree student seeking to enter the M.A. or M.Div. program should contact the Director of Admissions, 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 Candidates. A degree candidate seeking to transfer from one degree program to another should first meet with the Director of Admissions (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 Associate Dean for Academic Affairs (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 Associate Dean for Academic Affairs, 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 course.

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 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 Wednesday afternoon to avoid class conflicts. Rescheduled classes are announced by the instructor and posted on the Google Academic Calendar.

CLASS ATTENDANCE FOR HYBRID AND ONLINE COURSES

Federal guidelines for hybrid and online 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 Onsite Intensive Sessions.** All seminary degree programs are accredited as residential programs, including the Doctor of Ministry, which is formally classified as a hybrid (online/residential) program. Therefore, the majority of contact hours—at least 51%—for each core course of the D.Min. program must be completed onsite in a face-to-face context. *Note: Students may not petition to miss onsite intensives, or portions thereof.* For project-writing registrations, approximately twelve hours of contact time is scheduled during face-to-face onsite intensives.

Online courses offered as part of the Master of Divinity, Master of Arts, or Master of Theology program complete the majority of their contact hours online, usually during regularly scheduled

synchronous online sessions, and approximately nine hours of contact time is scheduled during mandatory face-to-face onsite intensives.

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

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.

CONTINUATION REGISTRATION

Requirement to Maintain Status as Degree Candidate

In order to maintain status as a degree candidate students must register each semester for coursework, thesis, or final project at St Vladimir's Seminary, unless they have been granted a

leave of absence. Students who have finished all coursework but have not completed their thesis, final project, or other program requirements, such as Clinical Pastoral Education or the M.Div. senior oral exam, must register for continuation and pay the continuation fee in the following semester in order to remain a degree candidate.

Failure to register for continuation and pay the continuation fee will cause the student to be administratively withdrawn from the 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.*

Continuation Registration for Thesis or Final Project

Advisor-approved theses and final projects are to be submitted by the deadline posted on the academic calendar, normally the last Tuesday before final exams in the fall and spring semesters, and Wednesday of the final week of classes in summer term.

Students who do not complete their thesis or final project by the posted deadline are permitted to register for continuation in the following semester or term if sufficient progress has been made. When continuation registration is approved, the official notation "I Grade" is entered on the student's transcript to indicate that the final grade was originally an incomplete. A grade penalty is not assessed for thesis or final project continuation. *Students in the M.Div. or M.A. program who receive an incomplete are not eligible for Dean's List in that semester.*

Determination of Sufficient Progress

Continuation for thesis or final project is granted only if the advisor determines that sufficient progress has been made and that the thesis or final project is likely to be completed by the submission deadline of the following semester or term.

EXTENSION FOR COURSEWORK

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

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

Students who are unable to complete coursework by semester deadlines may be granted an extension to complete work beyond the end of the semester. When extensions for coursework are approved beyond the end of the semester, the official notation "I Grade" is entered on the student's transcript to indicate that the final grade was originally an incomplete. *Students in the*

M.Div. or M.A. program who receive an incomplete are not eligible for Dean's List in that semester.

1. **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: (a) at least 50% of course requirements to date have been completed, *e.g.,* a completed rough draft in the case of a final paper; (b) the student's work to date is passing; and (c) 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.

2. **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 coursework.

3. **Request for Extension.** Any student requesting a coursework extension beyond the end of the semester must complete a "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 Associate Dean for Academic Affairs. When completed, all outstanding work must be submitted—by the deadline—in Canvas for evaluation and to the Office of Academic Affairs, which will record that outstanding work has been submitted on time and make arrangements for proctoring missed exams.

GRADING

Notations

The following notations are used in the evaluation of student coursework:

> **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 **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 **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 **P (Pass)** is recorded when a student successfully completes a course offered on a pass/fail basis, notably the liturgics and liturgical music courses of the M.Div. and M.A. programs, and thesis and final project registrations. Such courses are credited toward graduation requirements but are not calculated in the cumulative grade point average. *Upon recommendation of the candidate's thesis or final project readers and approval of the Faculty Council, the student may receive commendation for thesis or final project.*

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 Associate Dean for Academic Affairs, 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 Associate Dean for Academic Affairs, who will then bring the matter before the Faculty Council for its final determination.

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 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 Dean's List is entered 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 in the Master of Arts and Master of Divinity programs 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 Associate Dean for Residential Life 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. Diplomas will only be awarded at commencement to students who have fulfilled all financial obligations to the seminary, library, and bookstore. In the case of outstanding obligations, appropriate agreements must have been made with the Office of Finance prior to the commencement ceremony, 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 (3 credits for Th.M. students) in coursework, thesis, or field education (CPE considered as 3 credits) have not been completed;
- all unfinished coursework is expected to be completed by June 15; but
- in the case of thesis or CPE (for M.Div. students), students must register for continuation and complete all work by the summer term deadline indicated in the academic calendar. Students who fail to complete thesis or CPE by the deadline will register for continuation again 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.

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 Associate Dean for Academic Affairs and the Associate Dean for Residential Life. 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 Associate Dean for Academic Affairs, and the Associate Dean for Residential Life:

- "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 Associate Dean for Residential Life, who will act as the point person to guide the student through the departure process. The Associate Dean for Residential Life will provide the student with a checklist of seminary administrators with whom to meet. The student will return the completed checklist to the Associate Dean for Residential Life, who will file the document with the Registrar. The student will meet with the following administrators:

- Associate Dean for Academic Affairs, 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 or his designate, 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 Associate Dean for Residential Life, 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 Associate Dean for Residential Life 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. Changes in courses or status (drop/add, credit/audit) are permitted only with the official permission of the Associate Dean for Academic Affairs. 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 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 and as long as places remain in the seminars, which are capped at nine total students. Students must also meet the normal prerequisites for the course in which they seek to enroll and receive permission of the Associate Dean for Academic Affairs. Instruction, activities, and assignments are set to the competence and needs of Th.M. students. *Note: Auditors are not permitted in Th.M. seminars.*

M.A. and M.Div. students who do not meet qualification standards or normal course prerequisites may petition the instructor and the Associate Dean for Academic Affairs to be enrolled in the seminar. Their decision is final.

New York Theological Consortium

Th.M. students and qualified M.A. and M.Div. students are permitted to take up to six credits of coursework 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 Associate Dean for Academic Affairs is required before St Vladimir's students may begin the enrollment process.*

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 Associate Dean for Academic Affairs, the Associate Dean for Residential Life, 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 Associate Dean for Academic Affairs 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 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 Associate Dean for Residential Life may be issued. If the student fails to show appropriate improvement during the following semester, the Associate Dean for Residential Life will ask the 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 Associate Dean for Academic Affairs and the Associate Dean for Residential Life 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

coursework, 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 coursework per semester and successfully complete them; he or she may register for no more than 18 credits per semester without special permission from the Associate Dean for Academic Affairs. 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 were 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 coursework 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 coursework by the end of the first year of studies and at least 48 credits in coursework 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 coursework 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 coursework (or three credits in thesis) per term and successfully complete them. The normal duration of the Doctor of Ministry program is four years (eight terms).

Half-Time Study. In order to be eligible for U.S. Government loan programs, a student must be enrolled as a 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 coursework 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 coursework, 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 coursework per semester and successfully complete them, thus finishing the entire program within 10 years. Analogous provisions apply for the other degree programs: M.A., at least three credits in coursework per semester, completing the entire program within eight years; Th.M., at least three credits per semester, completing the entire program within four years.

THESIS & FINAL PROJECT GUIDELINES

Proposal

To register for thesis or final project, students must submit an approved proposal of 4–5 pages; the proposal must justify its topic and identify the problem or issue under investigation:

- A proposal for Thesis 306 *Extended Essay*, submitted at the time of registration, 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 Thesis 310 *Honors Thesis*, submitted at the time of registration, must outline the research problem to be investigated and give a sense of critical methodology and research approach.
- A proposal for Thesis 401 *Master of Theology Thesis*, submitted upon admission to the Th.M. program, must outline the research problem to be investigated and give a sense of critical methodology and research approach.

In all 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 Dean for final approval. The Dean will make the final decision in assigning thesis advisors and second readers.

- A proposal for Thesis 501 *Doctor of Ministry Final Project: Fieldwork*, submitted at the end of Thesis 500, must outline a problem in applied ministry that is grounded in doctoral-level research and incorporates research on living subjects. Students then work with their advisor to secure project approval from the seminary's Institutional Review Board (IRB).

All research on living subjects, including surveys, interviews, or questionnaires, must be approved by the Seminary's Institutional Review Board (IRB). Students are required to submit to the IRB a copy of their research proposal, an Institutional Review Board Questionnaire (IRBQ), and copies of all research instruments and informed consent forms. IRB approval of the project proposal is the required outcome of Thesis 501 and the prerequisite to register for Thesis 502 *Doctor of Ministry Final Project: Writing and Defense*.

Registration Deadline

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

Submission Instructions

A style sheet containing detailed instructions for the preparation of the thesis or final project is available online *(see www.svots.edu/academics/registrar/student-theses)*.

After the advisor has approved the final version, an electronic copy of the thesis or final project (as PDF file) must be submitted to the Office of Academic Affairs *(academic-affairs@svots.edu)* by the deadline indicated in the academic calendar.

Note: Students whose thesis is not submitted on time will normally register, without grade penalty, for continuation in the following semester (see "Continuation Registration" *above). Students who miss the spring semester deadline may, however, be eligible to walk at commencement and graduate in September.*

Special Provisions for Thesis and Final Project

The honors thesis, Th.M. thesis, and D.Min. final project are evaluated by two readers: the first reader is the student's advisor and the second is appointed by the 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 coursework, 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 Associate Dean for Academic Affairs 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. A bound copy of the honors thesis, Th.M. thesis, or final project in its approved form must be ordered from the print-on-demand website following the instructions provided by the Librarian *(see www.svots.edu/academics/registrar/librarian-instructions*). This requirement should be completed no later than one week after the thesis or final project submission deadline for M.A., M.Div., and D.Min. students, and one week after the thesis defense for Th.M. students. (*Note: Students who do not submit the library copy of the thesis or final project by the deadline will have their diploma withheld by the registrar's office*.) The bound copy of the thesis or final project will be added to the library collection. For this reason, students must precisely follow the Librarian's instructions when ordering the thesis or final project. Once the printed copy has been submitted to the library, no changes of any kind will be permitted.

TRANSCRIPTS

Students and graduates may receive unofficial copies of their academic transcript or have official transcripts sent upon written request to the Office of the Registrar. To comply with FERPA regulations, a "Request for Transcript" form must be completed and submitted to the Office of the Registrar before an official transcript, which bears the seminary's seal and the Registrar's signature, may be issued. The form serves as the student's written authorization to release his or her academic record. All transcripts must include the entire academic record; no partial or incomplete statements of record will be issued as transcripts.

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. The maximum number of students permitted to register for an elective with the prerequisite "second-year standing" is ten; the maximum number permitted to register for electives with no prerequisite is 12. Priority is given to students who are in the final year of their program and register on time. These limits are set to balance accessibility and the quality of the educational experience.

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. *Note: 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 M.Div. or M.A. program.*

CANON LAW 342
Credits: 3 credits
THE VERY REV. DR ALEXANDER RENTEL
Contemporary Issues in Canon Law. Interdisciplinary examination of the conciliar movement from the nineteenth to the twenty-first centuries leading to the Holy and Great Council in Crete in 2016. The course will seek to understand the theological presuppositions of the movement and measure these presuppositions against the canonical tradition. Special attention will be paid to the Council in Crete, its decisions and message. *Prerequisite: None.*

ETHICS 301
Credits: 3 credits
THE VERY REV. DR PHILIP LEMASTERS
Introduction to Orthodox Ethics. This course invites students to engage in critical reflection on the moral life in light of the belief, worship, and practice of the Orthodox Church. It addresses

perennial questions of theological ethics and practical challenges facing Orthodox Christians today. For example, students will engage the relationship between virtue and deontology and also reflect on applied topics including marriage and sexuality, peacemaking and violence, human rights and political action, and responsibility toward those in economic need. Students will read patristic homilies, canon law, and social teaching documents, and will also reflect on the relationship between the Divine Liturgy and the moral identity and praxis of communicants. They will also analyze the arguments of influential 20-21st century figures, including St. Maria (Skobtsova) of Paris, Christos Yannaras, Vigen Guroian, and H. Tristam Engelhardt, Jr., on what it means for Orthodox Christians to live faithfully in contemporary society. *Limited enrollment. Prerequisite: Second-year standing in the M.Div. or M.A. program.*

ETHICS 530
Credits: 3 credits
DR ANA ILTIS
Bioethics for Ministry. The goal of the course is to provide students with a foundation in bioethics and to relate questions of bioethics to pastoral ministry. The course will begin by laying the foundations for Orthodox approaches to bioethics. Following this foundational study, the program will then explore particular issues related to bioethics that impact ministries today. *Program requirement for D.Min. students. Prerequisite: None.*

HOMILETICS 204
Credits: 3 credits
THE VERY 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 M.Div. program.*

HOMILETICS 205
Credits: 3 credits
THE VERY 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: Second-year standing in the M.Div. program and Homiletics 204.*

HOMILETICS 532
Credits: 3 credits
THE VERY REV. DR J. SERGIUS HALVORSEN
Advanced Preaching and Communications. This course explores advanced topics in oral and written communications in Christian ministry, with a special emphasis on preaching. Students will analyze the rhetorical structures they commonly use in their preaching ministry, and will study and apply new strategies to achieve persuasive, iconic, biblical preaching. Students will explore and employ strategies for soliciting feedback from hearers, and fostering collaboration in the preaching process. Special attention will be given to the question of how Christians are portrayed and perceived in contemporary culture, and how the loss of institutional authority affects preaching and evangelization. Additional topics include rhetoric, persuasion, effective use of imagery, speaking in non-liturgical contexts and online communication. *Program requirement for D.Min. students. Prerequisite: None.*

PASTORAL THEOLOGY 205
Credits: 3 credits
THE RIGHT REV. DR JOHN (ABDALAH)
Introduction to Pastoral Theology: Ministry and Leadership. The purpose of this course is to further growth in the understanding and practice of what it means to serve in the name of Jesus Christ, with special emphasis on ordained ministry in the Orthodox Church in North America today. Although the primary focus of the course will be on ordained ministry, explicit connections to non-ordained ministry are made as well. The main topics include fundamentals of pastoral ministry, the person of the priest/pastor, spiritual direction and the Sacrament of Confession, pastoral counseling and referrals, along with specific issues of pastoral care: gender and sexuality, marriage and family, youth and young adults, sickness and suffering, addiction and recovery, seniors and the elderly, grief and loss, death and dying, disasters and relief, and social justice. *Prerequisite: Second-year standing in the M.Div. program.*

PASTORAL THEOLOGY 207
Credits: 3 credits
THE RIGHT REV. DR JOHN (ABDALAH)
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 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 M.Div. program and Pastoral Theology 205.*

PASTORAL THEOLOGY 520
Credits: 3 credits
DR SARAH BYRNE-MARTELLI
Ministry to the Sick and Dying. This course is intended to provide clergy and lay ministers, who are actively ministering to the sick and dying, with the tools to engage productively with the health care system while remaining faithful to the Orthodox Christian tradition. Starting with an overview of modern health care in relation to an understanding of Orthodox Christian

anthropology, the course will examine the human dilemma posed by suffering; the context in which suffering occurs; physical, psychosocial and spiritual aspects of suffering especially in the context of serious life-threatening and chronic illness; medical decision-making and the role of faith; and the experience of grief and bereavement. *Program requirement for D.Min. students. Prerequisite: None.*

PASTORAL THEOLOGY 570
Credits: 3 Credits
THE REV. DR GREGORY EDWARDS
Missiology. This course will examine the biblical, theological, liturgical, and historical perspective of Orthodox missiology, emphasizing how missions should be an essential element of the Orthodox Church's identity—on the individual, local parish, and archdiocesan level. We will discuss the various missiological methods and characteristics throughout the centuries. We will also be introduced to the latest concepts and debates in missiological circles, focusing particularly on today's challenges in post-modern cultures. *Program requirement for D.Min. students. 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 M.Div. or M.A. program.*

NEW TESTAMENT 330
Credits: 3 credits
THE RIGHT REV. DR VAHAN HOVHANESSIAN
Formation of the Biblical Canon: Patristic Witness and Contemporary Debates. This course explores the historical emergence and ecclesial recognition of the biblical canon, emphasizing the role of apostolic Tradition, patristic testimony, conciliar discernment, and liturgical usage. The canon is presented as the Church's inspired recognition of Scripture through her life in the Holy Spirit, rather than as a purely historical or administrative construct. While grounded in a patristic understanding of the "rule of faith," the course also engages contemporary scholarly debates regarding canon formation, clarifying how the Church's lived experience of the Word safeguards the boundaries and unity of the Holy Scriptures. *Limited enrollment. Prerequisite: Second-year standing in the M.Div. or M.A. program.*

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 325 (425)
Credits: 3 (3) credits
DR. MICHAEL LEGASPI
Wisdom. In this course, we will study books of the Old Testament commonly referred to as the "wisdom literature" of the Old Testament: Proverbs, Ecclesiastes, Song of Songs, Job, Sirach, and Wisdom of Solomon. In each case, we will seek to understand not only what is distinctive about each book but also how each contributes to a broader, Scriptural conceptualization of what wisdom is. In addition to close study of the books themselves, we will also consider their characteristic vocabulary, literary structure, and historical backgrounds—as well as patristic homilies and commentaries and the use of wisdom texts in the liturgical life of the Church. *Limited enrollment. Prerequisite: Second-year standing in the M.Div. or M.A. program.*

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: Second-year standing in the M.Div. or M.A. program.*

PATRISTICS 101
Credits: 3 credits
THE VERY REV. DR. BOGDAN G. 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: None.*

PATRISTICS 201
Credits: 3 credits
THE VERY 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: Second-year standing in the M.Div. or M.A. program.*

PATRISTICS 311 (411)
Credits: 3 (3) credits
THE VERY REV. DR BOGDAN BUCUR
*Pillars of the Early Christian Ascetical Tradition: Readings from Anthony the Great, Evagrius Ponticus, Ps.-Macarius, and Diadochus of Photikē***.** In this course, we will read fourth- and fifth-century patristic texts that came to be recognized as "classics"—that is, as normative and authoritative sources for the ascetical and contemplative life in ancient and medieval Christianity, and, to this day, in the Orthodox Church. We will examine the theological background of these writings, the circumstances of their composition, and their reception in both ecclesial and academic contexts, while maintaining a primary focus their doctrinal and spiritual content. *Limited enrollment. Prerequisite: Second-year standing in the M.Div. or M.A. program.*

PATRISTICS 315 (415)
Credits: 3 (3) credits
THE VERY REV. DR BOGDAN BUCUR
Exegesis of Theophanies and Doctrinal Articulation in Early Christianity. This course will consider whether the articulation of doctrine during the first four centuries of the Christian era may be viewed as largely coextensive with the early Christian exegesis of biblical theophanies. Students will investigate the literature emerging from the major polemical contexts in which early Christian doctrine was forged—anti-Jewish, anti-dualistic, anti-modalistic, anti-subordinationist—along with a number of catechetical and doxological materials, seeking to understand why and in what ways recourse to Old Testament theophanies was deemed relevant to the various arguments set forth. *Limited enrollment. Prerequisite: Second-year standing in the M.Div. or M.A. program.*

Languages

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 Dean. Prerequisite: None.*

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: Liturgical Music 100. No musical background is required or expected.*

LITURGICAL MUSIC 100A–101A
Credits: 1 credit per semester
THE REV. NICHOLAS A. FINE
Ecclesiastical Chant of the Antiochian Archdiocese. Students are introduced to the ecclesiastical chant tradition of the Antiochian Archdiocese, with an emphasis on the foundational skills necessary for reading and singing Byzantine notation. Students study the basic notational symbols needed to read syllabic hymns and are introduced to the modal theory of the diatonic scale, with attention to its application in the liturgical repertoire of the Archdiocese. *Jurisdictional requirement for M.Div. candidates of the Antiochian Orthodox Christian Archdiocese. Prerequisite: None.*

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: Liturgical Music 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: Liturgical Music 102. No musical background is required or expected.*

LITURGICAL MUSIC 102A–103A
Credits: 1 credit per semester
THE REV. NICHOLAS A. FINE
Ecclesiastical Chant of the Antiochian Archdiocese. Students are introduced to the sticheraric genre of Byzantine chant, with particular emphasis on hymns from the *Anastasimatarion* in all eight modes. Students also study the expressive characters of Byzantine notation and are introduced to the general principles of ornamentation and their application in the liturgical repertoire of the Antiochian Archdiocese. *Jurisdictional requirement for M.Div. candidates of*

the Antiochian Orthodox Christian Archdiocese. Prerequisite: Liturgical Music 101A or permission of the instructor.

LITURGICAL PRACTICUM 001
Credits: 1 credit
THE VERY REV. DR ALEXANDER RENTEL
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 001A
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 002
Credits: 1 credit
THE VERY REV. DR ALEXANDER RENTEL
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 002A
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 HARRISON RUSSIN
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 HARRISON RUSSIN
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 VERY REV. DR ALEXANDER RENTEL
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 001. *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: Liturgics 101A or permission of the instructor.*

LITURGICS 103
Credits: 1 credit
THE VERY REV. DR ALEXANDER RENTEL
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 002. *Prerequisite: Liturgics 102 or permission of the instructor*.

LITURGICS 103A
Credits: 1 credit
THE REV. NICHOLAS BELCHER
Antiochian Liturgical and Pastoral Practice. This course instructs students in the pastoral practice of the Antiochian Archdiocese for topics including confession, pastoral counseling, and parish administration. Additional topics include archdiocesan expectations for ministries such as youth, Christian education, and young adults as well ecumenical relations. *Jurisdictional requirement for M.Div. candidates of the Antiochian Christian Archdiocese who are ordained or preparing for ordination. Prerequisite: Liturgics 102A or permission of the instructor.*

LITURGICAL THEOLOGY 102
Credits: 3 credits
THE VERY REV. DR ALEXANDER RENTEL
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 330 (430)
Credits: 3 (3) credits
THE RIGHT REV. DR VASILY (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. *Limited enrollment. Prerequisite: Second-year standing in the M.Div. or M.A. program*.

LITURGICAL THEOLOGY 390 (490)
Credits: 3 (3) credits
THE REV. DR MARK ROOSIEN
Mystagogy. This course examines the church's practice of mystagogy, or, initiation into the mysteries. The main questions of the course are these: what is mystagogy? What are the mysteries we are initiated into, and how do preaching, reading, and writing help initiate us into them? How has the church practiced mystagogy through its history? How do we do mystagogy well today? First, we will examine the mystagogical preaching of the fourth century, focusing on the works of Cyril of Jerusalem, John Chrysostom, and Ambrose of Milan. Next, we will examine the major early Byzantine liturgical commentaries of Pseudo-Dionysius the Areopagite, Maximus the Confessor, and Germanos of Constantinople. Later Byzantine commentaries (Ps-Gregory of Nazianzus, Nicholas Cabasilas, Symeon of Thessaloniki) will also be read. At each juncture, we will consult the latest historical and theological research on these authors. The course will conclude with the two most effective modern mystagogues of our time: Archimandrite Vasileios (Gondikakis) and Alexander Schmemann. *Limited enrollment. Prerequisite: Second-year standing in the M.Div. or M.A. program.*

Sacred Arts

SACRED ARTS 301
Credits: 3 credits
DR ROSSITZA SCHROEDER
Introduction to the Sacred Arts of the Orthodox Church. This course considers the context and content of the sacred arts of the Orthodox church. We will study the theoretical postulates of the Byzantine iconophiles as well as the practical concerns of contemporary twenty-first century artists and will examine the meaning and message of church architecture, icons and their materials. The interaction between matter and spirit, ritual and sacred space, icon and viewer will be at the center of our weekly readings and discussions. *Limited enrollment. Prerequisite: None.*

SACRED ARTS 360
Credits: 3 credits

DR PETER BOUTENEFF
The Music and Faith of Arvo Pärt. Arvo Pärt draws on his Orthodox Christian roots to compose music that seizes people of all faiths and of none. Through an in-depth study of his music and the sources that directly influence it, this course seeks to deepen appreciation of Pärt's oeuvre as well as give insight into missional questions about Orthodox tradition and contemporary culture. *Limited enrollment. Prerequisite: None.*

Systematic Theology

DOGMATIC THEOLOGY 101
Credits: 3 credits
DR PETER BOUTENEFF
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. *Limited enrollment. Prerequisite: None.*

SYSTEMATIC THEOLOGY 202
Credits: 3 credits
DR PETER BOUTENEFF
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 M.Div. or M.A. program.*

SYSTEMATIC THEOLOGY 338 (438)
Credits: 3 (3) credits
DR PETER BOUTENEFF
Orthodox Identity and Difference. This course seeks to explore what it means to be an Orthodox Christian today, in a secular and pluralistic society that in many respects appears to challenge the historic institutions and values of the Orthodox Church. Initial readings and lectures will trace the ways in which Orthodoxy has responded to challenges posed by the modern world from the 18th century onward, whether by way of reaction or by adoption and adaptation. Student presentations and discussion sessions will focus on specific contemporary issues, such as the role of the Church in public life, the challenge of ecumenism and inter-faith relations, problems in inter-Orthodox relations, the issue of "modernism," and the place of the Church in post-Communist Eastern European society. *Limited enrollment. Prerequisite: Second-year standing in the M.Div. or M.A. program.*

Thesis Writing

THESIS 306
Credits: 3 credits
Extended Essay. Directed work on an extended essay under the supervision of a faculty advisor. *M.Div. and M.A. students writing a thesis in the final year of their program. Prerequisite for M.Div. students: Minimum cumulative GPA of 3.0.*

THESIS 310
Credits: 3 credits
Honors Thesis. Directed work on an honors thesis under the supervision of a faculty advisor. *M.Div. and M.A. students writing a thesis in the final year of their program. Prerequisite: Minimum cumulative GPA of 3.4.*

THESIS 500
Credits: 3 credits
THE VERY REV. DR J. SERGIUS HALVORSEN
Doctor of Ministry Final Project: Introduction to Research, Analysis, and Writing. This course prepares students to complete a written doctoral-level project that addresses both the nature and practice of ministry with a clear integration of theory and practice. The course will focus on: identifying a specific theological topic in ministry; organizing an effective research model; issues and procedures around performing ethical research on living subjects; identifying and using appropriate sources; research skills pertaining to both print and digital sources; fundamentals of organization and writing for an academic audience; and evaluation of results. The primary outcome of this course will be the student's project proposal. *Program requirement for D.Min. students. Prerequisite: Minimum cumulative GPA of 3.0 in the eight core courses of the D.Min. program.*

THESIS 501
Credits: 3 credits
Doctor of Ministry Final Project: Fieldwork. Students work with their advisor to secure project approval from the seminary's Institutional Review Board (IRB) and begin research activity involving living subjects. IRB approval of the project proposal is the required outcome of this course. *Program requirement for D.Min. students. Prerequisite: Thesis 500 and advisor approval of the project proposal.*

THESIS 502
Credits: 3 credits
Doctor of Ministry Final Project: Writing and Defense. Directed thesis work under the supervision of a faculty advisor. The intended outcome of this course is for students to submit an advisor-approved version of the project for final review and defense. *Program requirement for D.Min. students. Prerequisite: Thesis 501 and IRB approval of the project proposal.*