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

ARCHPRIEST CHAD HATFIELD  D.MIN., D.D

PREPARING A NEW GENERATION OF CHURCH LEADERS

INTEGRATING ORTHODOX TRADITION
INTO CONTEMPORARY LIFE

TYPICAL SEMINARIANS
young unmarried men

IN 1977

• range in age from 22 to 55
• come from 15 states and 6 countries
• represent 17 jurisdictions

More than
12% of
students
are female

More than
one third
of students
are married

ST. VLADIMIR’S SEMINARY PROVIDES A VISION 20/20

4 courses per semester
ACCOMMODATING YOUR Vocations AND COMMUNITY LIFE

specialized courses available for students
online + on-campus options

integrated into your life

hands-on practical learning

personal ethical and spiritual development

IN THIS PLACE AND TIME

LIVE IN OUR INTENTIONAL COMMUNITY
the chapel is the center of our convivial life at St. Vladimir’s

Q HOW DO WE SERVE THIS DIVERSE GROUP?

STUDENTS CAN PREPARE FOR CAREERS IN VARIOUS FIELDS

PARISH priests
HOSPITAL & MILITARY chaplains
ICONographers MUSICIANS
ACADEMIC scholars
deacons & LAY LEADERS

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

Committing to residential life in an online world

ARCHPRIEST CHAD HATFIELD  D.MIN., D.D

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

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

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

But times do, of course, change, and there are always areas to improve and new problems to solve. That is why in 2018 the Seminary began shaping and enacting what we call “Vision 2020.” Vision 2020 incorporates changes in academic and community life to meet the increasingly diverse needs and vocational trajectories of our students. Some of Vision 2020’s changes were implemented in the 2018 fall semester. Among them, we have changed the number of credits required for the Master of Arts (M.A.) and Master of Divinity (M.Div.) degrees, previously 60

VISION 2020

then

TYPICAL SEMINARIANS young unmarried men

in 2017

more than
one third
of students
are married

more than
12% of
students
are female

28%
28%
16%
63%
9%
28%
63%
9%
28%
63%
9%
and 90 credits, to ATS-required standards: 48 and 72 credits. This is not a “dumbing down” of our academic standards but a move to facilitate other aspects of seminary formation. The Seminary also made adjustments to the daily schedule in order to maximize the effectiveness of residential life for seminarians. Gone are evening class sessions, except for hybrid courses during their onsite intensive; instead, evenings are kept free after Vespers to allow for more study and reflection, family time, and other student and community activities. The brief, thirty-minute lunch period also gave way to an extended two-hour midday block to allow more time for community fellowship and dialogue between students, faculty, and already a number of excellent speakers and teachers who have been invited to campus. Additionally, the Seminary’s emphasis on Clinical Pastoral Education (CPE) has been renewed and strengthened as Vision 2020 unfolds. In becoming a satellite CPE center accredited through ACPE—the gold standard for CPE in the U.S.—St. Vladimir’s has begun offering (and will eventually require) parish-based CPE. This is a truly noteworthy program for the pastoral and priestly formation of our M.Div. students.

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

Through Vision 2020, the Seminary is poised to continue the excellence that has made St. Vladimir’s Seminary so renowned among Orthodox centers of learning over its 80-year history. I am pleased to offer this annual report produced with this vision in mind. In the pages that follow, I invite you to get better acquainted with the work of St. Vladimir’s Seminary and her students, alumni, faculty, and staff, and to see how our commitment to residential life is helping us carry out our important mission for our Lord and Master, Jesus Christ.
Formed for service through community

BRITTANY LAUBER

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

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

Then one day at the end of my summer, my godfather, a priest who knows me well and whose judgment I trust implicitly, asked if he could talk to me for a few minutes. A few minutes turned into a few hours. He challenged me to offer my academic talents up to the service of the Church, and urged me to call St. Vladimir’s the very next day to see if I could still apply, even though it was by then well outside of the normal timeline. And so I did.

Within a week, I’d submitted all of my application materials, and a couple weeks later I found myself arriving on campus for the first time, for orientation. Coming to seminary in this way took a leap of faith. Yet, this sudden decision has proved to be the best one I’ve ever made—and in all this I can only see the hand of God.

My experience at seminary was truly life-changing, in ways that I can only begin to appreciate. For me, the most salient aspect of seminary life wasn’t found in the classroom, nor can it be conveyed by my transcript. Rather, the heart of what it means to be a seminarian lies in our community and liturgical life.

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

These aspects of seminary life—life in community, life shaped by liturgical worship—were the ones that I found genuinely life-changing. Indeed, it is largely because of my experience of seminary that I am currently in the process of discerning a vocation to monastic life. While I hope to move on to the monastery relatively soon, in the meantime I have been blessed with the opportunity to work in the bookstore and so remain at the seminary after graduation. My role and my experience of community life at St. Vladimir’s have therefore shifted somewhat over the past nine months, but my belief in the importance of community and liturgical life for theological education remains the same. Even if these aspects of seminary had a particularly profound effect on my personal trajectory, I am convinced that they are of vital importance for all who study here.
Iron forged in fire

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

Over my ten years as a student of St. Vladimir’s Seminary (M.A., ‘13; Th.M., ‘18), and now as a junior faculty member, I have experienced the Seminary as a magnet, an inexorable draw; as a propulsive force, pushing me out to work; and as a fire, where iron goes to be hammered and shaped. I began in 2008 by coming to campus one semester at a time, while living mostly at home with my family in Kansas. During this period of back-and-forth, St. Vlad’s was home with my family in Kansas. During this period of back-and-forth, St. Vlad’s was a magnet, an inexorable draw; as a propulsive force, pushing me out to work; and as a fire, where iron goes to be hammered and shaped. I began in 2008 by coming to campus one semester at a time, while living mostly at home with my family in Kansas. During this period of back-and-forth, St. Vlad’s was home with my family in Kansas. During this period of back-and-forth, St. Vlad’s was

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

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

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

Asha Mathai has multiple connections to St. Vladimir’s. Both her brother, Fr. Vijay Mathai (‘16), and her husband, parents of two young boys, are also dedicated donors to the Seminary. But in 2018 Asha “Kochamma” (the Indian equivalent of Matushka) came back to St. Vladimir’s in a new role: as a seminarian in the Master of Arts (M.A.) program.

ASHA MATHAI

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

Kochamma, describe your journey to St. Vladimir’s.

I started working. I had an interest in learning more about my faith. I remember starting college, and I wasn’t really knowledgeable about the Orthodox faith, I think because of the language barrier—I was really fascinated by that; I would get books— I remember being on a cruise and reading about monastic life. I think my friends thought I was a little weird! But anyway, my journey began a long time ago, but I just couldn’t go. I always felt like I had to keep the job, I had to keep the family stable. And God provided a great job; I was at a great company for nineteen years. But there was always an inkling of, “I want to go to seminary, it’s something I want to do.”

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

ASHA

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

I debated whether to wait until I retire yours are.

Asha: Make sure you have good support—the husband, parents or in-laws, or some other kind of support. The advice I would give is if this is something you really want to do, you make it happen!
To describe my routine as a sacristan in only a few words is not an easy thing to do. Unlike most jobs, there is no clear-cut job description as to what a sacristan is asked to do, because as a sacristan you are an extension of the rector of the Seminary’s Three Hierarchs Chapel, and—whatever he or any other priest might need—it is your job to serve their needs and the needs of the Chapel community. Overall, the job of the sacristan is to make sure each service is celebrated smoothly and without any hitches. That means making sure all the candles are lit before each service (and if any need changing to change them out), making sure the prosphora is ready each Divine Liturgy, scheduling servers for weekly services, and other behind-the-scenes tasks that keep the services flowing smoothly. With scheduling the servers it is also the sacristan’s job to prepare them each time, so it was important for me to know and understand each service. This is where I felt like being a football coach before seminary came in handy. I was able to pick up services rather quickly and teach them to whomever was serving for the week. As Seminary Ecclesiarch Fr. Alexander Rentel would say, “Once a coach, always a coach.”

My experience as a sacristan during my first two years of seminary shaped me quite a bit as a servant of Christ. I had to learn how to serve the community and put the community’s needs ahead of my own at times in order that the community would be able to pray in the chapel without interruptions. Celebrating the services is about worshipping God and, in my humble opinion, should be done with the least amount of distractions possible. And that is what I was to teach, because while serving I was praying the services at the same time. One of the unique things about my time serving as sacristan here at St. Vlad’s is that I got to be the first first-year sacristan that Fr. Alex was aware of. I started halfway through my first year. Then, Fr. Alex asked me if I would be sacristan again in my second year, and I told him I would. The experience was great for me. As one who was not married, I felt like I needed an area of focus during my time at St. Vlad’s, since I would not be getting ordained while studying here. So I put my focus on studying the services, not just for myself, but as mentioned before so that I would be able to teach others. There are a lot of things I can remember from my time serving as sacristan, but one memorable moment is from Pascha night my first year. I remember being nervous, as I know the service has a lot of moving parts and I did not want to mess anything up. Fr. Alex was comforting, but there was one person who was there for me the whole night: Protodeacon Gregory Hatrak (+2017). He was by my side at every step of the service. He was patient with me and helped me calm my nerves. He taught me what it really meant to be a server in Christ, what it meant to serve with love and care. It was through him that I learned to teach others with love and care. May his memory be eternal!

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

<table>
<thead>
<tr>
<th></th>
<th>FY2018</th>
<th>FY2017</th>
<th>CHANGE</th>
</tr>
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<tbody>
<tr>
<td>Contributions1</td>
<td>$1,516,064</td>
<td>$2,541,503</td>
<td>-68%</td>
</tr>
<tr>
<td>Tuition and Fees4</td>
<td>824,764</td>
<td>801,888</td>
<td>-2%</td>
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<tr>
<td>Room/Board/Rent</td>
<td>469,866</td>
<td>428,954</td>
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<td>Net SVS Press/Bookstore Revenue</td>
<td>247,754</td>
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<tr>
<td>Endowment Fund Contributions3</td>
<td>606,556</td>
<td>504,000</td>
<td>17%</td>
</tr>
<tr>
<td>Special Events &amp; Other</td>
<td>41,968</td>
<td>31,534</td>
<td></td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$3,706,971</strong></td>
<td><strong>$4,524,409</strong></td>
<td>-22%</td>
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OPERATING EXPENSES5 including depreciation and interest

<table>
<thead>
<tr>
<th></th>
<th>FY2018 ACTUAL 70 FTES*</th>
<th>FY2017 ACTUAL 69 FTES*</th>
</tr>
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<tbody>
<tr>
<td>Instruction</td>
<td>$10,682 18%</td>
<td>$11,077 18%</td>
</tr>
<tr>
<td>Operations and Plant Maintenance</td>
<td>8,889 15%</td>
<td>9,055 15%</td>
</tr>
<tr>
<td>General Administrative Expenses</td>
<td>7,772 13%</td>
<td>8,169 13%</td>
</tr>
<tr>
<td>Debt Service</td>
<td>3 0%</td>
<td>679 0%</td>
</tr>
<tr>
<td>Advancement and Communications</td>
<td>6,926 11%</td>
<td>7,190 11%</td>
</tr>
<tr>
<td>Technology</td>
<td>3,270 5%</td>
<td>3,112 5%</td>
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<td>Academic Support</td>
<td>2,350 4%</td>
<td>2,517 4%</td>
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<td>1,009 2%</td>
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<tr>
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<tr>
<td><strong>Total Annual Cost of Educating One Seminarian</strong></td>
<td><strong>$60,338 100%</strong></td>
<td><strong>$62,789 100%</strong></td>
</tr>
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</table>

Annual Tuition: 12,600 21% 12,450 20%
Annual Housing/Refectory/Fees Income: 6,712 11% 6,217 10%
Annual Shortfall: $41,026 68% $44,122 70%

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

The cost of educating one seminarian

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FINANCIALS

Giving back to raise up more servants for the Church

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

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

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

We need your help to continue bringing future leaders of the Church to seminary. Donate to SVOTS scholarship funds at SVOTS.edu.
This question was posed to SVOTS alumnus Dr. James and his wife Mat. Laurel Magruder. Deacon James paused thoughtfully before replying. “St. Vladimir’s is unique; it has bridged the gap between ‘the old country’ and newer generations in Orthodoxy,” he noted. “In so doing, the Seminary rendered the teaching and practice of the Orthodox Christian faith comprehensible for so many—it has bridged the gap.

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

As a college freshman, Dn. James had no idea that his assignment to help clean up the reading room in his school’s chapel would change his life. Picking up a copy of the Antiochian Archdiocese’s magazine The Word, he encountered the Orthodox Christian faith and immediately wanted to learn more. Then in Oregon that summer, Dr. James first heard of St. Vladimir’s Seminary when the deacon at his hometown’s OCA mission parish gave him SVS Press books to read. “In the 1980s,” Dn. James recalls, “in any given category, St. Vladimir’s was producing most of the English-speaking content, whether it was books, or music, or teaching cassette tapes. It’s hard to imagine how Orthodoxy in this country could have moved out of its ethnic communities without St. Vladimir’s Seminary.”

A few years later, Laurel and James met, fell in love, and eventually married. Their study of Orthodox Christianity became a mutual quest and in July of 1996 (many books, CDs, and conversations later!) they were received into the Church through St. George Greek Orthodox Church in Des Moines, Iowa. “Since my childhood, my desire has been to serve in ministry,” Dn. James notes. After visiting three seminaries, the Magruders settled on St. Vladimir’s.

During their seminary years, Mat. Laurel found a job in Yonkers and also earned her MBA degree through New York University (NYU). She says that their time at St. Vladimir’s marked the beginning of new growth in her Orthodox Christian journey. “The Seminary helped me begin to integrate the Orthodox faith into my own life as we attended services at the Chapel and participated in community life with other couples.

“St. Vladimir’s was the first place where I could see the fullness and integration of Orthodox Christian faith and practice within the life of the family.” Deacon James adds, “Through our shared life in the Chapel and around campus, we got to know our clergy professors in the context of their families. They modeled for us the importance of time management, and how to cope with the realities of life in ministry. The faculty was very open with us about their challenges and struggles.” “From the beginning, we were also impressed that the community was so pan-Orthodox,” Mat. Laurel adds. “There was greater flexibility and openness at St. Vladimir’s, so since students come from every tradition, and many states and countries.”

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

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

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

An interview with St. Vladimir’s Nigerian Seminarians

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

ARCHIMANDRITE CHRYSOSTOM OYEKOKAYAH:

Orthodoxy in Africa is really suffering. For the past 2000 years the Church has been in residence and unknown! At the International Orthodox Theological Association Conference I asked, “How could the Church remain unknown in Africa?”

I asked people at the conference to come down to Africa! The purpose of mission is salvation for all, and there are still many villages who don’t know about Christ. We don’t have enough clergy or missionaries to embark on mission work. Only when we have more missionaries from other jurisdictions will we get the help we need.

ARCHIMANDRITE CHRYSOSTOM:

Before I came to St. Vladimir’s I was serving in a parish, St. Christopher. I came to St. Vladimir’s because when I visited the United States I realized that theological education is very vital when you find yourself in the midst of the greater Orthodox world. I am very, very thankful and grateful, can’t be thankful enough for the efforts St. Vladimir’s has made towards having qualified African seminarians. This tells you a great deal about St. Vladimir’s; indeed, its mission and vision is to spread Orthodoxy not only in American society but in the rest of the world, and particularly in very remote areas where it is really needed. We cannot do anything but be thankful and hope that our wishes and aspirations are met by God’s grace, and for God to sustain those who have made the initiative to have the St. Cyprian Fund.

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

You can be instrumental in preparing these men and women for ministry in Africa. Recipients of this aid will have you experienced so far that you can take back with you to serve the Church?

ARCHIMANDRITE CHRYSOSTOM:

I am very, very thankful and grateful, can’t be thankful enough for the efforts St. Vladimir’s has made towards having qualified African seminarians. This tells you a great deal about St. Vladimir’s, indeed, its mission and vision is to spread Orthodoxy not only in American society but in the rest of the world, and particularly in very remote areas where it is really needed. We cannot do anything but be thankful and hope that our wishes and aspirations are met by God’s grace, and for God to sustain those who have made the initiative to have the St. Cyprian Fund.
The extensive publications program that began under Fr. Alexander Schmemann’s deanship (1962-1983) has contributed greatly to the Seminary’s standing among theological schools. Saint Vladimir’s Seminary Press (SVS Press) today is the largest and most active publisher of Orthodox Christian books in the English language, with more than 400 titles in print and a reputation for permitting a free expression of ideas within the breadth of the Orthodox faith, tradition, and history, while insisting on excellence. St. Vladimir’s faculty continue to be major contributors to this enterprise, acting both as authors and series editors.

“SVS Press began through modest and humble means to spread God’s Word ‘in spirit and in truth’ [JOHN 4:24],” said Theodore Bazil, SVS Press Director from 1972-2012. “Only God knew that this mission of the Press would bear so much fruit and provide such an abundance of resources to future generations.”

SVS Press traces its beginnings to the urgent need for English-language books about the Orthodox Christian faith, which arose in the mid-1960s. At that time, the multi-ethnic Orthodox student body heard lectures in English, but textbooks were available only in foreign languages, in particular, Russian and Greek. To address this need, lecture notes of the professors were hand typed or mimeographed for student use. Religious Education Lecturer Sophie Koulomzin gathered her course material for distribution, as well as Alexander Bogolepov, professor of canon law. Simultaneously, priests in the field were seeking materials to distribute to their parishioners. The first attempt by the Seminary to respond to this need resulted in the publication of a series of small pamphlets, including “Clergy and Laity” and “Great Lent,” by Fr. Alexander Schmemann. The response by the Church was enthusiastic and encouraging. By 1962, upon relocation to the Crestwood campus, the Seminary was ready to begin publication of actual books. Among the first was The Orthodox Pastor by Archbishop John (Ghraithovskoy) of San Francisco, and Revelation of Life Eternal, by Nicholas Arseniev. When Fr. Alexander published the full version of his Great Lent in book form in 1969, it sold out within the season of the Great Fast, demonstrating the hunger by clergy and laity for English-language titles about their faith. Today, fifty years after it began, SVS Press continues to offer a wide variety of titles and material in the various disciplines of theology, history, ecclesiology, ecumenism, hagiography, iconography, spirituality, scriptural studies, music, pastoral theology, Christian education, philosophy, biography, and patristics, along with children’s books, CDs, audio programs, and greeting cards. The operation continues to be successful and respected even outside the Orthodox Church—a remarkable achievement especially in light of the fortunes of significantly larger university presses.
Helping to bring Orthodox literature to the world

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

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

Stay updated as more titles are added and learn how to become an SVS Press Patron at SVOTS.edu/svspress/patron.

SVS PRESS CLASSICS SERIES/VOL. 3
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The Analogy of Love: St Maximus the Confessor and the Foundations of Ethics by Demetrios Harper
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$5,000 for production and publication of paperback edition

Arise! Music of the Psalms (CD)
St Vladimir’s Seminary Octet
DONOR OPPORTUNITY
$5,000 for the editing and production of the album
Twenty seminarians and alumni from St. Vladimir’s Seminary were ordained to Holy Orders in 2018. Additionally, eight of our alumni and a faculty member were either elevated in their rank or received an honorary award, “Axeis” and “Many Years” to all as they continue their ministries!
Deacon Thomas Thomas (M.Div., ’16; Th.M. 17) • Malankara Orthodox Syrian Church (MOSC) • Ordained 27 October 2018

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

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

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

ELEVATIONS & AWARDS

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

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

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

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

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

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

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

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

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

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ANNUAL GIVING CATEGORY REPORT
JULY 1, 2017–JUNE 30, 2018

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ANNUAL GIVING CATEGORY REPORT

JULY 1, 2017–JUNE 30, 2018

**Indicates St. John Chrysostom Society members
Bold indicates Stewards Society members

30 31
ANNUAL GIVING CATEGORY REPORT
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*Indicates St. John Chrysostom Society members
Bold indicates Stewards Society members

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Jean McEntirez Corp
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Sophia Dalip
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Battiste Duvallery
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