



ACADEMIC BULLETIN
2011 – 2013

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Message from the Dean



Dearly Beloved in Christ, When our Lord, God and Savior, Jesus Christ was walking by the Sea of Galilee, He called out to Simon Peter and his brother, Andrew, saying: *Follow me, and I will make you fishers of men* (Matthew 4:19). Full of divine grace and power, those simple words inspired the first disciples to set out on a path that would require both humble obedience and sacrificial service. By their willingness to follow Christ, they revealed their obedience, which in turn prepared their hearts to receive the divine grace that would strengthen them to become fishers of men.

Those who are called to the Holy Priesthood likewise are offered this twofold path of humble obedience and sacrificial service. While all Orthodox Christians are called to follow Christ, those who are called to holy orders take upon themselves the awesome and fearful task of guiding others towards the Heavenly Kingdom. This task cannot be undertaken unless a man has himself learned humility by his own experience and has been formed by the grace of the Holy Spirit to a life of service to God and His Holy Church.

It is within the seminary that this learning and formation can take place in a most real and inspiring way. Although the seminary is structured as an academic institution, it stands above all as a reminder that man's search for knowledge and for truth is not limited to the intellectual pursuit of one particular object of study. Theology is not one discipline among many but rather the path to communion with the living God. As Saint Silouan writes: "With our minds we cannot know even how the sun was made; and when we beg God to tell us how He made the sun, the answer rings clear in our soul: 'Humble thyself, and thou shalt know, not only the sun but the Creator of the Sun.'" A seminary, therefore, is not only a school of theology but also a school of repentance, for it is only by sincere repentance that we can approach the living Christ.

The Orthodox Theological Seminary of Saint Tikhon of Zadonsk humbly strives to fulfill her mission to guide Orthodox men towards a life of virtue so that they might become, as God so wills, good shepherds of the Holy Orthodox Church. Our school, recently fully accredited by the Association of Theological Schools in the United States and Canada, is blessed with an outstanding group of faculty and staff, each of whom, in his own personal way, helps to form the students within the Biblical and Patristic ethos of the Church Tradition.

We ask for the prayers of all so that these blessings might truly guide us towards the living waters of Christ and towards our eternal salvation in the Heavenly Kingdom.

With Love in Christ,

Very Reverend Alexander Atty, D.Min.
Dean of the Seminary

Introduction

A Brief History of St. Tikhon's Seminary

Set amidst the beauty of the scenic Pocono Mountains of Northeastern Pennsylvania and the traditional spiritual atmosphere of the Orthodox Monastery of Saint Tikhon of Zadonsk, North America's oldest Orthodox monastery, St Tikhon's Orthodox Theological Seminary is an important center of theological learning and spirituality in North America.

Founded in 1938 as a Pastoral School by resolution of the 6th All-American Sobor of the Russian Orthodox Greek Catholic Church in North America (North American Metropolia), the Seminary has historically grown on the fertile soil of the Orthodox faith, supported by the deep faith and love of several generations of Orthodox people, nourished by its Russian Orthodox roots, and reaching into the deep-flowing waters of a 2000-year spiritual and cultural tradition. Officially transformed from a Pastoral School into a Seminary by the Holy Synod of the Metropolia in 1942, the Seminary has visibly progressed along the spiritual and educational path determined by its founders.

In 1967, the Seminary was chartered by the Commonwealth of Pennsylvania. A formal credit transfer agreement with Marywood College (now Marywood University), in nearby Scranton, was articulated and signed in 1975. In 1988, the Seminary was authorized by the Pennsylvania Department of Education (PDE) to award the Master of Divinity (M. Div.) degree to its graduates. The first M. Div. degrees were conferred on the graduating class of 1989.

In June 2004, accreditation of St. Tikhon's Orthodox Theological Seminary was affirmed by the Commission on Accrediting, Association of Theological Schools in the United States and Canada (ATS). The Commission on Accrediting of the Association of Theological Schools in the United States and Canada is an institutional accrediting agency recognized by the U.S. Secretary of Education and by the non-governmental Council for higher Education Accreditation (CHEA) for the accrediting of graduate professional schools of theology.

The Seminary and the Monastery: A Symbiotic Relationship

Throughout the centuries, the great Christian abbeys and monasteries of Europe have forged and nurtured uniquely symbiotic and synergistic relationships between monastic endeavor and theological scholarship. The relationship between St. Tikhon's Monastery and St. Tikhon's Seminary is a prime example of that great tradition. The special accord of spirit, interdependency, and mission that are shared by the monastery and the theological school have been traditional in Orthodoxy for at least a thousand years.

Orthodox theological education, rooted deeply in the Christian mystical and spiritual tradition, was safeguarded and passed down through the centuries by the monastic community, and revived in the eleventh century by one of the great mystics and theologians of the Orthodox Church, St. Symeon the New Theologian (949-1022). This revival providentially coincided with the beginning of the great Orthodox missionary effort among the Slavic peoples, especially those of Russia, and was eventually brought by them to North America.

Theological knowledge can never be seen as merely the acquisition of academic information about matters ecclesial and theological. On the contrary, by its very nature, all theological knowledge is rooted in the soul of man, from whence his intelligence springs, and in the relationship that exists between man and his Creator. In this lies the great insight of the mystic theologians. True theological education is thus, first of all, the acceptance of the highest spiritual knowledge—the indwelling of the Holy Spirit. Theological schools do not offer a course of study about God as such, as might be taken about man, his anatomy, and his nature; they offer, instead, a course of study about the relationship between God and man. In theological education the ultimate goal is to fulfill the evangelical mandate: “Come and follow Me and I will make you fishers of men... Go into the whole world, preach the Gospel, teach, and baptize in the Name of the Father, Son and Holy Spirit.”

The knowledge of God the Holy Trinity is, at once, the object of theological inquiry and also its means, or methodology. Through the simple act of beginning every discourse or study with prayer, the theological school proclaims that its first — and ultimately, its only goal—is to teach the student to draw nearer to God. The only certain way to accomplish that goal is by means of study that begins and ends in dialogue with God. Indeed, a person is not a theologian unless he not only knows about prayer, but actually prays. A theologian, in short, is nothing more than a good Christian who prays, studies, and acts, and then continues to pray. It is in close association with the place of prayer par excellence, the monastery, that the seminarian finds himself in the environment which is most conducive to the development of his spiritual life, without which any theological or pastoral effort would be in vain. To that end, St. Tikhon's Seminary and St. Tikhon's Monastery strive to maintain a well defined and mutually fulfilling relationship, one altogether natural in the Orthodox Church.

During the early years of its history, when higher authorities in Russia rendered financial assistance to Orthodox theological education in America, St. Tikhon's Monastery played an essential role by providing preparatory coursework to individuals who would later apply for formal seminary training at St. Platon's Seminary in Tenafly, New Jersey. When funding from Russia ended because of the Revolution, and St. Platon's Seminary was forced in 1923 to close its doors, St. Tikhon's Monastery became once again the only place in America where one could receive an Orthodox theological education.

Founded in 1938 as a Pastoral School by resolution of the 6th All-American Sobor of the Russian Orthodox Greek Catholic Church in North America (North American Metropolia), the Seminary has historically grown on the fertile soil of the Orthodox faith, supported by the deep faith and love of several generations of Orthodox people, nourished by its Russian Orthodox roots, and reaching into the deep-flowing waters of a 2000-year spiritual and cultural tradition. Officially transformed from a Pastoral School into a Seminary by the Holy Synod of the Metropolia in 1942, the Seminary has visibly progressed along the educational path determined by its founders.

With its affiliation to St. Tikhon's Seminary Press, the Seminary has expanded its missionary and teaching efforts to the larger community by making available a range of theological and liturgical works and texts for the general advancement of Orthodox theological knowledge and scholarship. St. Tikhon's Bookstore provides its services to students, faculty, clergy, and visitors.

A vibrant and integral part of the Orthodox Church in America, St. Tikhon's Seminary continues to this day to fulfill the assigned task of educating and preparing candidates for the Holy Priesthood, as well as those pursuing other callings in the Church. If the future is to be based on past performance, with God's blessings we can expect continued growth and spiritual enrichment in the total life of the Seminary, and in its contribution to the life of the community — a growth nurtured and sustained in part by St. Tikhon's Monastery, and with the generous support of the Orthodox faithful.

Thus, from the time of the beginning of its program of theological studies in 1938, because of its unique relationship with the Monastery, St. Tikhon's Seminary has gradually emerged as a significant center of Orthodox theological education and spiritual formation, an integral part of already 200 years of Orthodox life in North America, a direct continuation of 1000 years of Christian life in the lands of Holy Rus', itself united through the great Hierarchs, Teachers, and Fathers to the Apostles and to the greatest spiritual and theological Educator of All — Jesus Christ, the Divine Teacher, sent by the Father into the world to save and redeem mankind.

The Seminary: An Overview

ST. TIKHON'S ORTHODOX THEOLOGICAL SEMINARY



— An academic and religious community ...

— *with Scriptural mandate*

— *with theological vision*

— *with a guiding mission*

— *with a pastoral and teaching vocation*

- Centered on Christ—the Teacher, Redeemer, and Savior of the World
- Grounded in the Patristic tradition of the Orthodox Church
- Engaged in prayer, worship, and theological reflection
- Committed to the personal, spiritual, academic, and priestly formation of future leaders and servants of the Church
- Focused on learning and teaching Orthodox theology as revealed by the Scriptures and interpreted by the Holy Fathers
- Dedicated to the pursuit of authentic spirituality and academic excellence
- Inspired and empowered by a unified theological vision

FOR THE LIFE OF THE WORLD AND ITS SALVATION

Identity and Mission. St. Tikhon's Orthodox Theological Seminary is an institution of professional Orthodox Christian theological education, chartered by the Department of Education of the Commonwealth of Pennsylvania and affiliated with the Orthodox Church in America. In a rural environment conducive to spiritual growth and academic study, the Seminary nurtures the theological vocations of its students and faculty, who share the unique opportunity of learning and teaching Orthodox theology in the framework of their daily experience of a rich heritage of Russian Orthodox spiritual and liturgical tradition.

The primary mission of the Seminary lies in providing the necessary theological, liturgical, spiritual, and moral foundations for Orthodox men to become, as God so wills, good shepherds of His Holy Orthodox Church. At the same time, however, the Seminary also recognizes that many individuals choose to enroll in a professional theological training program for the fulfillment of needs other than those of ordained ministry. Among these are: preparation for general religious leadership responsibilities in parishes and other settings; advanced theological study; specialized ministry as religious educators or choir directors; and personal spiritual enrichment. Therefore, St. Tikhon's Seminary continues to support all honorable reasons for matriculation at the Seminary and participation in class.

Philosophy of Purpose. In the 200-year history of Orthodoxy in America, Orthodox theological education has always had to face and meet special missionary challenges. The living tradition of Orthodox spiritual life, however, firmly and deeply rooted in the

Church's experience in the Old World, remains for us a source of inspiration and energy, courage and wisdom, patience and tolerance, and moves us to do the work of God in the twenty-first century.

The mission of the Seminary, as essentially and historically understood by all Seminary constituencies, is to provide quality theological education, including personal, spiritual, and pastoral formation, to those who would be priests of the Orthodox Church, to enable the Church Herself, in turn, to successfully carry out Her Divinely-ordained task in contemporary society. The Seminary has accepted this understanding of its mission as a mandate to provide educative and formational experiences to future priests and others in leadership roles as determined not only by accreditation standards, but also by ordination requirements specified by the canons of the Orthodox Church. This challenges us to examine not only the educational backgrounds of future candidates for Holy Orders and other applicants, but also to look substantively at what is to be found in their hearts: their love for and desire to serve God, their life experience and spiritual maturity, as well as their promise and capacity for selfless leadership of God's people in the Church founded by Jesus Christ.

A vibrant and integral facet of the Orthodox Church in America, St. Tikhon's Seminary continues to this day to fulfill its assigned task of educating and preparing candidates for the Holy Priesthood, as well as those pursuing other callings in the Church. If the future is to be based on past performance, with God's blessings we can expect the continued growth and spiritual enrichment of the institutional life of the Seminary, and the increase of its nurturing contribution to the life of the larger ecclesial community — a growth encouraged and sustained by the monastic endeavor of St. Tikhon's Monastery, through the generous support of the Orthodox faithful.

Governance. The collegial nature of theological education typically informs all areas of St. Tikhon's institutional ethos and life, and shapes the patterns of its institutional governance. Institutional governance of the Seminary is accomplished by a self-perpetuating and self-correcting Board of Trustees on the foundation of a shared bond of trust between itself as the governing Board, the Seminary Administration, the Faculty, the Students, ecclesiastical and public authorities, and other internal and external constituencies of the Seminary, all of whom, in various degrees and ways, collectively participate in institutional stewardship and share in patterns of responsibility and accountability.

Seminary Goals and Objectives. To provide for the effective accomplishment of the general mission, aims, and purposes of the Seminary, the Board of Trustees establishes goals and objectives for institutional life. Accordingly, the Seminary accomplishes its aims, purposes, and mission:

- By encouraging the growth of its students as persons and individuals within a spiritually nurturing and academically challenging learning and teaching environment that lifts up traditional Orthodox values, perspectives, and identity, while embracing a diversity of students and faculty
- By preparing students for a lifetime of professional ministry through a dynamic and focused learning and teaching process that encourages students to learn

deeply and broadly, develops habits of critical thinking, and promotes inquisitiveness of mind and courage of heart, openness to change and renewal, and a commitment to lifelong learning

- By offering students curricular and co-curricular opportunities to acquire professional attitudes and methodologies, to develop leadership and interpersonal skills, and to explore issues of intimacy and responsibility in community living and service
- By fostering an awareness and understanding of social issues and global concerns; and motivating students to be responsible contributors to the larger human community, “For the Life of the World and its Salvation”
- By guiding students in bringing theological reflection to bear on practical application of knowledge acquired in the classroom and on moral issues in the public sphere
- By recruiting, retaining, and developing a competent and capable faculty and staff dedicated to the personal, intellectual, spiritual, and professional formation of its students
- By balancing excellence in teaching with faculty commitment to traditional scholarly pursuits, research, and service to the community and the broader public
- By preserving and upholding, in the context of institutional purpose and confessional commitment, the principle of responsible freedom of inquiry in the search for knowledge, pursuit of critical issues, and communication of findings of scholarly research
- By supporting the learning and teaching process with adequate and sufficient institutional resources and services that enable students and faculty to make effective use of learning, teaching, and research opportunities
- By maintaining integrity in all aspects of institutional ethos, governance, and life; and by adhering to equitable, ethical, and sound policies and practices in the management of human, informational, financial, and physical resources as an essential prerequisite to the realization of Seminary goals and objectives.

The Seminary Seal. In the established and time-honored tradition of institutions of higher education, the seal of St. Tikhon's Seminary symbolically expresses core values found at the heart of the Seminary's institutional life and ethos, which inspires and guides the learning and teaching process, as well as the public service of our students and faculty.

Emblematic of the symbolic legacy of the Orthodox theological schools of Russia, the seal of the Seminary depicts the image of the Lord Christ ‘Not Made with Hands,’ traditionally borne by the People of God on processional banners and standards of the Christian faith, set against the background of a Greek cross.

The Slavonic letters ‘IC XC,’ characteristic of the Slavic historical roots of the Seminary's ethos, affirm the Lord to be the historical Jesus, Who was crucified under Pontius Pilate, Who suffered, and was buried, and resurrected on the third day, in accord with the Scriptures. The Greek letters ‘O ON,’ meaning ‘He Who Is,’ or ‘The Existing One,’ exemplary of Orthodox Christian patristic theology, proclaim Him to be God, the Pre-Eternal Divine Word of the Father, Who in the perfect harmony of His theanthropic nature, as God and Man, is at one and the same time the Divine Teacher and Source of

Orthodox Theology, as well as the Divine Object of Orthodox worship, the very Image and Likeness of the Father, and the Victorious Champion of our Eternal Salvation.

The two fronds of laurel in the lower part of the Seal are emblematic of Confession of Faith and Triumph of Victory in spiritual struggle, while the date '1938' signifies the year of the founding of St. Tikhon's Seminary.

Administration. The Seminary Administration enables and assures the proper personal, spiritual, educational, and professional formation of future leaders and servants of the Orthodox Church, both in North America and across the world, in fidelity to Orthodox Christian Tradition, and in sober attentiveness to contemporary realities. Together with the Seminary faculty, the administration facilitates a dynamic and focused learning and teaching process within a spiritually nurturing and academically challenging environment; ethically and equitably manages human, informational, financial, and physical resources; and maintains integrity in all aspects of institutional ethos and life.

Faculty. Members of the Seminary faculty are called to support the mission, aims, and objectives of the Seminary, as well as the scope and content of the curriculum, through the advancement of knowledge and practice in the core disciplines of professional theological education and pastoral care, as well as through identification and dissemination of teaching methodologies that improve teaching and learning in these disciplines. The Faculty shares in the responsibility of academic formation of candidates to Holy Orders, and contributes to their cognitive and scholarly growth not only in the classroom, but also by offering role modeling as a powerful force for formation and intellectual growth. Role modeling assists seminarians in developing habits of theological reflection and disciplined thinking about the larger issues of life and theology, and by helping to instill the values that define the priestly office. Members of the faculty who themselves have been ordained to Holy Orders are in a position to offer such witness in a unique way, because they are the most immediate source of identification with the priesthood.

Competent in scholarly endeavor, with diverse religious and educational backgrounds, the Seminary faculty challenges the student to engage in a critical exploration of the foundations of theology and a range of perennial issues, including questions of the meaning of human life before God; the religious, social, and cultural dimensions of the human community; as well as personal ethical responsibility. Through focused study of the human experience of God and the world, including historical and contemporary statements of religious belief, exploration of the meaning of faith in Christ as revealed in the Scriptures, as well as reflections on the nature of reality as seen through the minds of the great thinkers, the student will gain a firm appreciation of the richness of Christian tradition, an understanding of the vocation of Christian believers, the ability to think carefully about historical and contemporary issues, as well as the tools and skills necessary to engage in professional theological study and ministry.

Students and Graduates. The Seminary provides affordable and cost-effective access to high quality professional Orthodox theological education to a global constituency that encompasses the people and churches of other states and national traditions. In decades past, students from Alaska to Florida, New England to Texas and California, Canada and Mexico, Scandinavia and Europe (United Kingdom, Denmark, Norway, Sweden, Russia,

Ukraine, Byelorussia, Albania, Bulgaria, Poland, Romania, Georgia, and Serbia), the Middle East (Palestine, Syria, and Jordan) Africa (Egypt, Ethiopia, Uganda, Kenya, and South Africa) and Asia (India, Pakistan, and the Philippines) have come to our school on the recommendation of their bishops. Successfully entering the field of priestly ministry, Seminary graduates throughout the world exhibit and maintain the highest moral and professional standards of their chosen profession.

Admission

Preparation for Theological Study. In accordance with guidelines of the Holy Synod of the Orthodox Church in America, candidates for priestly formation should have acquired a general familiarity with ecclesial life at the parish level, and be communicant members of an Orthodox parish for at least three years prior to applying for admission to the Seminary.

All applicants for theological study should generally possess a broad background in the Liberal Arts, including humanities, mathematics, and the natural and social sciences. Undergraduate preparation for the graduate first-professional Master of Divinity (M. Div.) program should include such subjects as history, philosophy, religious studies, literature, and languages, including both classical and modern, especially those languages traditionally associated with Orthodox theological scholarship. Acquisition of essential communication skills, including oral communication and computer literacy, is highly recommended.

Students who complete their baccalaureate studies in a narrow technical field, and who thereby demonstrate a general lack of preparation in the arts and humanities, may be required to take additional undergraduate credits in these fields before undertaking full-time graduate study in theology.

Application for Admission. In accord with its institutional mission and confessional commitments, St. Tikhon's Seminary considers applications from qualified Orthodox men who desire to prepare for ordination to Holy Orders in the Orthodox Church, as well as from qualified Orthodox applicants who seek academic and professional preparation for Church service in positions of religious leadership in parishes and other settings, such as hospital or prison chaplaincy; specialized ministry in the fields of religious education, sacred music, social service, missions, administration, and related fields; advanced theological study; as well as personal spiritual growth and enrichment. Other applicants may be considered on individual merit, on a case-by-case basis.

All applicants must submit evidence of personal commitment and qualities desirable for pastoral leadership, and an appropriate level of academic preparation and qualification to undertake a particular academic program of study offered by the Seminary. Such evidence, which is provided by student credentials and other documentation required for the application process, should be submitted in a timely fashion to the Admissions Committee for action. The deadline for student applications is June 15 for the academic year which begins in September.

Upon matriculation, successful applicants to Seminary programs will be required to demonstrate a general familiarity with the tones of the Octoechos and with liturgical chant, together with liturgical proficiency in either Church Slavonic or Greek. Matriculated students in the M. Div. program must also demonstrate an adequate working knowledge of New Testament Greek. Students normally fulfill liturgical chant and language requirements through examination, or by taking appropriate remedial courses. Students may select the particular language options at the time of their initial registration.

Candidacy for Admission. In order to be considered a candidate for admission, the applicant shall submit to the Admissions Committee a completed and signed application form, together with the following documents and information:

- A recent photograph (passport size or similar)
- A certified copy of the Record of Baptism and/or Chrismation
- A completed Health Examination Form
- Official transcripts of all academic work undertaken since high school, to be sent directly by the institution(s) to St. Tikhon's Seminary. If you are currently in your last semester of college, please send a current transcript at the time of application, and a final transcript upon graduation, indicating grades for the final semester and conferral of your academic degree. Applicants for the Five-year B. A. /M. Div. Dual Degree Program must submit their High School transcript and college transcripts, as well as the results of the SAT or the ACT.
- International students whose native language is other than English must submit results of the Test of English as a Foreign Language (TOEFL) examination. If you are currently attending a U.S. high school, college, university, or English language institute, you must also submit an International Student Transfer Form. Please note that an Affidavit of Support (Form I-134) indicating the source of financial support for the student's tuition, fees, and living expenses is required by the U.S. Citizenship and Immigration Services (USCIS).
- A letter of endorsement from your diocesan bishop, to be sent directly to the Seminary
- A letter of endorsement from your parish priest, to be sent directly to the Seminary
- Letters of reference from two individuals other than relatives, who can knowledgeably discuss your personal background, and academic and vocational qualifications, to be sent directly to the Seminary
- A brief biographical essay (1-2 pp.), reflecting on your professional background and interests, as well as your reasons for application to the Seminary; the biographical essay must be presented in typed form, on standard 8½ x 11 paper, dated and signed in ink.
- A non-refundable \$15.00 Application Fee

The personal and academic information supplied by the applicant forms an essential part of the application for admission. Failure to make written disclosure of information solicited on the Application Form, or misrepresentation of information supplied, may result in denial of admission. Omissions or misrepresentations that come to light after admission to the Seminary, and are reasonably believed to cast doubt upon the student's suitability for Seminary study, may subject the student to dismissal or withdrawal of offer of admission.

Offer of Admission. It is exclusively the prerogative of the Admissions Committee to determine which applicants merit an offer of admission to the Seminary and into its approved programs of study. Admission is based on 1) the academic record and credentials of the applicant; 2) endorsement by the local diocesan bishop and the applicant's parish priest, and written letters of reference; and 3) the applicant's demonstrated personal commitment to preparation for ecclesial ministry and pastoral leadership. St. Tikhon's Seminary provides its educational programs and services in fulfillment of the goals of its institutional mission and vision, on the basis of its confessional commitments, advertised

policies, regulations, and procedures, and in compliance with applicable federal, state, and local non-discrimination laws.

The Admissions Committee will consider acceptance to the Seminary after the application and all required credentials and supplementary materials have been received. No application will be reviewed prior to the receipt of the required endorsement by the local diocesan bishop. Applicants are normally notified of the committee's decision within three weeks after completion of the process of acceptance review. Applicants to whom an offer of admission is extended are required to make an initial non-refundable acceptance deposit of \$100 within a month after notification. After enrollment, this deposit will be credited to the student's tuition account.

Acceptance of Offer of Admission. Acceptance by a student of an offer of admission and matriculation into the Seminary's programs of study constitutes agreement to abide by all applicable Seminary policies, procedures, and regulations. The Seminary faculty and administration reserve the right to determine when students have fulfilled the completion requirements for a particular degree, certificate, or diploma.

Withdrawal of Offer of Admission and Dismissal. The Seminary determines the conditions under which seminarians and other students may continue in Seminary programs, or be required to withdraw. The Seminary reserves the right at any time to withdraw its offer of admission or cancel the registration of any student who, in the judgment of the faculty or administration, because of demonstrated academic deficiency, or by lack of maturity or integrity of character, may be unequal to the demands of Seminary life. In particular, the Seminary reserves the right to suspend or dismiss by action of the Dean and/or faculty any student who fails to comply with expected norms of Seminary discipline. Unacceptable behavior on or off campus, moral lapse, flagrant breach of academic integrity or Seminary discipline, insubordination to authority, or any other action that discredits the individual or the Seminary, may lead to disciplinary probation or summary dismissal from the Seminary.

Qualification for Ordination. Applicants to St. Tikhon's Seminary should be aware that admission to the Seminary, or the successful fulfillment of Seminary program and course requirements, does not automatically constitute qualification, or a basis, for ordination to Holy Orders of the Orthodox Church. All ordination decisions, in accordance with Orthodox canon law and practice, are made by the appropriate diocesan authority. Applicants are advised that any existing canonical impediments to ordination, including those that may arise through marriage, should be discussed directly with your local diocesan bishop.

Mid-Year Admissions. Many of the courses at the Seminary constitute a two-semester sequence, in which a course offered in the fall semester is a prerequisite for a course offered in the spring. For this reason, new admissions for the spring semester are normally discouraged. Exceptions are made only on an individual, case-by-case basis, at the discretion of the Dean and the Admissions Committee.

Admission to Graduate Study. In addition to satisfying all general requirements for admission to St. Tikhon's Seminary, candidates for admission into the Seminary's programs of graduate study should also submit appropriate evidence of the following:

- A completed North American baccalaureate degree from an institution accredited by an agency recognized by the Commission on Higher Education Accreditation, or holding membership in the Association of Universities and Colleges in Canada, or the educational equivalent of such degree (see *Baccalaureate Equivalency* policy below, the *5-year Dual Degree Program*)
- Academic ability to engage in graduate education
- An adequate competency in liturgical chant and in *either* Church Slavonic *or* liturgical Greek; upon matriculation, these requisites may be satisfied by passing a qualifying examination, or by taking non-credit courses offered by the Seminary
- An adequate working knowledge of New Testament Greek; upon matriculation, this requisite may be satisfied by passing a qualifying examination, or by a taking non-credit course offered by the Seminary
- An adequate reading knowledge of a modern foreign language (other than English) in which Orthodox theological scholarship is regularly published; upon matriculation, this requisite may be satisfied by transfer of credit, qualifying examination, or by taking an academic language course on a non-credit basis

A limited number of mature M. Div. candidates may be admitted without a baccalaureate degree on merit, based on life experience and academic promise, on a case-by-case basis. Graduates of St. Tikhon's postsecondary programs, or their equivalent, should consult with the Dean about applicable requirements.

Baccalaureate Equivalency. A candidate for admission into the Master of Divinity (M. Div.) degree program who does not already possess a baccalaureate degree from an accredited North American college, seminary, or university, may fulfill the baccalaureate equivalency requirement through articulated transfer of credit from the Seminary's old undergraduate level formation programs (i.e., the *Diploma* and *Certificate in Priestly Formation* programs), and/or by completing additional required undergraduate courses, or a sequence of such courses, at any accredited two- or four-year college, seminary, or university, commensurate with individual academic needs. A student who wishes to pursue attainment of baccalaureate equivalency through articulated transfer of credit should consult in advance with the Registrar's Office in regard to structuring an individualized program of propaedeutic pre-professional study ("pre-theology"), as well as specific courses which would need to be included.

In accordance with educational requirements established by the Seminary, an applicant who wishes to be considered for admission to the M. Div. program on the basis of baccalaureate equivalency must submit appropriate evidence of completion of a minimum of 121 total credits (semester hours) of undergraduate baccalaureate study, to be distributed as follows:

- 43 credits in general education core requirements, including:
 - *Communication Skills* (12 credits): Four undergraduate courses in English, Composition, and Speech;
 - *General Humanities and Cross-Cultural Studies* (12 credits): Four undergraduate courses in general humanities and cross-cultural studies: Art, Current Issues, Education, Ethnic Studies, Geography, History, Literature, Music, Philosophy, Religion;
 - *Mathematics and Natural Science* (7 credits): One course each in college-level mathematics (3 credits) and laboratory science (4 credits);
 - *Modern Language* (6 credits): Two sequential undergraduate courses in any one modern language, at the beginning or intermediate level;
 - *Social Science* (6 credits): Two undergraduate courses in the general field of the social sciences—Anthropology, Criminal Justice, Economics, Psychology, Political Science, and Sociology;
- 15 credits in Liturgical Foundations: in addition to the core general education requirements, five (5) lower division courses foundational to liturgical study, in art, history, music, and liturgical languages; these may be selected from course offerings in the Seminary's undergraduate program;
- 45 credits in Orthodox Theology (undergraduate theology major), including 15 credits in five (5) lower division undergraduate courses and 30 credits in ten (10) upper division undergraduate courses, to be distributed among the core areas of theological study (Church History, Patristics, Scripture, Theology, and Spirituality); may be selected from course offerings in the Seminary's undergraduate program;
- 18 credits in controlled program electives (minor, or concentration): an additional six (6) courses in theology and cognate subjects; may be selected from course offerings in the Seminary's undergraduate program.

The applicant should be aware that pursuing admission to the M. Div. program on the basis of articulated baccalaureate equivalency requirements might significantly increase the necessary commitment of time and finances for the completion of the M. Div. degree requirements, depending on the amount of undergraduate credit that may need to be transferred. Returning graduates of St. Tikhon's four and five-year postsecondary programs, or their equivalent, should consult with the Dean about applicable degree requirements.

Baccalaureate Degree Completion. Those students currently enrolled at two- or four-year liberal arts colleges or universities who have completed, or are completing, their core liberal arts distribution requirements, and want to enter a program of professional theological studies at an undergraduate level at St. Tikhon's Seminary, should consider enrolling in the 5-year Dual Degree B. A./M. Div. Program further described in this Bulletin.

International Students. St. Tikhon's Theological Seminary is authorized by the U.S. Department of Homeland Security (DHS) to admit non-immigrant academic students and to participate in SEVIS (Student and Exchange Visitor Information System) — an internet-based reporting system that maintains current information on non-immigrant students and exchange visitors. Compliance with SEVIS requirements enables the Seminary to issue Form I-20, Certificate of Eligibility for Non-Immigrant (F-1) Student

Status. International students are admitted with the understanding that their entire program of formation, including academic and spiritual formation, is subject to review and re-evaluation.

Residents of foreign countries who wish to enter the United States to enroll in one of the Seminary's academic programs, and who intend to return to their countries as soon as this goal has been achieved, must meet all regular admission requirements of the Seminary. Additionally, they must also meet all DHS-SEVIS requirements, maintain full-time enrollment and satisfactory academic progress, and not accept off-campus paid employment without proper authorization. Students currently studying in the U.S. on F-1 visas must have their current school complete the "International Student Transfer Form." All application materials and credentials should be forwarded to the Seminary by February 15. Upon notification of admission and receipt of proper documentation, the applicant will apply for a student (F-1) visa through the American Consulate or Embassy (or appropriate counterpart) in his home country.

The granting of an F-1 student visa requires evidence of the students' ability to meet all expenses during their stay in the United States. St. Tikhon's Seminary cannot assume financial responsibility for students. An Affidavit of Support (Form I-134) indicating the source of financial support for the student's tuition, fees, and living expenses is required by the U.S. Citizenship and Immigration Services (USCIS). See instructions on form I-134 for required supporting documentation (<http://www.uscis.gov/graphics/formsfee/forms/i-134.htm>). Please be aware that the Affidavit of Support will be returned to the applicant since it is required by USCIS to be submitted with the I-20).

English language proficiency, as evidenced by an adequate score (suggested minimum total score of 61) on the Internet-based Test of English as a Foreign Language (TOEFL), is normally required of all non-native speakers of English applying for admission to the Seminary. The Educational Testing Service reports scores from the TOEFL examination directly to the Seminary. Applicants should enter the Seminary code (8670) on their answer sheets when they sit for the examination. This code should also be entered on the Score Report Request Form for any tests previously taken. If upon matriculation a significant deficiency in English language proficiency is determined to exist, a student's course load may be adjusted, and/or the student may be assigned remedial ESL (English as a Second Language) courses in addition to any other courses for which the student might be registered. This may prolong a student's program and necessitate an additional year of studies.

Admission of Non-matriculated Students. Non-matriculated students wishing on occasion and from time to time to register for one or more Seminary courses on a 'credit' or 'audit' basis are required to submit a 'short form' application, which may be obtained at the Seminary Office. Non-matriculated students pay the required audit or credit tuition fee, as applicable, and attend classes in accordance with applicable academic policy. Spouses of matriculated students are normally welcome to attend or sit in on classes from time to time, on an informal basis, and with the permission of the course instructor.

Admission of Veterans. St. Tikhon's Theological Seminary is approved by the Veteran's Administration and the Pennsylvania Department of Education for the training of eligible

veterans of the United States Armed Services. After accepting an offer of admission to the Seminary, veterans who will be enrolling for the first time should contact their local Veterans Administration Office to apply for a Certificate of Eligibility authorizing them to receive benefits while attending the Seminary. The application should be filed at least six weeks before the veteran plans to enroll.

Re-admission. A student formerly enrolled at the Seminary who wishes to re-enroll must submit a formal written request for re-admission to the Dean of the Seminary and the Admissions Committee. If the request is submitted two or more years after termination of last enrollment, a new Application Form must be filed, together with the appropriate fee and such updated information and documentation as may be necessary.

Readmission after Withdrawal. Students who have voluntarily withdrawn from the Seminary while in good academic standing may submit a written request for readmission if no more than two years (four consecutive semesters) have elapsed from the time of their withdrawal, and if their request is received and approved no later than one month before the beginning of the semester for which re-admission is requested.

Upon written request to the Dean, students who voluntarily withdrew from the Seminary while on probation, or for medical reasons, may also be considered for readmission within two years of their withdrawal, but must demonstrate, through tangible and verifiable evidence, that the condition that originally led to their withdrawal has been satisfactorily resolved, and will no longer hinder satisfactory academic progress. Students in this category will be readmitted in probationary status. All coursework taken previously will be considered in computing their cumulative average.

Readmission after Academic Disqualification or Dismissal. The Admissions Committee will consider readmission after academic disqualification or dismissal if a minimum of one full year (two consecutive semesters) has elapsed from the time of disqualification or dismissal, and if students demonstrate through tangible evidence their readiness to improve academic performance and their ability to focus on attainable academic goals. Students will be readmitted in probationary status. If readmitted, all coursework taken previously will be considered in computing the cumulative average, unless the student opts for Academic Clemency. Please note, however, that the Seminary policy on Academic Clemency requires a minimal four-year separation from all institutions of higher education.

Students who have been academically disqualified or dismissed, readmitted, and again fail to demonstrate satisfactory academic progress, will not be eligible for readmission until a period of two years has elapsed, unless they can satisfactorily demonstrate that their academic dismissal was due to causes beyond their control and that such causes have been removed.

Programs of Study

Inspired by the example of Christ Himself, who called His disciples and promised to make them fishers of men, St. Tikhon's Seminary offers focused programs of study for those who wish to explore a calling to the priestly vocation, or to participate in educational experiences appropriate for personal enrichment, basic theological study, or leadership development.

Guided by appropriate focus on its institutional mission, philosophy of purpose, confessional commitments, and institutional goals and objectives, the Seminary offers the following programs and courses of study:

- For students who have earned a baccalaureate and/or a higher academic degree from a recognized North American institution of higher education, the Seminary offers a three-year graduate first-professional Master of Divinity (M. Div.) Degree Program.
- For students who have completed at least two years (61 credits or more, including core liberal arts distribution requirements) in a North American four-year college or university, or who have previously earned a liberal arts associate degree from a two-year community college, the Seminary offers an integrated Five-Year Dual Degree B. A. / M. Div. Program.
- For students who may wish to pursue alternative options, the Seminary offers other programs of study consistent with its mission and institutional purpose.
- For students who cannot normally enroll in a residential formational program of study, as also for lay leaders and parish clergy, the Seminary offers a limited selection of courses, workshops, lectures, and other educational experiences for personal enrichment, on topics related to the theological curriculum and/or to the larger ministry of the Church.

The Master of Divinity (M. Div.) Degree Program

The Master of Divinity (M. Div.) degree is the normative first-professional post-baccalaureate academic degree designed to prepare candidates for ordained ministry and for general pastoral and religious leadership responsibilities in parishes and other settings. It is the required degree for admission to Doctor of Ministry (D. Min.) degree programs, and the recommended first theological degree for admission to advanced programs oriented to theological research and teaching.

Prerequisites: Admission into the Master of Divinity degree program (CIP 39.0602) is offered to candidates for priestly formation who have earned a baccalaureate and/or a higher academic degree from an accredited institution of higher education, or have attained baccalaureate equivalency. To be considered for admission, the applicant must fulfill the general requirements for admission into the Seminary, as well as the specific requirements for admission into graduate programs of study.

- Graduates of St. Tikhon's Diploma or Certificate in Priestly Formation programs, or their educational equivalent, may be admitted into the Master of Divinity program on the basis of fulfillment of general education requirements, on a case-by-case basis. Such applicants should consult with the Dean about applicable requirements.
- A limited number of applicants who demonstrate academic promise, commitment to the priestly vocation, and significant previous life experience may be admitted into the M. Div. program on the basis of Recognition of Previous Learning (RPL) or Experiential Learning Assessment (ELA). Such applicants should consult with the Dean about applicable requirements.

Program Goals and Objectives. In the enterprise of professional Orthodox theological education, we are committed to a program of integrated theological learning that challenges the assumption that ministry is a craft defined by the sum of acquired academic knowledge plus the many separate tasks that would need to be done in order for the local parish to be maintained as a healthy religious and social unit.

We lift up, instead, a cohesive image of the priest as theologian, a spiritually mature person of prayer and theological reflection, engaged in active ministry to God and fellow man. Such an image locates all significant aspects of ministry and professional tasks not in some ivory tower, but within the foundation and force of the Christian faith itself, lending quality and integrity to the witness of the Church.

Intended Program Outcomes. The teaching and learning process at the Seminary is comprehensive and time-intensive, and includes both the curriculum and the co-curriculum. The academic curriculum is taught within the Seminary's flagship graduate first-professional Master of Divinity (M. Div.) degree program. The co-curriculum, involving experiential learning in the framework of community life, is both learned and taught within the Seminary as a larger religious and worshipping community.

Such an approach not only provides for integrated historical and theological knowledge of the roots and contemporary realities of the Orthodox Christian faith in general, but also for an experiential and practical understanding of the priesthood in particular. Student learning, gained through academic study, community living, and worship, as well as applied practical field experience, becomes a substantial and continuing framework for a life-long pursuit of educational, liturgical, pastoral, and administrative responsibilities in the Church.

St. Tikhon's Master of Divinity program is designed to ensure that our graduates meet specific professional characteristics, enabling them to successfully pursue their vocation and ecclesial responsibilities after Seminary. Although the actual characteristics may vary somewhat across the departments, the following list typifies key intended program outcomes to be appropriated by our "model" graduates:

1. Model graduates understand the scholarly literature of the various disciplines of theological and pastoral education and related areas.

2. Model graduates know how to conduct scholarship in the various theological disciplines. They are able to do this both independently and in collaboration with others.
3. Model graduates display interest, ability, and quality of participation in the religious and liturgical life of the ecclesial community.
4. Model graduates will have begun to assume ecclesial and professional responsibilities. This includes ordination to Holy Orders and/or other professional participation in ecclesial life, service to local parish communities and clergy brotherhoods, as well as diocesan and national ecclesial structures.
5. Model graduates have developed interest and ability in communicating in appropriate ways with a variety of audiences. This variety of audiences includes clergy audiences, audiences of professionals specializing in theological and religious education and related fields, and it includes lay audiences.

Professional Competencies. To meet such characteristics, an in-depth appropriation of a broad spectrum of theological knowledge, personal spiritual growth and maturity, as well as the development of professional competencies in basic elements of pastoral praxis, are required from the student. Candidates for the Master of Divinity degree are challenged to attain the following professional competencies:

1. The ability to integrate and synthesize Orthodox theological understanding with reference to Scriptural revelation, apostolic preaching and patristic teaching, in the context of the historical experience of the Church and practical situations of contemporary Christian living;
2. The ability to engage, on personal and community levels, in prayer and theological reflection through familiarity with the liturgical and doctrinal content of the Orthodox faith, and with methods of patristic spirituality;
3. The ability to clearly articulate essential theological concepts of Orthodox doctrine and praxis through preaching, teaching, and writing; and to provide necessary leadership and counsel in the exercise of the public ministry of the Church;
4. The ability to understand in theological terms the historical contexts and cultural frameworks within which the Church is called to live and minister;
5. The ability to understand and practice ministry in an appropriate professional style.

The M. Div. Curriculum. To achieve these ends, an extensive program curriculum, envisioning a broad distribution of courses balanced among a range of theological disciplines in four core areas of study is prescribed by the faculty and introduced in the classroom:

- a. *Scripture core (18 hours):* New Testament; Old Testament; Biblical Hermeneutics
- b. *Theology and Spirituality core (24 hours):* Comparative Theology; Dogmatic Theology; Ethics and Moral Theology; Pastoral Theology; Spirituality
- c. *Church History and Patristics core (21 hours):* Early Church; Eastern Church; Slavic Christianity; American Religious History; Orthodoxy in America; Patristics

- d. *Pastoral Arts and Praxis core (21 hours):* Homiletics; Liturgics; Sacred Music; and Practical Theology, including Field Education, Evangelism and Mission, Pastoral Care, and Canon Law & Parish Administration.

An additional three (3) semester hours in Pastoral Theology are cross-departmental credits, offered across the Pastoral Arts and Praxis core and the Theology and Spirituality core. A student-selected honors project/thesis option may also increase or decrease the relative weight of a particular core area by 6 hours.

Program Completion. A student who typically registers for an average of 15 credits per semester, maintains good academic standing and satisfactory academic progress, and successfully fulfills all curricular, co-curricular, and residency requirements of the prescribed three-year program, will receive the Master of Divinity (M. Div.) degree from St. Tikhon's Seminary upon completion of the program.

Course Offerings. Consisting of a total of 90 semester hours, or credits, course offerings in the Master of Divinity are typically distributed across the four core areas, over a normative three-year period of study, in accordance with the following format:

THREE-YEAR MASTER OF DIVINITY PROGRAM SEQUENCE, BY CORE AREA

Core Area	Prefix and Number	Descriptive Title of Course	Credits	
FIRST YEAR				
SCRIPTURE	SCR 5301	Israel's Origins	FALL	3
SCRIPTURE	SCR 5304	Synoptic Tradition		3
THEOLSPR	SPR 5301	Foundations of Spirituality		3
THEOLSPR	THE 5301	Foundations of Dogmatic Theology		3
THEOLSPR	THE 6302	Cosmology		3
THEOLSPR	ETH 5301	Ethics		3
CHISPAT	HIS 5301	Early Church		3
CHISPAT	HIS 5302	Byzantine Church		3
PASPRA X	LTG 5301	Church Order (includes practica)		3
PASPRA X	LTG 5302	Divine Liturgy & Sacraments (includes practica)		3
HUM-LANG	GRK 1301	Introduction to NT Greek (remedial)	⊗	
HUM-LANG	SLV 1301	Introduction to Church Slavonic (remedial)		⊗
HUM-PASPRA X	MUS 1301/2	Fundamentals of Music (remedial)	⊗	⊗
PASPRA X	Choir	Practicum	—	—
			15	15
MIDDLER YEAR				
SCRIPTURE	SCR 5302	Psalms and Wisdom Literature		3
SCRIPTURE	SCR 5303	Old Testament Prophets		3
THEOLSPR	THE 6303	Anthropology and Christology		3
THEOLSPR	THE 6304	Soteriology, Ecclesiology, Eschatology		3
THEOLSPR	PTH 5301	Foundations of Pastoral Theology		3
CHISPAT	HIS 6313	America and Orthodoxy		3
CHISPAT	PAT 6301	Patristics I		3
PASPRA X	HOM 5301	Homiletics (includes 4 hrs practica)		3
PASPRA X	HomoPract	Homiletics Practicum I		—
PASPRA X	PTR 5291	Field Education Placement I & II		3
PASPRA X	LtgPract	Typicon/Teleturgies Practicum	⊗	⊗
PASPRA X	Choir	Practicum	—	—
			15	15
SECOND SUMMER				
PASPRA X	PTR 5396	Internship		3
SENIOR YEAR				
SCRIPTURE	SCR 6306	Pauline Theology		3
SCRIPTURE	SCR 6307	Johannine Writings		3
THE-SPR-PAS	PTH 6302	Pastoral Care and Counseling (<i>ex-departmental</i>)		3
PASPRA X	PTR 5321	Pastoral Issues I: Evangelism & Mission		2
PASPRA X	PTR 5322	Pastoral Issues II: Canon Law & Parish Admin.		3
THEOLSPR	THE 6311	Comparative Theology		3
CHISPAT	PAT 6302	Patristics II		3
CHISPAT	HIS 6311	Slavic Churches (<i>student option</i>) ∞	(3)	
CHISPAT	PAT 6393	Topics in Patristics (<i>student option</i>) ∞		(3)
[selective]	xxx 7395/99	Project/Thesis (<i>honors option</i>)	(3)	(3)
PASPRA X	PTR 5392	Integrative Seminar		1
PASPRA X	HomPract	Homiletics Practicum II	⊗	
PASPRA X	LtgPract	Typicon/Teleturgies Practicum	⊗	⊗
PASPRA X	Choir	Practicum	—	—
			14	13

Total Program Credits: 90

⊗ Registration credit only; qualified students will be excused by instructor

∞ Optional for students electing to write an honors thesis or to complete an honors project

PROGRAM MATRIX: MASTER OF DIVINITY DEGREE PROGRAM

First Year

FALL			SPRING		
SCR 5301	Israel's Origins	3 cr	SCR 5304	Synoptic Tradition	3 cr
SPR 5301	Foundations of Spirituality	3 cr	ETH 5301	Orthodox Christian Ethics	3 cr
THE 5301	Intro to Dogmatic Theology	3 cr	THE 6302	Cosmology	3 cr
HIS 5301	Early Church	3 cr	HIS 5302	Byzantine Church	3 cr
LTG 5301	Church Order <i>(note a)</i>	3 cr	LTG 5302	Divine Liturgy & Sacraments <i>(note a)</i>	3 cr
GRK 1301	Intro to NT Greek <i>(note b)</i>	⊗	SLV 1301	Intro to Church Slavonic <i>(note b)</i>	⊗
MUS 1301	Fundamentals of Music <i>(note b)</i>	⊗	MUS 1302	Fundamentals Sacred Music <i>(note b)</i>	⊗
CHOIR	Choir	—	CHOIR	Choir	—

Semester total: **15 cr**

Semester total: **15 cr**

Middler Year

FALL			SPRING		
SCR 5302	Psalms & Wisdom Literature	3 cr	SCR 5303	O.T. Prophets	3 cr
THE 6303	Anthropology & Christology	3 cr	THE 6304	Soteriology, Ecclesiology & Eschatology	3 cr
PTH 5301	Foundations Pastoral Theology	3 cr	PAT 6301	Patristics I	3 cr
HOM 5301	Homiletics (incl. practica)	3 cr	HIS 6313	America and Orthodoxy	3 cr
PTR 5291.1	Field Ed. Placement I <i>(note c)</i>	3 cr	PTR 5291.2	Field Ed. Placement II <i>(note c)</i>	3 cr
Ltg Pract	Typicon/Teleturgies Pract III.	—	Ltg Pract	Typicon/Teleturgies Pract IV.	—
CHOIR	Choir	—	CHOIR	Choir	—
			Hom Pract	Homiletics Practicum I	—

Semester total: **15 cr**

Semester total: **15 cr**

June—August Short Terms: PTR 5396 Internship. To be taken at an approved selected parish. Semester total: **3 cr**

Senior Year

FALL			SPRING		
SCR 6306	Pauline Theology	3 cr	SCR 6307	Johannine Theology	3 cr
PTR 5321	Pastoral Issues I: Missions	2 cr	PTR 5322	Pastoral Issues II: CanLaw/ParishAdm	3 cr
PTH 6302	Pastoral Care and Counseling	3 cr	PTR 5394	Integrative Seminar	1 cr
PAT 6302	Patristics II	3 cr	THE 6311	Comparative Theology	3 cr
HIS 6311	Slavic Churches <i>or (note d)</i>	(3 cr)	PAT 6393	Topics in Patristics <i>or (note d)</i>	(3) cr
(Selective)	7395 Project/Thesis Research	(3 cr)	(Selective)	7398 Project <i>or</i> 7399 Thesis	(3) cr
Hom Pract	Homiletics Practicum II	—	Ltg Pract	Typicon/Teleturgies Practicum VI	—
Ltg Pract	Typicon/Teleturgies Pract V.	—	CHOIR	Choir	—
CHOIR	Choir	—			

Semester total: **14 cr**

Semester total: **13 cr**

Note a: Includes 1-hour Typicon/Teleturgies practica each semester, as specified. Note b: Courses marked ⊗ are remedial courses, registration credit only; qualified students will be excused by instructor. Note c: Unit 1: Supervised correctional facility setting; Unit 2: Supervised hospital/hospice facility setting; Note d: Eligible students electing to complete an optional Honors Thesis or Project will not ordinarily take **HIS 6311 Slavic Churches** in the Fall or **PAT 6393 Topics in Patristics** in the Spring, but may choose to register for these courses as program electives. Approval by the Dean of a possible course overload may be required.

Total Program Credit 90 cr

The Five-Year Dual Degree B. A./M. Div. Program

The Five-Year Dual Degree B. A./M. Div. Program is an attractive alternative to the traditional B. A. – M. Div. curriculum, designed for students at two- or four-year liberal arts colleges or universities who have completed, or are completing, their core liberal arts distribution requirements, and who want to enter a program of professional theological studies at St. Tikhon's Seminary.

The dual-degree program provides opportunities for students to explore and integrate complementary interests in the liberal arts and priestly formation, and offer a unique perspective on understanding the multiple ways in which religions, societies, and people interact in the sphere of theology.

The B.A./M.Div. dual degree is a five-year integrated program. Students accepted will spend their first two years completing their baccalaureate requirements, while obtaining a solid foundation in pre-theology studies by taking specified courses in the Master of Divinity program (i.e., Music, N. T. Greek, and Church Slavonic at the remedial level, and Church Order). These students will then spend the third, fourth and fifth program years completing M. Div. requirements as outlined above, including a summer internship between the fourth and fifth program years.

Prerequisites. To be considered for admission into the 5-year Dual Degree program (CIP 39.0601; 39.0602), successful applicants must show evidence of a completed secondary education, or its equivalent; completion of two years (61 credits) of undergraduate study, including completion of required general education distribution requirements in any 2-year or 4-year accredited North American college or university, as specified below; demonstrate a general maturity of character; adequate background, experience in, and commitment to practical Christian living; academic ability to undertake pre-theological study at the undergraduate level; and meet all general and specific requirements for admission into the Seminary and into the M. Div. program.

Students already enrolled in a 2- or 4- year liberal arts program are expected to fulfill the following general education requirements distributed among core subjects prior to admission to the 5-year Dual Degree Program:

English I	3 cr.
English II	3
Speech Communication	3
Academic Writing	3
Introduction to Philosophy	3
Fundamentals of Music	3
History of Western Civilization I	3
History of Western Civilization II	3
Natural Science w/Lab (ex. Biology I w/Lab)	4
Mathematics	3
Modern Language I	3
Modern Language II	3
Introduction to Psychology	3
Principles of Sociology	3
General or Religious Art History	3
Religious Studies	3
4 Electives	12

For a total of **61** credits

Admission to the Five-year Dual Degree B.A./M.Div. Program is selective and not automatic. No seminary scholarships are available for the undergraduate pre-professional component of this program. Upon completion of all B.A. requirements students may apply for seminary financial aid and scholarships.

Intended Program Outcomes. In the pre-professional baccalaureate component, through focused study of the human experience of God and the world, including historical and contemporary statements of religious belief, exploration of the meaning of faith in Christ as revealed in the Scriptures, as well as reflections on the nature of reality as seen through the minds of the great thinkers, the student will engage in a critical exploration of the foundations of theology and a range of perennial issues, including questions of the meaning of human life before God; the religious, social, and cultural dimensions of the human community; as well as personal ethical responsibility, and will gain a firm appreciation of the richness of Christian tradition, an understanding of the vocation of Christian believers, the ability to think carefully about historical and contemporary issues, as well as the tools and skills necessary to engage in professional theological study and ministry.

The pre-professional baccalaureate component pursues the following educational aims and objectives:

1. To broaden the student's perspective in the understanding of both the human person and human culture through comparative study of religious and cultural traditions, showing the range of human responses to life problems;
2. To enable the student to develop a critical knowledge of the sources, formation, and coherence of the principal doctrines of the Christian faith;
3. To enable the student to evaluate the coherence and adequacy of different theological positions and understandings; building a solid foundation for an integrated theological understanding and interpretation;
4. To equip the student with critical, analytical, and interpretative skills with which they may understand Orthodox religious tradition in an objective way;
5. To prepare the student for professional and graduate study in Orthodox Theology.

Program Completion Requirements. Students who typically register for an average of 15 credits per semester, maintain good academic standing and satisfactory academic progress, and successfully fulfill all curricular, co-curricular, and residency requirements of the prescribed program will, upon successful completion of the fifth year of integrated study, receive both the Bachelor of Arts (B.A.) degree and the Master of Divinity (M. Div.) degree from St. Tikhon's Seminary. Both degrees will be awarded together at the completion of all requirements for the Dual Degree program.

Highlights. The Dual Degree Program offers the following advantages to the student over conventional B. A. programs:

- St. Tikhon's offers the only state-certified 60-credit pre-professional major in Orthodox theology. Students get a deep exposure to religious life by living and

studying in a focused and formative spiritual and academic environment for at least five years.

- By earning two complementary degrees, students become fully grounded in Orthodox tradition and ethos.
- It is more cost-effective than pursuing two separate degrees sequentially.
- It allows flexibility by enabling students to balance their personal needs and educational experiences with the specific formative objectives of the Orthodox priesthood.
- Effectively reestablishes the traditional normative five-year period of preparation for the Orthodox priesthood.

Unique Features. With St. Tikhon's extraordinary reputation for excellence in pastoral formation, an M. Div. degree from St. Tikhon's Orthodox Theological Seminary is a widely-recognized and valuable professional credential. In addition, the Dual Degree Program offers:

- A multinational learning environment. The diverse international backgrounds of St. Tikhon's faculty and students offer the Dual Degree student a truly international educational experience.
- A cohesive curriculum. The curricula of the B.A. program and the M. Div. program are coordinated and integrated into a seamless learning experience within one "home" institution.
- Enhanced practical training. Dual-Degree students receive enhanced practical training; additionally, international students have the option to apply for curricular practical training (CPT) or a twelve month Optional Practical Training (OPT) in an American religious community or a professional chaplaincy site upon completion of both degrees.

Integrated Curricula. The diagram below illustrates how the program works for students starting at a 2- or 4- year college program meeting all Pennsylvania Department of Education General Education Requirements, and then transferring to our Dual Degree program, majoring in Orthodox Theology.

PROGRAM MATRIX: FIVE-YEAR B.A. / M.DIV DEGREE PROGRAM

First Year

FALL			SPRING		
SCR 3301	Intro to Old Testament	3 cr	SCR 3302	Intro to New Testament	3 cr
THE 3301	Intro to Christian Doctrine	3 cr	PHI 3301	History of Philosophy	3 cr
GRK 1301	Intro to NT Greek	3 cr	SVL 1301	Intro to Church Slavonic	3 cr
MUS 1301	Fundamentals of Music	3 cr	MUS 1302	Fundamentals Sacred Music	3 cr
LTG 5301	Church Order (<i>note a</i>)	3 cr	ENG 2301	Academic Writing	3 cr
CHOIR	Choir (<i>note b</i>)	⊗	CHOIR	Choir (<i>note b</i>)	⊗
Semester total: 15 cr			Semester total: 15 cr		

Second Year

FALL			SPRING		
PAT 3311	Philosoph Bckgrds to Patristics	3 cr	SCR 4325	Judaism in Classical Antiquity	3 cr
RST 3301	Modern Belief	3 cr	PAT 4303	Patrology Survey	3 cr
HIS 3303	Church History Survey	3 cr	SPR 4301	Intro to Spiritual Life	3 cr
RUS 1301	†Russian I (or other foreign lang)	(3 cr)	RUS 1302	†Russian II (or other foreign lang)	(3 cr)
XXXX	†Elective	(3 cr)	XXXX	†Elective	(3 cr)
RED 4301	Religious Education	3 cr	RST 4305	Religious Issues in Film & Literature	3 cr
CHOIR	Choir	⊗	CHOIR	Choir	⊗
Semester total: 15 cr			Semester total: 15 cr		

Total Program Credit 60 cr

Note a: Includes 1-hour Typicon/Teleturgics practica, as specified.

Note b: Courses marked ⊗ are co-curricular, registration credit only.

† student-exercised option.

Cooperative Programs

To assure transferability of its undergraduate credits to regionally accredited institutions of higher education and their programs of study, as well as assisting undergraduate students to establish eligibility for acceptance into the M. Div. program, St. Tikhon's Seminary pursues cooperative programs and articulation agreements with other accredited institutions of higher education. Information about cooperative programs may be obtained from the Office of the Registrar.

Extension Studies and Continuing Education

A limited selection of courses, workshops, lectures, and other educational experiences on topics related to the theological curriculum and/or to the larger ministry of the Church, appropriate for basic theological study, leadership development, or personal enrichment, are commonly offered through the Extension Studies program every fall semester.

A course listing is available by contacting the Director of Extension Studies by e-mail at: extension@stots.edu, or by writing:

Director of Extension Studies

St. Tikhon's Orthodox Theological Seminary
PO Box 130
South Canaan, PA 18459

No selective admission criteria are established for these educational experiences, and academic credit is ordinarily not awarded. Non-academic credit in the form of continuing education units (*CEU*), however, is available upon application for such credit to the Director of Extension Studies.

Continuing Education for Clergy and Laity

Through the Clergy Continuing Education Symposium held in the June short term, as well as through regular topical lectures and retreats for alumni, clergy, or other audiences, St. Tikhon's Seminary reaches beyond traditional residential theological education and invites non-traditional learners to become part of an active theological learning and teaching community. Focused lectures on complex issues related to religion and contemporary life offer participants an opportunity to explore how religious faith relates to daily life and concerns, and encourage thoughtful conversation and interaction with Seminary faculty and the student body.

Because such educational experiences and events are designed to appeal to the larger community, no academic credit for these experiences and events is normally awarded. Non-academic credit in the form of continuing education units (*ceu*) is available upon application for such credit to the Director of Extension Studies. In such cases, continuing education units are awarded at the rate of 1 *ceu* for every ten contact hours.

Information on the Adult Education Lecture series, as well as on other occasional Seminary-sponsored lectures and educational events, is available from time to time from the Seminary Office.

Academic Policies

Classification of Students. Matriculated students at St. Tikhon's Seminary are normally classified as full-time (regular) students, part-time students, special students, and auditors.

Full-time (regular) students ordinarily carry a normal course load of 12 or more semester hours of credit within a degree or non-degree program sequence, advancing normally toward fulfillment of graduation requirements for their particular program.

Part-time students carry a reduced course load (between 6 and 11 semester hours of credit), which ordinarily does not permit normal advancement toward completion of degree or certificate requirements. Reduced course loads may be taken only with the permission of the Dean, when compelling circumstances so warrant. Regular full-time students on academic probation may be assigned reduced course loads as a condition of probation, but are not ordinarily reclassified as part-time students.

Special students do not follow a regular sequence of courses within a specific degree or non-degree program. A student may be classified in special status only with the permission of the Dean when compelling circumstances so warrant.

Auditors register for course attendance and are listed on class rosters, but generally are not responsible for class assignments, are not evaluated, and do not receive course credit. Audited courses are considered attempted hours, and appear on the student's academic transcript with the grade 'AU.'

First-year international students on F-1 student visas may be temporarily classified as full-time regular students if they carry a minimum course load of 6-9 credits, and are enrolled in remedial English as Second Language (ESL) language training courses.

Residence. All full- and part-time students currently enrolled in the Seminary's residential programs of study are considered to be in residence. A minimum of one year of full-time residence at the Seminary is required for the conferral of academic degrees and certificates.

While students are in residence, all aspects of their participation in the life of the Seminary – academic study, liturgical life, voluntary or paid activities and assignments, ecclesiastical status, as well as any change in personal status (marriage, ordination, employment, enrollment in other institutions) are subject to Seminary supervision and guidance.

Registration and Class Enrollment. Ordinarily, in order to be considered full-time regular students, first-professional students in the Master of Divinity (M. Div.) degree program must register for 12 or more credits per semester. Students who are enrolled in a course, or a section of a course, but do not attend class, will be assigned a failing grade by the instructor. Normally, students may not attend a Seminary course in which they have not been officially registered after the first two weeks of the semester.

Course instructors may permit students to attend class only if the student's name appears on the official class list posted by the Office of the Registrar. Occasional visitors to the Seminary and spouses of students may attend class informally and from time to time, but only with the express permission of the Dean, and with the approval of the course instructor. On the invitation of the assigned course instructor, faculty members may attend informally, on the basis of professional courtesy.

Student Course Load. Because of the demanding nature of professional study, the maximum course load normally permitted to students is 16 credits per semester. In extraordinary circumstances, however, exemptions may be granted. A student with a cumulative grade point average (GPA) of at least 3.0 (B) may submit a written petition to the Dean to be permitted one additional course (to a maximum of 18 credits) in any given semester. The Dean, in consultation with the Faculty Council, will make the final determination of the advisability of students to exceed the maximum course load on a case-by-case basis.

Auditing. The term “audit” is reserved for formal arrangements in which a student attends a course regularly, but is not evaluated or graded. An audited course will be considered as attempted hours, but the student will not receive academic credit. Students must formally register for an audit with the Registrar, following normal registration procedure. A record of the audit will appear on the student’s academic transcript. Courses previously audited may not be repeated for credit.

Attendance in Class. The Seminary believes that regular class attendance is a most serious obligation of the student. In the matter of class attendance, students are expected to exercise maturity of judgment as well as responsibility for keeping abreast of class work, including all tests and make-up work.

While the Seminary does not generally specify a minimum number of acceptable absences, whether excused or unexcused, all students are generally expected to attend all of their classes. Course instructors have the right to determine the impact absences will have on the final course grade, and will ordinarily specify course attendance criteria in the course syllabus.

If on a particular day or days a student wishes to be absent from class(es) for an acceptable reason, an appropriate form, procured from the Seminary Office, must be completed by the student, indicating the reason(s) for and date(s) of the proposed absence. This form must be presented to the instructors of all courses affected for their approval and signature, and returned to the Dean for his signature granting permission to be absent on the date(s) requested. Class work missed through absence can be made up at the discretion of the instructor and, if possible, should be arranged prior to the absence.

Full-time students are permitted, occasionally and from time to time, on an informal basis, to attend classes for which they are not registered. In each case, prior permission of the instructor(s) must be secured, and such attendance must not interfere with other obligations.

Adds/Drops and Course Withdrawals. Students may make adjustments in their semester schedule through the process of adding and/or dropping courses. The appropriate form is available from the Registrar’s Office. The course overload policy will apply to all courses added to a student’s course load.

Courses dropped during the first week of instruction will not appear on the student’s academic record. After the first week, but before the end of the fifth week of instruction, a student may drop or add a course without penalty by obtaining the approval in writing of the individual course instructor. Courses dropped in this period will appear on the student’s record with the notation ‘W.’ Such courses are not considered attempted hours, no grade is given, and no grade points accrue.

After the fifth week, but before the end of the tenth week of instruction, students may withdraw with penalty: the withdrawn course is considered hours attempted, and course instructors must evaluate student performance with the notations 'WP' or 'WF,' but no grade points accrue. After the tenth week of instruction, students may drop a course(s) or withdraw from the Seminary only with the mandatory notation 'WF,' unless the written permission of the Dean has been obtained, and only after the students has established, through verifiable documentation, the existence of unavoidable medical, legal, or personal circumstances beyond the student's control. In such circumstances, if the student's work has been of passing quality, course instructors may, at their discretion, assign the grade 'WP.'

Registration Deadlines. The deadline for all registration changes without penalty (adds/drops, credit adjustments and course withdrawals) is the end of the 5th week of instruction. No course may be added to the student's schedule after the fifth week of instruction. No withdrawals will be permitted in the last two weeks of the semester. Registration changes are approved in consultation with the Dean. Changes in registration after the end of the 1st week of classes may be subject to a Late Registration fee.

Final Examinations. Ongoing assessment and evaluation of student progress generally includes final examinations. Final examinations are normally held in all subjects at the close of each semester, in accordance with the final examination schedule published by the Registrar. Early examinations are not permitted, except as authorized and published by the administration. Special arrangements will be made by course instructors to permit students with handicaps or disabling conditions to adequately demonstrate their knowledge and/or competency on final examinations.

Incompletes. Except for ongoing internships, independent thesis research and thesis writing, which may normally require more than one semester to complete, and for which the notation 'IP' may be entered on a semester grade report, it is expected that all course work be completed within the time frame of the academic semester, in accordance with deadlines prescribed by the Academic Calendar. From time to time, for compelling reasons, the appointed course instructor may grant time extensions to a student for work not completed within specified course deadlines. Such initial extensions of time shall be at the discretion of the instructor, but in no case shall they be for more than two weeks beyond the last day of instruction for the semester. If no extension has been granted, the instructor may refuse to accept late or incomplete assignments, and/or lower the student's grade for the course. A late fee will be charged for the removal of all incompletes.

Additional extension of time beyond the end of the semester may be granted, upon timely petition by the student to the Dean, by the Seminary Administration Committee, with notification to the course instructor, normally for a significant reason such as serious illness or death in the immediate family. Such additional administrative extensions of time shall be only for a specified period commensurate with time originally lost by the student, but in any case no longer than the last day of classes of the following semester. If an extension is requested for a medical reason, a physician's statement must be on file in the Seminary Office. In such cases, the instructor will record the grade as **Fi** or **Fx**. Unless deadlines are explicitly extended by the Seminary Administration Committee, all incomplete work must be made up and grades reported to the Registrar's Office no later than two weeks after the last day of classes in a given semester. After that date "incompletes" will automatically be treated as failures, and the grade 'F' will be recorded by the Registrar.

A special form for requesting additional extension of time beyond the end of the Semester is available from the Seminary Office. The completed form, with the required fee attached, indicating reasons for the request and bearing the signatures of the student, the instructor, and the Dean, must ordinarily be submitted to the Office of the Dean before the beginning of the last week of classes for the semester.

Grading and Course Credit. The estimated quality of student performance in an attempted course is represented by a letter grade assigned upon completion of all course requirements by the individual course instructor appointed to teach the course. Every instructor is required to assign a grade for each student enrolled in a course. The semester grade is derived from a combination of student scores, which may include grades for oral presentations, tests, papers, and a final examination grade, all of which reflect the student's total performance over the semester. The relative value of credit courses is expressed in semester hours. One semester hour of credit generally represents one contact hour (50 minutes) of lecture per week for 14 weeks, exclusive of the final examination, or the equivalent; field education, internships, or practica may require two or more hours per week per credit hour. The value of each letter grade is expressed in quality points assigned to letter grades for each semester-hour of credit attempted by the student, as indicated in the following table:

	Percentile	Quality points
A	Above 95	4.0 points per credit-hour
A-	92-95	3.7 points per credit-hour
B+	88-92	3.3 points per credit-hour
B	85-88	3.0 points per credit-hour
B-	82-85	2.7 points per credit-hour
C+	78-82	2.3 points per credit-hour
C	75-78	2.0 points per credit-hour
C-	72-75	1.7 points per credit-hour
D+	68-72	1.3 points per credit-hour
D	65-68	1.0 points per credit-hour
D-	62-65	0.7 points per credit-hour
F	under 62	0.0 points per credit-hour
Fx	Failure, did not take Final Examination	
Fi	Failure, Incomplete	
IP	In progress, requirements not complete	
P/NP	Pass or Not Pass, no letter grade given	
W	Withdrew, no grade assigned	
WP	Authorized late withdrawal, passing grade	
WF	Authorized late withdrawal, failing grade	
AU	Auditor	

A represents the highest grade, awarded for superior achievement of course objectives. It indicates outstanding work, including exceptional accuracy in matters of fact, completeness in detail, independence of thought, and a sound grasp of the subject as a whole.

B indicates work of a high standard and commendable achievement of course objectives.

C indicates work of acceptable quality and satisfactory achievement of course objectives.

D indicates work of passable quality, but with deficiency in grasp of material and marginal achievement of course objectives; the student will receive credit for an undergraduate course subject to certain restrictions (see policy on D's, below). The grade 'D' is not considered a passing grade in the graduate Master of Divinity program.

F indicates work of unacceptable quality, failure to master the essentials, and the necessity for repeating the course before credit may be earned. The original grade of **F** is superseded in the calculation of the student's cumulative grade point average by the grade earned in the repeated course, although the student's transcript will show both grades.

Fx (failure—examination) is recorded when a student has not taken the final examination.

Fi (failure—incomplete) is recorded when a student has not submitted required papers or other assignments.

The following alternative notations are entered on a student's academic record in special situations:

IP (in progress) may be recorded on interim or semester transcripts to denote satisfactory course work currently in progress, or for which a final evaluation deadline has not passed, such as an internship, independent thesis research, or the writing of a thesis. Students are not required to register again for courses in progress.

P/NP (Pass/Not Pass) may be recorded in field education, certain non-required optional individual study courses (e.g., thesis research), and credit-by-examination transfer courses. **P** is recorded when a student successfully completes the requirements of a course offered on a pass/not pass basis. In order to receive a **P**, the student must have attained the equivalent of a **C**. Likewise, the grade **NP** is assigned if the course requirements were not successfully completed. With the exception of courses noted above, P/NP may not be recorded in required courses specified for a degree program. Courses for which the grade P/NP is recorded are not calculated in the cumulative grade point average (GPA).

W (Withdrawal) is recorded when a student voluntarily withdraws from a course before the deadline for registration changes without penalty. The course is not considered an attempted course; the student has not been evaluated, and no credits or quality points accrue.

WP/WF (withdrawn-passing / withdrawn-failing) is recorded when a student is officially permitted to withdraw from a course after the deadline for registration

changes (adds/drops) has passed, or as a result of disciplinary action by the Seminary administration.

If, in the estimation of the appointed course instructor, work completed by the student at the time of withdrawal is of passing quality, **WP** is recorded. No credit or quality points accrue, and the grade-point average is not affected. If completed course work is not of passing quality, **WF** will be recorded. No credit or quality points are earned, but **WF** is treated as failure in an attempted course, and the grade-point average is adversely affected.

In cases wherein **W**, **WP**, or **WF** are to be entered, a special form provided by the Registrar must be filled out by the student, signed both by the student and the course instructor, and retained in the Registrar's Office.

AU indicates formal auditing of a course.

Grade Point Average (GPA). An average grade distribution, known as 'grade point average' (GPA), is officially calculated by the Registrar at the end of every semester. Students are required to maintain satisfactory grade point averages to continue enrollment in the Seminary, and must attain a specified cumulative grade point average in all courses attempted in order to graduate, or to attain Honors. The semester grade point average is determined by dividing the total quality points earned by the total semester hours attempted, including all courses failed, but excluding courses for which an 'IP' or 'W' notation has been entered. The cumulative grade point average is determined by dividing the total accrued quality points for all semesters of enrolled study by the cumulative hours attempted (total hours minus first repeats). Non-credit and remedial courses are disregarded in computing the final grade point average for graduation. An unsatisfactory semester or cumulative grade point average may result in academic probation or dismissal from the Seminary.

Semester Grade Reports. A report of semester course grades is sent to the student at the end of each semester. A student may challenge a grade received before the end of the following semester, after which it will remain part of the student's permanent academic record. Only the appointed course instructor can assign a course grade, or permanently change, for due cause, a grade already given. Students on administrative hold will not receive semester grade reports.

Academic Transcripts. An official academic record of all courses attempted by the student at St. Tikhon's Seminary, as well as the final course grades received, is kept by the Seminary Registrar. Students are entitled to one copy, without charge, of an official transcript of their academic record for personal use.

Requests for additional official transcripts of a student's academic record to be sent to individuals or institutions must be submitted in writing to the Office of the Registrar. For each additional transcript there is a fee. Official transcripts are not given to students, but are mailed directly to designated individuals or institutions. Semester reports or transcripts will not be sent for a student who has not met his financial obligations to the Seminary.

Academic Standing. Students in good academic standing have successfully met the requirements for admission or readmission into the Seminary and into a specified program of study; are successfully maintaining the minimum grade point average required by the program of study to which they have been admitted; are eligible for continued enrollment at the Seminary; are making satisfactory academic progress toward a degree; and are not otherwise subject to disqualification, probation, or dismissal from the Seminary.

Satisfactory Academic Progress. To remain eligible for continued enrollment at St. Tikhon's Seminary, students in the graduate professional Master of Divinity degree program, as well as undergraduate students in the Dual Degree program, are expected to maintain satisfactory academic progress and graduate after completing the required number of credits specified for their program of study.

“Satisfactory academic progress” means that students must demonstrate and maintain certain minimum standards instituted by the Seminary in three areas of academic performance: grade point average, completion of credit hours attempted, and completion of the student's degree or program objective.

1. *Grade Point Average (GPA)* – Graduate-level students must maintain a cumulative GPA of 2.5 in graduate and upper division undergraduate courses at St. Tikhon's Seminary. A two-semester GPA below 2.5 may subject graduate-level students to disqualification and withdrawal of offer of admission. Undergraduate students in the Dual Degree program must maintain a GPA of 2.0 in all courses attempted; a semester cumulative GPA 1.7 to 2.0 will result in academic probation, and a cumulative GPA below 2.0 may result in academic dismissal.
2. *Completion of Credit Hours Attempted* – All regular students (first-professional, graduate and undergraduate) must satisfactorily complete 75% of attempted course work in a 2-semester period (usually Fall-Spring). Grades of F, NP, WF or AU are attempted courses, but are not satisfactorily completed; additionally, the grade 'D' is not a satisfactory grade in the graduate program. In general, full-time students should complete at least 12 credit hours per semester. Part-time students (6-11 hours) should complete at least 6 credit hours per semester. Students who fail to complete 75% of their attempted courses in the defined 2-semester period will be warned. A failure to bring their completion rate to 75% in the next 2-semester period may result in disqualification or academic probation and eventual dismissal from the Seminary. Semesters of non-attendance are not counted in this calculation. [*Example:* A student who attended St. Tikhon's in Fall 2001 and Spring 2002 and attempted 15 credits each semester (30 total), but withdrew failing (WF) from 2 3-credit courses in Fall and failed (F) a 3-credit course in Spring (9 credits in a 2-semester period), would have completed 21 of 30 credits, for a completion rate of 70%. This student would be warned. A second year of less than 75% completion may result in academic probation and dismissal from the Seminary.]
3. *Time Limit for Earning a Degree* – Students are expected to complete their programs of study within the time limits specified for their particular program (five years for the Dual Degree program, three years for the M. Div. program).

The Admissions Committee may terminate the enrollment of students who have demonstrated lack of satisfactory academic progress as evidenced by failure to maintain a satisfactory GPA, or by excessive course repeats, course drops, withdrawals, and cancellations.

With permission of the Dean and Faculty, students may be allowed up to two additional years of full-time attendance to complete their program of study. This time period is prorated for students attending less than full-time. If you exceed the time allowed for degree completion due to special circumstances, such as inapplicable transfer credits, you

must provide documented evidence for the delay and a signed course plan from the Registrar.

Students who have faced extraordinary circumstances may appeal any adverse action. Documentation of such circumstances is required, and students are cautioned that appeals are not routinely approved. Students may be reinstated with the approval of the Seminary Administration Committee.

Advanced Standing. It is the policy of St. Tikhon's Seminary to grant advanced standing on the basis of recognition of prior learning, whether accomplished in formal graduate or undergraduate study, or through professional work or life experience. Advanced standing may be granted either *with credit*, through reduction of the total number of credits required for graduation; or *without credit*, by exempting students from certain required courses, but without reducing the number of total credits required for graduation.

At the undergraduate level, advanced standing with credit is recognition of prior study for credit in a two- or four-year college, seminary, or university. On the graduate level, it is recognition of prior graduate study and/or professional experience. Students may be admitted to advanced standing through formal transfer of credit from the institution(s) in which they were previously enrolled, in accordance with applicable transfer of credit policy, which defines both the suitability of individual courses accepted in transfer, as well as the standard of academic performance required for such transfer.

Admission to advanced standing with credit may normally be granted to students who have completed at least one semester (two quarters) of equivalent full-time study at an accredited two- or four-year college, seminary, or university. Admission to advanced standing of students who have undertaken previous study at unaccredited institutions or within structured but unaccredited programs or courses of study requires approval by the Dean, and will be considered on an individual, case-by-case basis. The number of admissions to advanced standing may be limited by space availability.

Transfer of Credit. St. Tikhon's Orthodox Theological Seminary welcomes transfer students from accredited North American colleges, universities, and seminaries. Transfer credit is also awarded for courses completed at colleges, universities, and seminaries outside of the United States that are accredited or approved by the Ministry of Education (or other appropriate ecclesial or governmental agency) of the country in which they are located.

Transferability restrictions. In general, the Seminary awards credit in transfer for most undergraduate and graduate courses completed at such schools, subject to the following restrictions:

- Transfer credit from previously completed or dual degree programs is subject to restriction; students should consult with the Dean and/or the Registrar
- Substantially similar or parallel courses in doctrine and theology are accepted in transfer only from accredited Orthodox theological seminaries and schools of theology
- A limited number of Scripture courses (i.e., Old Testament, New Testament, Synoptic Gospels, and Acts) that are substantially similar to courses offered at St. Tikhon's Seminary may be accepted from non-Orthodox schools, subject to departmental approval

- Undergraduate transfer credit is generally not awarded at St. Tikhon's Seminary for courses taken for graduate credit at other institutions unless approved by the departmental chair, as described in the "appeal of transferability" section below.
- Transfer credit is generally not awarded for courses in vocational-technical programs or programs not offered at St. Tikhon's. An exception to this policy exists for students who have an Associate of Science or Associate of Applied Science degree and who wish to apply transfer credit to the general education mathematics or laboratory science requisites in fulfillment of baccalaureate equivalency requirements.

Determination of transfer credit equivalencies. Initial determinations of transfer credit equivalencies are made by the Office of Registrar through a comparison of course descriptions and/or course titles. Students who wish to transfer graduate credit *must* submit appropriate evidence of transferability (course syllabus, college/university/seminary catalog). If a determination is made that substantial similarity exists between a course taken at another institution and a St. Tikhon's course, transfer credit may be awarded for the St. Tikhon's course. If substantial similarity does not exist, but the course is in an academic discipline taught at St. Tikhon's Seminary, elective credit may be awarded in that discipline.

If the content of a course includes subject matter offered in more than one core area, or if the course description does not provide sufficient information to assign the credit to a specific prefix, general elective credit may be awarded. In some such cases, the course may be designated as applicable to a portion of the Seminary undergraduate general education requirement. Elective credits awarded for upper-division courses taken at four-year colleges and universities will be designated as upper-division (i.e., will apply to the upper-division credit-hour requirement) for the purpose of calculating baccalaureate equivalency requirements for acceptance into the Master of Divinity program.

Transfer equivalencies are based on current policies and generally reflect course numbers from the St. Tikhon's Seminary *Bulletin* at the time the evaluation is conducted. St. Tikhon's Seminary courses and course numbers are subject to change; thus, transfer equivalencies are subject to change as well.

Currently enrolled Seminary students who plan to take courses at other institutions are encouraged to confirm transferability of such courses prior to enrolling.

Appeal of transferability. The ultimate authority for transfer of credit rests with the chair of the department in which similar courses are offered at St. Tikhon's Seminary, except credit for courses taken at non-accredited institutions, which must also be approved by the Registrar. Students who wish to appeal the evaluation or transferability of a course may do so through the appropriate departmental chair. When making an appeal, students must be prepared to provide supporting documentation (e.g., a course syllabus, course description from the other institution's catalog, examples of work). Departmental chairs who wish to approve a revision to a student's transfer credit evaluation must submit a "Change/Pre-approval of Transfer Credit Evaluation" form to the Registrar's Office.

Credit hour equivalencies. Transfer credit is converted to semester hour equivalency. In converting quarter hours to semester hours, a conversion factor of two-thirds is used. When conversions result in fractions, credit granted per course is reduced to the nearest whole number. Fractions are accumulated and reduced to the nearest whole number, and general elective credit is awarded for that total.

If a course at another institution is offered for fewer credit hours than a similar course at St. Tikhon's Seminary (e.g., a two-credit course at another institution substantially similar in content to a three-credit course at St. Tikhon's Seminary), the student will be given transfer credit for the similar course at St. Tikhon's Seminary, but only for the number of credit hours earned at the other institution. In such cases, the student may need to take an additional course to fulfill credit-hour requirements.

Students entering after the Fall of 2003 semester or a subsequent semester, who have a bachelor's degree in hand from a college or university accredited by one of the regional accrediting agencies, but who need to pursue additional undergraduate pre-theological study, will be exempt from both the lower and upper division general education requirements at St. Tikhon's Seminary.

Students who apply for admission into the first professional Master of Divinity degree program on the basis of baccalaureate equivalency, but who do not have a bachelor's degree in hand, and who have completed or have been exempted from the general education requirements by any of the provisions listed above, may not be exempt from specific course requirements for the undergraduate theology major.

Transfer credit limit. A maximum of one-half of the total semester-hour credit requirement may be accepted in transfer to the graduate first professional Master of Divinity degree program, subject to transferability restrictions listed above. No limit exists, however, on the number of undergraduate credits that may be transferred from other institutions to fulfill baccalaureate equivalency requirements for initial admission into the Master of Divinity program, as described in this Seminary *Bulletin*.

Transfer of dual credit courses. Courses taken for dual credit (courses for which students receive both high school and undergraduate college credit) are evaluated in the same manner as traditional courses offered by the institution through which they are taken. No limit exists on the number of transfer credit hours that will be awarded for dual credit courses.

Limit on non-traditional credit. The Seminary sets a limit on the number of non-traditional credits that may be applied toward a program award. Non-traditional credit includes distance learning and correspondence courses, credit by examination, credit by recognition of prior learning (RPL) or experiential learning assessment (ELA), and credit for military training. Not more than one quarter (25 percent) of the total credit requirement for an undergraduate award may be in the form of non-traditional credit. Not more than one-sixth of the total credit requirement for the M. Div. degree may be in the form of non-traditional credit.

Credit by Examination. Departmental faculty generally determine policy on credit by examination for courses offered in their core area. Included may be credit for Advanced Placement (AP), College Level Education Program (CLEP), International Baccalaureate (IB) or other examinations, including departmental examinations. The Registrar's Office maintains the current credit by examination policy. Students generally may not receive transfer credit for credit awarded by other institutions on

the basis of examinations or other competency-based alternatives unless the Dean approves such credit. The integrity of an A. A. or bachelor's degree will not, however, be invalidated (see "Transfer of general education requirements") for students who received credit by examination or other forms of non-traditional credit in fulfillment of those degrees.

Credit for prior experience. Transfer credit may be allocated on the basis of recognition of prior learning (RPL) or experiential learning assessment (ELA) derived from experience in a non-credentialed context, such as through work or life experience. In order that achieved experiential learning be assigned value in the form of credit transfer, a description of the experience must be translated into an identification of the learning outcomes derived from that experience, otherwise there will be no learning to assess, no matter how significant or important to the individual that experience may have been. Credit may be awarded only for prior learning which is comparable in content and standard with the course in which credit is sought. Credit for experiential learning cannot be awarded unless validated and assessed through the 'credit by examination' provisions referenced above.

The amount of credit which can be transferred from prior learning (RPL or ELA) is necessarily limited by the need to ensure that the process is not merely one of "rubber stamping" previous learning without significantly adding value to it, as well as by the priority that the Seminary gives to ownership of its learning awards.

Normally, courses and experiences completed more than 10 years previously will not be considered for RPL purposes. The currency of the learning is an important factor for a number of reasons, not least of which is the significance of the learner having an understanding of current thinking and developments in the subject area. Therefore, the more distant in time the learning took place, the smaller the amount of credit under RPL that is likely to be awarded.

Applications will be received by the Admission Office and forwarded to the Office of the Registrar for an initial assessment based on precedents and current information. After such initial assessment, RPL applications will be forwarded to the relevant department chair(s) for assessment in accordance with the 'credit by examination' policy outlined above. In turn, the department chair(s) will notify the Registrar of the results of the assessment, and entry of appropriate transfer credit will be made in the student's record.

RPL applications will only be accepted in the first four weeks of a semester. Applications received after that time will not be processed until the following semester.

Credit for military education. Credit for military education (SOCAD, SOCNAV, DANTES) may be awarded in accordance with recommendations of the American Council on Education. Documentation (DD Form 295 for active duty personnel, or DD Form 214 for veterans) should be submitted from an official source, such as the education office where you are stationed or the General Services Administration if you are a veteran. Credit is generally not awarded for occupational training.

Credit for distance learning and correspondence courses. Undergraduate transfer credit is granted for distance learning and correspondence courses taken through accredited colleges, universities, and seminaries according to the same guidelines described above.

Authority for policy and right of appeal. The Office of the Registrar has the primary responsibility for administration of the transfer credit policy. Students have the right to appeal decisions regarding transfer of credit. Students with questions regarding initial determinations of transferability or course equivalencies are encouraged to contact the Office of the Registrar for clarification or guidance. Initial appeals of transferability or course equivalency decisions may be submitted as outlined under the “Appeal of transferability” or “Course equivalencies” section of this policy. The final level of appeal within the institution is the Dean.

Transfer of Credit for Exempted Units. Credit transfer does not apply in cases where students are exempted from a compulsory unit within a course of study, but not from the total unit of credit requirement. This is referred to as ‘substitution.’

Credit by Examination. St. Tikhon’s Seminary provides to all currently matriculated students or registered non-degree students opportunities to obtain transfer credit by examination. The intent of the Seminary’s credit by examination policy is to provide students who have acquired competence through special learning situations, such as professional experience or independent study, with the opportunity to demonstrate their competence. Assessment of prior experiential learning is made by an appropriate examination of learning outcomes in a challenge exam. Students may register only once for a specific course examination under this program.

Challenge exams are conducted in accordance with recommendations made by the Council for Adult and Experiential Learning (CAEL) with respect to appropriate academic and administrative standards, and in accordance with Seminary policy, as posted in the Seminary *Bulletin*. No faculty member may unilaterally create and use a challenge exam. Policy for credit by examination (challenge exams) in any particular department is made by the departmental faculty as a whole, who are responsible for approving by majority vote all challenge exams administered in their core area. In order for the challenge exam to be approved, it must demonstrate that the learning objectives of the course as described in the course outline and in the Seminary *Bulletin* can be adequately tested by means of the assessment instrument submitted. Questions regarding specific courses that may allow such credit by examination should be directed to the appropriate core area supervisor. Credit by examination is not available for seminars.

The following general guidelines apply to the administration of challenge examinations:

1. Credit is awarded only for defined learning outcomes, not for the experience
2. Credit is awarded for learning that is appropriate to academic and professional theological experience, commensurate with the goals and objectives of Seminary programs of study, and at appropriate levels of competence
3. Credit is awarded only for learning that has a balance, as appropriate to the study of theology, between theory and practical application
4. The determination of competence levels, as well as credit awards, is made by core area faculty, in their role as academic and subject matter experts in their field
5. Credit is offered only once for the same learning; credit awards and their transcript entries are appropriately monitored by the Office of the Registrar

To challenge a course, students must meet all of the following conditions:

- a. Students are currently enrolled during the semester of the challenge request
- b. The course being challenged has not been previously challenged
- c. Students have met all prerequisites to the course being challenged, as described in the *Seminary Bulletin*
- d. The course is not a prerequisite to a course students have already completed or in which they are currently enrolled, as described in the *Seminary Bulletin*
- e. If students were pre-registered for the course, they dropped the course within the first five days of the semester
- f. Students have not previously enrolled in the course and earned any grade, and have not already received credit in an equivalent, similar, or a more advanced course
- g. Students have not previously withdrawn from the course or audited the course

The procedure for credit by examination is as follows: students obtain the appropriate form from the Registrar's Office and take it to the chair of the department in which credit is to be earned. The appropriate course rubric, title, and the number of credit hours are entered on the form, and the department chair's signature obtained, indicating authorization to take the examination in question. The student then takes the form to the Bursar's Office and pays the examination fee. Payment, which is not refundable, must be made in the semester in which the examination is authorized. **No student is allowed to sit for an examination without submitting to the department chair a receipt from the Bursar indicating that the examination fee has been paid.**

After the examination is taken, the grade and the source of the evaluation are recorded on the form, which is sent to the Registrar's Office, where the appropriate course number, credit hours, and grade are posted for the student. The Registrar's Office distributes copies to the student, the Dean, and the core area supervisor as confirmation. One copy of the form is retained by the Registrar's Office. All challenge exams will be on file in the office of the core area supervisor, with copies available for distribution when needed.

Note: *Credit by examination is for subject matter in which the student is especially qualified only through non-traditional education or experience. Credit acquired through challenge exams may not apply towards residential requirements. No more than one-fourth of all credits may be challenged.*

Optional Practical Training (OPT) for International Students in F-1 Status. U.S. Citizenship & Immigration Services (USCIS) permits international students in F-1 status to work in the United States so that they may reinforce what they have learned in undergraduate and graduate degree programs. These benefits are called Optional Practical Training (OPT). Optional Practical Training (OPT) allows F-1 students to obtain employment in areas related to their academic major. OPT is available for periods up to twelve months at each higher level. A job offer is not necessary to apply for OPT, and a student may work for one or more employers, change jobs, or look for work during the training period.

Students who violate provisions of the F-1 status are ineligible to apply for OPT. Violations include, but are not limited to: failure to maintain full-time enrollment while in the U.S. (unless the student is authorized for a “reduced course load”); unauthorized withdrawal from a class in the student’s designated program of study; failure to extend Form I-20; and unauthorized employment. International students interested in OPT should check with the Registrar’s Office for further information and application materials.

Academic Integrity. Academic integrity is a prized value and a basis of trust in scholarly life and work. Occasionally, however, this trust is violated through the dishonest academic practices of cheating and plagiarism. The following clarify the expectations and procedures of the Seminary:

Cheating includes, but is not limited to, use of any unauthorized assistance in taking quizzes, tests, or other examinations; dependence on sources beyond those authorized by the instructor in writing papers, preparing reports, solving problems, or carrying out other assignments; the acquisition, without permission, of tests or other academic materials belonging to a member of the faculty or staff. These actions are not acceptable.

Plagiarism includes, but is not limited to, the use, whether by paraphrase or direct quotation, of the published or unpublished work of another person, including material which the student has translated himself, without full and clear acknowledgment; this includes the use of material prepared by another person or agency engaged in selling term papers or other academic materials. These actions are not acceptable. Further guidelines as to what constitutes plagiarism may be obtained from the Office of the Dean.

Students found guilty of dishonest academic practices as noted above will be subject to disciplinary sanctions and may receive an ‘F’ for work in question, unless there are extenuating circumstances. A serious act or a pattern of dishonesty makes a student liable to academic disqualification, suspension, or dismissal from the Seminary.

Graduation Requirements In order to successfully graduate from the Seminary, students must satisfy all general requirements for admission into the Seminary, as well as the prerequisites and specific requirements of their program of study; be in good academic standing; maintain satisfactory academic progress, completing all course work with a minimum cumulative grade point average of 2.5 (2.0 in the Dual Degree program); complete all credit requirements within the sequence of courses specified for their program of study; and attend to the timely payment of appropriate fees and all incurred Seminary indebtedness.

Academic Review and Retention Standards. The Dean’s Office monitors the academic records of all students enrolled in the Seminary at the end of the Fall semester, and reviews student academic progress at the end of the September—May academic year. Students are generally expected to maintain satisfactory academic progress with regard to their grade point averages and satisfactory completion of attempted courses. Students are held responsible for being aware of their current academic status as reflected on their semester grade report and academic transcript.

Graduate-level students admitted to the first-professional Master of Divinity (M. Div.) degree program are considered to be maintaining satisfactory progress provided they are fulfilling the conditions of the degree program in a timely manner and maintaining a 2.5 (B-/C+) average in course work. All graduate-level students, regular or provisional, will be subject to academic disqualification and may be disqualified from the Seminary if their cumulative graduate GPA falls .5 grade points below 2.5 after two semesters of attendance.

Graduate students subject to academic disqualification will have a hold placed on their registration for the following semester. Such students may obtain a release of their hold only after they have filed with the Seminary Office an Advising Contract signed by the Dean. This contract must certify that the student has been counseled on how to regain good standing and that an agreement regarding expectations pertaining to academic performance has been reached.

The determination and notification of warning or probationary status, or academic disqualification, will be made by the Registrar's Office on the student's semester grade report and academic record.

Academic Withdrawal. Academic withdrawal from the Seminary may be accomplished with the permission of the Dean of the Seminary. Students are cautioned to carefully consider the consequences of unauthorized academic withdrawal. Proper completion of the withdrawal procedure will ensure the safeguarding of student interests and the possible refund of any fees. Failure to use approved withdrawal procedures will result in an administrative hold on the student's records and accounts, and may jeopardize the student's chances of readmission.

Students who desire to withdraw from classes before the end of a regular semester are obligated to comply with official course withdrawal procedures as outlined in "Adds/Drops and Course Withdrawals." The grade "F" will be entered for all courses that a student leaves without obtaining prior approval.

Students contemplating withdrawal from the Seminary should obtain the signature of the Dean on the Withdrawal Form, and follow the course withdrawal procedure for all courses in which the student is registered. Withdrawal is effective on the date of the Dean's signature. Withdrawal from Seminary without prior authorization will place the student in academic disqualification or dismissal status and will require formal readmission to the Seminary. Notation of authorized withdrawal will be made on the student's permanent academic record by the Registrar.

Academic Disqualification. All students have the fundamental responsibility to understand and comply with the Seminary's academic standards and procedures. Graduate-level students whose academic performance does not meet the standards of their degree program will be subject to academic disqualification and withdrawal of offer of admission.

Students in disqualification status are not eligible to register for classes and cannot continue their studies at the Seminary. Notation of academic disqualification will be entered on the student's academic record by the Registrar.

Disqualification status is considered permanent. Students who have been academically disqualified must wait a minimum of one full year before being considered for readmission, unless they opt to voluntarily withdraw from the Seminary.

Academic Standards and Honors. St. Tikhon's Theological Seminary is committed to the pursuit of academic excellence. To that end, the Faculty develops academic standards and policies to recognize those full-time students whose superior academic achievement merits recognition, and to encourage those students whose performance holds promise.

The granting of Honors by the Faculty is based on fall and spring performance in course work undertaken at St. Tikhon's Seminary, and does not take into account course work undertaken at other institutions of higher education or during the summer.

Honors. The Faculty recognizes that students perform at different levels of achievement, and, accordingly, has established criteria for rewarding academic achievement through public recognition and through the granting of academic privileges.

Honors with notation on the semester grade report is granted to all full-time undergraduate students who achieve a semester grade point average (GPA) of 3.5 or higher while carrying a minimum course load of 12 credit hours. The names of all undergraduate students who have achieved Honors are included on the Dean's List posted after the conclusion of each semester.

Full-time first-professional M. Div. students who maintain a minimum cumulative GPA of 3.5 may become eligible for Commencement and Departmental Honors if they successfully complete a capstone Project or Thesis.

Honors Program. St. Tikhon's Honors Program is an opportunity for first-professional M. Div. students to bridge the gap between classroom learning and independent research by undertaking optional directed independent study in a particular academic discipline that may be of major interest to the student. Initial inquiries should be directed to the chair of the academic department in which the student intends to undertake directed independent study.

Upon reaching an understanding with the Department, students petition the Faculty through the Office of the Dean to be permitted to undertake a capstone thesis or an independent research project in their graduating year. Such study, which will be developed with the aid of an approved faculty mentor, will culminate in the writing of a thesis or a project of independent research, and will allow the M. Div. student to achieve Departmental Honors in the selected academic field if a grade of 'A' is attained on the thesis or project. Departmental honors (e.g., "Master of Divinity with Distinction in Church History") are printed on the Commencement program, and will be certified on the student's official academic record by the Registrar, stating the nature and quality of the work done.

Petitions to the Faculty are due in the Office of the Dean on or before April 15 of the year immediately preceding the graduating year. In considering such petitions, the Faculty will weigh the student's entire record of achievement at St. Tikhon's Seminary, together with evidence of intellectual curiosity and maturity, as well as special aptitudes and creative interests. The thesis or major project is normally due not later than April 15 of the graduating year, subject to particular departmental requirements.

Honors Project or Thesis. First-professional M. Div. students may complete the Honors Project or Thesis over two semesters in their graduating year as an integral part of an Honors sequence. Quality projects usually involve ongoing effort through the preceding summer as well. Because the 6-credit optional Honors sequence represents a major commitment of time and effort, it is normally available only to students who consistently achieve a 3.5 or higher semester GPA in their Seminary studies, and are otherwise adequately prepared to undertake and complete a Project or Thesis in a major field of theological inquiry.

With the approval of the Faculty, and under the direction of their selected mentor, in the fall semester of their graduating year, students register for optional project or thesis research, and meet regularly with their selected faculty mentor to develop a selected research topic. In the spring semester, students submit a completed thesis, consisting of approximately 60-80 pages of analytical narrative (or a completed major project of

approximately 40-60 pages), in which they explore the significance of the chosen topic for theological scholarship; describe their research, methodology, and findings; and offer a summative statement of the conclusions that were reached, together with a comprehensive bibliography pertaining to the topic that was explored. Students who are planning to continue their studies by completing an advanced professional or graduate degree in ministry or theology are strongly urged to consider completing a Project or Thesis.

For returning graduates enrolled in the Master of Divinity program, the thesis/project requirement is not optional. Returning graduates will normally complete a capstone research project or a thesis as part of their regular program completion requirements. In such cases, students will adhere to the requirements and procedures established for returning graduates, unless the Dean shall have previously approved different arrangements in writing. Honors will be granted to returning graduates for the writing of the project or thesis only if all graduation requirements of the regular Master of Divinity Program shall have been met.

Commencement Honors. Commencement honors are based on certification by the Registrar of completion of graduation requirements and attainment by the student of a specified grade point average in all studies undertaken at St. Tikhon's Seminary. For commencement honors, the computation is based on the student's entire academic record at St. Tikhon's Seminary. For the purpose of calculating the GPA for commencement honors, grades are not rounded to the nearest tenth of a point, e.g., 3.49 is not rounded to 3.5. Transfer students must complete a minimum of 2/3 of their full time course work at St. Tikhon's Seminary in order to qualify for commencement honors.

Graduate first-professional students who complete an Honors Project or Thesis with the grade 'A' will have the notation "with Distinction" in their selected academic discipline listed on their degree (e.g., "Master of Divinity with Distinction in Church History").

Honors may differ from the status announced at commencement ceremonies if degree requirements are not certified at the time of the ceremony.

General Policies and Information

Educational Record. St. Tikhon's Seminary maintains an educational record for each student who is or has been enrolled at the Seminary. In accordance with the provisions of the Family Educational Rights and Privacy Act of 1974, as amended ("Act"), all student rights covered by the Act are afforded to all eligible students of the Seminary.

The Seminary may provide certain Directory Information in accordance with the provisions of the Act without the written consent of the student, unless it is requested in writing that such information not be disclosed. The following items are designated as Directory Information: name, address, telephone number, dates of attendance, class (category I); previous institution(s) attended, major field of study, awards, honors, degree(s) conferred (category II); date and place of birth (category III). A currently enrolled student may prohibit disclosure of this information by notifying the Dean of the Seminary in writing, on an annual basis, within ten calendar days (10) after the first scheduled class day of each fall semester.

The student should carefully consider the consequences of a decision to withhold any category of Directory Information. Regardless of the effect upon the student, St. Tikhon's Seminary assumes no liability that may arise out of its compliance with a request that such information be withheld. It will be assumed that failure on the part of the student to request the withholding of Directory Information constitutes the student's consent to disclosure. Any questions concerning the student's rights or responsibilities should be referred to the Office of the Dean of the Seminary.

Confidentiality. Confidential information learned about a student in the course of formation is the property of St. Tikhon's Seminary. Any faculty or professional staff member with access to such information is charged with the responsibility and obligation of protecting the information and, therefore, the persons involved. Such information should not be disclosed to anyone without the "need to know" or without appropriate written consent. The "need to know" is understood to apply in cases where confidential information is required for the responsible carrying out of assigned administrative or formation work. Access, authorized or not, does not confer any right to disclose such information. Faculty and professional staff members are not permitted to remove, use for personal purposes, or make any kind of copy of any St. Tikhon's Seminary records, reports, or documents without prior approval of the Dean of the Seminary. Any question regarding confidential information is to be referred to the Dean.

Administrative Hold. Students may be placed on administrative hold as a result of their failure to meet their obligations, including financial obligations, to the Seminary. When students are on administrative hold, they may not be permitted to register for class, receive a diploma or graduate, or receive a transcript. Settlement of financial accounts must be made at the Bursar's Office.

Discrimination and Harassment Prevention Policy. St. Tikhon's Seminary is committed to fostering a study and work environment that is secure and free of discrimination and harassment. Discriminatory and harassing behavior is incompatible with the standard of conduct required of a member of the Seminary community, and may be in violation of federal, state, and local statutes and regulations. Within the framework of its identity and confessional commitments, the Seminary specifically disavows and

prohibits discrimination and harassment on the grounds of race, creed, gender, national or ethnic origin, citizenship, sexual orientation, age, marital status, family status, and disability.

Grievance Procedures and Due Process. St. Tikhon's Seminary is committed to equitable, fair, and reasonable resolution of issues and concerns that may arise in the Seminary community, and encourages the application of principles of Christian charity, open communication, mutual civility, courtesy, and respect in seeking proper resolution of such issues and concerns. To guide due process and provide a useful approach in seeking resolution of issues and concerns, formal grievance procedures have been established by the Board of Trustees for students and faculty, and are published in the *Student Handbook* distributed to all students upon their arrival at the Seminary, and in the *Handbook of Faculty and Academic Administration* distributed to all members of the faculty upon their initial appointment, as applicable.

Students, faculty, and staff who feel that they are being harassed or discriminated against in violation of Seminary policy, on grounds of race, creed, gender, national or ethnic origin, citizenship, sexual orientation, age, marital status, family status and/or disability, are invited to consult the appropriate *Handbook*, as needed, for procedural information on filing formal grievances or complaints. Further information and advice concerning application of St. Tikhon's discrimination and harassment prevention policy and procedures are available from the Seminary Office.

Drug-free Community. St. Tikhon's Seminary encourages all members of the community—students, faculty, and staff, to embrace the highest personal, professional, and social values. The Seminary is committed to preventing the use of illegal substances by students, faculty, and staff, and promotes responsible behavior regarding alcohol and legal controlled substances.

St. Tikhon's Seminary prohibits the unlawful manufacture, distribution, dispensing, possession, consumption, sale, or use of controlled substances and alcohol on or in Seminary owned or Seminary-controlled property, or in the course of Seminary business and activities. Individuals including, but not limited to, students, employees, contractors, agents, or volunteers who violate this policy shall be subject to appropriate discipline, up to and including termination or dismissal, and referral by Seminary officials to outside agencies for action, as applicable.

Access to Seminary Facilities. Students and staff typically enjoy freedom of movement on the campus. Certain areas, however, may temporarily be restricted for safety and/or security reasons. These areas are always clearly identified. Other areas are accessible within the accepted or publicized open hours for buildings on campus. Students and staff are expected to leave any area upon the request of Seminary officials, or local emergency (fire, police, medical) officials. Appropriate Seminary personnel must approve exceptions to these regulations.

Library Services and Facilities. The Seminary Library is the focal point of the academic life of the Seminary, and a valuable resource for study and research on all academic levels. Students are responsible for making themselves familiar with the various regulations relating to the use of the Seminary Library and Archives.

Students are responsible for all material borrowed from the Seminary Library. Food, beverages, and smoking are prohibited throughout the library.

Misuse of the library's resources and facilities by any user is an offence. Such misuse includes the defacement of materials and property (e.g., underlining, highlighting, the removal of property marks and labels, etc.); and/or the theft or attempted theft of all or part of an item from the library without adherence to sign-out procedures. Such actions can result in a fine plus the cost of replacing the material. Offences may also be dealt with under Section 1 (d) of the Code of Student Conduct.

Information Technology Facilities and Services. St. Tikhon's students enjoy a range of information technology facilities, databases, and services, access to which is granted in accordance with appropriate guidelines published by the Seminary. The use of Seminary computing technology for purposes other than that for which authorization is granted constitutes misuse. For the purposes of definition of computer and datasets, all computer facilities operated within St. Tikhon's Seminary are deemed included, and databases may be stored either online to the computer, or offline in any form.

Misuse of computer services and facilities by any user is an offence. Such offences may be dealt with under Section 1 (d) of the Code of Student Conduct. Minor offences may be dealt with by making restitution to the parties who suffer damage or injury. Serious abuse may result in dismissal from the Seminary. Please note that any tampering with or unauthorized use of St. Tikhon's computing services or facilities may also be an indictable offense under Federal, state and local regulations.

Software Use Guidelines. The Seminary subscribes to the following statement on software and intellectual rights distributed by EDUCOM, a non-profit consortium of over 592 colleges and universities committed to the use and management of information technology in higher education, and by ADAPSO, the computer software and services industry association: "Respect for intellectual labor and creativity is vital to academic discourse and intellectual enterprise. This principle applies to works of all authors and publishers in all media. It encompasses respect for the right to acknowledgment, right to privacy, and right to determine the form, manner, and terms of publication and distribution." "Because electronic information is volatile and easily reproduced, respect for the work and personal expression of others is especially critical in computer environments. Violations of authorial integrity, including plagiarism, invasion of privacy, unauthorized access and trade secret and copyright violations, may be grounds for sanctions against members of the academic community."

Security and Crime Statistics. In accordance with federal and state regulations, St. Tikhon's Seminary provides information regarding security measures and crime statistics to prospective students, current students, and employees. Crime statistics for the most recent two-year period, which reflect the incidents reported to local police, are posted on the main bulletin boards in the residence hall.

Possession of Weapons. St. Tikhon's Seminary prohibits the unlawful possession, storage, or use on Seminary or Monastery property, of any firearm, gun, rifle, pistol, or other dangerous or deadly weapon of any kind, or of any explosive material or incendiary device. This also includes unauthorized use of any instrument capable of inflicting serious bodily injury to any person.

Possession, carrying, storage or use of such weapons or devices on or in Seminary or Monastery property, or in the course of Seminary business and activities, except as expressly authorized in writing by the Dean of the Seminary or his designee, shall constitute misconduct. Individuals including, but not limited to, students, employees, contractors, agents, or volunteers who violate this policy shall be subject to appropriate discipline, up to and including termination or dismissal, and referral by Seminary officials to outside agencies for action, as applicable.

Automobiles on Campus and Parking. The privilege of keeping and parking an automobile on campus is normally extended to all members of the Seminary community. Students who wish to exercise the privilege of keeping and parking an automobile on campus are required to provide a copy of their driver's license, registration certificate, and proof of insurance liability to the Seminary office upon registration for classes. Students who fail to provide such documentation may be placed on administrative hold, and/or may have the privilege of keeping and parking an automobile on campus suspended or revoked.

A number of parking lots at the Seminary are available for student, faculty, and staff parking. Students are discouraged from parking directly across from the main Seminary building. That lot is reserved for use by faculty, staff and visitors. Residential dormitory students should park by the Leonty Dormitory. Commuting students are encouraged to park at the side lot or at the Bookstore. Cars parked in unauthorized areas may be removed without notice.

Smoking on Campus. Smoking is strongly discouraged by St. Tikhon's Seminary. In general, smoking is not permitted anywhere on the Monastery grounds or in Monastery buildings, in all public areas on the Seminary campus and within all Seminary buildings. Smoking is expressly forbidden at the front of the main Seminary building (central foyer—including steps, and northwest and southwest side entrances), at the front of the Seminary dormitory, and at all times when the cassock is worn.

Bulletin Boards. Bulletin boards and equivalent areas throughout campus are reserved for the posting of approved academic, administrative, and student information notices and posters. Commercial advertisements and external publications are not permitted on campus.

Students wishing to post notices related to school or student government activities should seek approval from the Seminary Office or the Office of Student Affairs. Student-related notices for general campus posting should be referred to the Director of Student Affairs.

Telephones. Public telephones are not available on campus. Use of the Seminary's internal telephone system is for authorized Seminary faculty, staff, and administration, and is regulated by authorized Seminary personnel.

Animals on Campus. Pets and other animals are generally not permitted in Seminary buildings, with the exception of guide dogs for the blind. Pets on Seminary grounds must be properly licensed and restrained by a leash or other appropriate control at all times.

Formation: Preparation for the Priesthood

Called by God from among the ecclesial community of the People of God, the priest is ordained to be a vessel of the Holy Spirit, a shepherd of souls after the model of our Lord Jesus Christ, a teacher and guide, a servant of Christ's Holy Church, and a steward of Divine Mysteries (*cf.* 1 Cor 4:1; 1 Pet 4:10), that he may render unto God “gifts and spiritual sacrifices,” leading the flock entrusted to his care to salvation in Christ and Life Everlasting.

Through an integrated program of priestly formation, which encompasses personal, spiritual, academic, and pastoral dimensions, St. Tikhon's Seminary prepares men who seriously discern a vocation to the priesthood by helping them to explore more deeply their sense of God's presence and call in their lives, and by enabling them to personally appropriate those qualities of character — depth of soul, discipline of mind and thought, courage of heart, and breadth of spirit — which will be required of them in a lifetime of priestly ministry.

Formative Goals and Objectives

Personal Formation. Essential to fostering the qualities of mature obedience and sacrificial love that are the hallmarks of a healthy personality is the experience of community living, which in itself is a reflection and foretaste of ecclesial life. Among the character traits the Seminary seeks to develop through the discipline of community living are the ability of the seminarian to work in a collaborative, professional manner, foregoing personal preference in the interests of cooperative effort for the common good; an ability to establish and maintain wholesome friendships and to deal with intimacy; and a capacity for sound and prudent judgment and courageous and decisive leadership.

Spiritual Formation. Priestly ministry flourishes only insofar as its roots are able to draw from the living waters of authentic spiritual life. Integral to the formation of the future priest is the development of lasting attitudes and habits of personal and community prayer that will be able to sustain him and his flock throughout his life. The seminarian is challenged to grow in living faith and to nurture a deep, personal, and conscious relationship with God. While it is understood that spiritual growth takes a lifetime of spiritual struggle, discernment, and understanding, Seminary life helps the seminarian appropriate basic concepts and methods of spiritual living, as manifested in prayer, humility, obedience, and simplicity of life.

The Seminarian participates in the liturgical life of the Seminary and Monastery community through a cycle of evening and morning daily prayers, Vespers, Matins, and the celebration of Divine Liturgy. A part of their spiritual formation, students in residence are expected to be under the spiritual guidance of one of the Seminary or Monastery clergy, subject to the approval of the Seminary administration.

Academic Formation. Through academic formation, the seminarian is challenged to order and discipline the mind, acquiring not only a broad understanding of the richness of the historical Orthodox doctrinal and spiritual tradition, but appropriating it personally and in depth, through prayer and study, in order that he might be able to confront contemporary experience in its light, and to develop the skills to communicate it

effectively to others. Because the experience of several years of focused theological study may be quite intense, the academic component of priestly formation often may place the greatest demand on the seminarian's time and effort.

Priestly and Pastoral Formation. Orthodox priesthood is centered in the life of the Body of Christ—the Church. The Seminary endeavors to transmit a holistic sense of the priesthood that is, first and foremost, ecclesial — vocation in and for the Church — as manifested by apostolic zeal and single-mindedness; fidelity to Orthodox Tradition; an inner life of personal prayer; an ability to guide and assist others in spiritual growth; continuing personal growth in self-knowledge, self-awareness, and humility; and pastoral sensitivity and skill in ministering to the human and spiritual needs of that portion of the Lord's flock that may be entrusted to their care.

Outcomes and Competencies. On the basis of Scriptural mandate, the Seminary has outlined the expected outcomes of its formation programs and defined five broad areas of professional competencies of the Seminary graduate, in the following manner:

- I. Preacher of the Gospel of Christ:
 - *Goal:* To preach in a manner that demonstrates the preacher's faith in the Incarnate Word of God, knowledge of scriptural interpretation, sensitivity to the world of the listening community, and an ability to bring theology to bear on issues of Christian life.
- II. Teacher of Orthodox Theology:
 - *Goal:* To teach with a clear understanding of the history and development of Christian theology as handed down by the Orthodox Christian Tradition, with sensitivity to the developmental level of the listeners, and with an ability to engage the listeners actively in the learning process.
- III. Celebrant of the Divine Mysteries and Offices:
 - *Goal:* To lead the assembly effectively in community prayer and liturgical celebration.
- IV. Facilitator of Sacramental Preparation:
 - *Goal:* To prepare members of the community for participation in the Mysteries of the Church, including Baptism (both adult and infant), Confession, Eucharist, and Marriage.
- V. Leader of the Ecclesial Community:
 - *Goal:* As Spiritual Leader, by manifesting the presence of Christ in the community, to lead the community in its call to grow closer to God and to participate in the ongoing mission of Christ on earth;
 - *Goal:* As Pastoral Leader, to respond to the pastoral needs of persons

through pastoral care, and to support the rights and dignity of all persons;

- *Goal:* As Community Leader, to organize and empower others for mission and ministry and to build and nurture a community spirit in which there is a sense of belonging;
- *Goal:* As Administrative Leader, to oversee the administrative functions of the parish and ensure good stewardship of parish resources.

In the enterprise of professional Orthodox theological education, we are committed to a program of integrated theological learning that challenges the assumption that ministry is a craft defined by the sum of acquired academic knowledge plus the many separate tasks that would need to be done in order for the local parish to be maintained as a healthy religious and social unit.

We lift up, instead, a cohesive image of the priest as theologian, a spiritually mature person of prayer and theological reflection, engaged in active ministry to God and fellow man. Such an image locates all significant aspects of ministry and professional tasks not in some ivory tower, but within the foundation and force of the Christian faith itself, lending quality and integrity to the witness of the Church.

Field Education

Mindful of the unchanging philosophy that the future pastor's scholastic achievements and theological competence are to be actualized and expressed in a life of personal integrity, humility, compassion, and service to God's creation, the Field Education Program concentrates on the practical formation of dedicated pastors and spiritual counselors who will lovingly and courageously shepherd the flock of Christ entrusted to their care.

During the years of his future pastoral ministry, the seminarian will be confronted by an array of situations that will require of him not just abstract theological knowledge, but also tact and pastoral sensitivity, wisdom and objectivity of judgment, as well as creativity in a personal and individual approach to the challenges of life. This will hold especially true when he will be called to provide pastoral care in situations of acute clinical and emotional distress, to individuals who have lost a measure of human freedom and dignity, and often endure in various stages of confinement in homes and institutions, rehabilitation programs, and centers: the sick, the dying, and the bereaved; those who are confined to nursing and convalescent homes; the imprisoned, the mentally ill, and those caught in self-destructive patterns of alcohol and substance addiction or abuse.

Complementary to the prescribed course work taken in the classroom, as well as the faith experience of a rich liturgical life of the Seminary community, which together provide the necessary academic, spiritual, personal, and professional foundations for students to become pastors and workers in Christ's Holy Church, the Seminary's Field Education program provides the student with practical training and facilitates direct on-the-job experience in ministering to the spiritual, emotional, and physical needs of people in an array of authentic situations requiring understanding of different aspects of clinical pastoral care. Under the direct supervision of individuals who professionally provide such clinical pastoral care in the various broad fields and specialties of pastoral ministry, future pastors are challenged to become a functional part of the treatment team, to acquire proper pastoral skills, attitudes, and approaches, and otherwise learn to apply the theoretical knowledge gained in the classroom to real-life situations in different community settings.

Goals and Purposes of Field Education. Theological field education promotes theological learning and personal integration through active engagement in a pastoral situation, and through subsequent theological reflection on the experience. Through theological reflection, students perceive how theology and the tradition of the Church shed light on the pastoral situations that they experience. The formative process is enriched as seminarians learn to relate their field education experiences to academic, spiritual, and personal formation. Academic work, spiritual insight, and pastoral ministry come to reinforce one another. Theology is illumined in the process.

Theological reflection is critical also for practical learning in a formational context. A complex enterprise that does not take place automatically, such learning can represent a significant moment of personal integration. The mutual interaction of theological reflection and the experience of field education promotes personal growth and integration by helping seminarians to sense the presence of God in these experiences, and to relate their personal inner life in Christ to the service of (ministry to) the People of God.

Program Participation. Participation in the Seminary Field Education Program is required of all students in their last two years (four semesters) of Seminary studies. During Field Education orientation, each student is provided with a copy of the Seminary's *Field Education Handbook*, which comprehensively outlines and sets forth the particular expectations and requirements of the Field Education program.

In consultation with the Dean and the site supervisors, taking into account individual student gifts and needs, and making provision for a breadth of practical experience, the Director of Field Education assigns each participating student to specific ministry areas/fields for specialization, e.g., Hospital and Prison Ministry, Alcohol and Drug Treatment, Nursing Home/Geriatrics, or others, at one or more Field Education training sites with which St. Tikhon's Seminary maintains a cooperative working relationship.

After the student's initial assignment to a field-work site and site orientation, a series of short, intensive, didactic presentations are given by the site supervisors and staff on selected topics pertaining to the specific requirements and pastoral approaches utilized by the pastoral care providers at the selected Field Education site, after which the student participates in the delivery of clinical pastoral care at the assigned location.

Weekly attendance and full participation at assigned sites is expected. At each placement site, the student is considered to be a member of the visitation/treatment team, and is expected, under professional supervision, to make weekly notations in inmate/patient files. If for some reason the student cannot attend on a particular day, prior notification should be given to the Director of Field Education so that someone else may be assigned to the patient.

As part of the Field Education program, in the spring semester of the graduating year, the student participates in an intensive integrative Field Education seminar, which incorporates case study, permitting the student to integrate professional understanding and practice in the field experience.

Field Education Placements. Ordinarily scheduled during the second year, the Director of Field Education assigns students to each of the following three Field Education placement sites:

Placements I/II: Pastoral Care in the Prison Environment. In a world of armed guards, razor wire, and prison confinement, the student is encouraged to observe, evaluate, and participate in discussions and pastoral care of inmates, at the discretion and under the immediate supervision of an assigned supervisor. In cooperation with the site supervisor, the Director of Field Education oversees student rotation in the forensic unit, prison, hospice, and infirmary. The site supervisor(s) co-ordinate supervision of the student, assign inmate responsibilities, determine a final evaluation of the student's progress, and schedule didactic presentations in coordination with the Director of Field Education and the prison chaplains.

Because SCI/Waymart is one of the largest correctional facilities in the Commonwealth of Pennsylvania, appropriate security procedures have been instituted by the Department of Corrections. In the beginning of the semester, each student is cleared for participation via background check by the State Police.

Standard operating security procedures, in accordance with instructions provided during orientation, are followed each time the student enters upon or leaves the premises, under penalty prescribed by law.

Placement III: Pastoral Care in Geriatrics. Working together with an assigned site supervisor, the student explores the practical aspects of pastoral ministry to the elderly and functionally disabled. Ordinarily scheduled at Wayne Woodlands Manor, Waymart, PA.

Placement IV: Pastoral Care in the Hospital Environment. In a small hospital environment, the student is encouraged to observe, evaluate, and participate in the discussions and pastoral care of patients, at the discretion and under the immediate supervision of an assigned supervisor. Ordinarily scheduled at Wayne Memorial Hospital, Honesdale, PA.

Internship. During the June-August short terms in the summer preliminary to their last year of study, all students undertake a summer internship in a selected area of parish, adult, or youth ministry, in accordance with their individual interests: as parish administrative assistants, choir directors, Vacation Bible School teachers or program directors, camp counselors or chaplains, and others.

Planning for the internship, as well as the selection of a proposed internship site, begins during the fall registration period of the student's penultimate year. In consultation with the Director of Field Education and the Dean of the Seminary, the student begins to seek the support of a Seminary-approved parish mentor (usually the parish rector) or youth program director, and developing an internship proposal in accordance with guidelines published in the *Field Education Handbook*. In the spring semester, the student submits for approval by the Director of Field Education and the Dean the finalized written proposal outlining his internship program objectives, as well as a process for their achievement. Academic credit for the summer internship is granted by the Registrar in accordance with the student's established program.

Evaluation, Grading, and Credits. Field Education, including the summer internship, is evaluated in accordance with requirements listed in the *Field Education Handbook*, and is graded as a P/NP (pass/not pass) option, unless the Dean, in consultation with the student and the Director of Field Education, has approved another grading option.

At the end of each semester or placement/training module, a summative written evaluation is prepared by the student in accordance with accepted professional procedures, discussed and evaluated with the site supervisor and/or the Director of Field Education, and submitted to the Registrar's Office as a permanent part of the student's Academic Record. Upon satisfactory completion of two (3) semesters of assigned Field Education and Internship, 9 credits are entered on the student's transcript.

The Seminary Library

The Seminary Library is the focal point for on-going theological study and scholarly research by our students and faculty. Although the library serves primarily the Seminary and Monastery communities, it is also open to our alumni, the faithful of the Diocese of Philadelphia and Eastern Pennsylvania, and the larger academic community.

Our ever-growing library collection, offering over 50,000 volumes, including 9,000 bound periodical volumes representing 600 titles (of which 200 are currently received) and 4,000 non-print items, is a treasury of Orthodox theological thought and scholarship, and is a valuable resource for study and research on all academic levels. Built on the foundation of the Seminary's original Russian and Slavic collection and donations of numerous private collections (including those of Metropolitans Platon, Leonty, Theodosius, and Herman, Archbishop Kiprian, Bishop Jonah, and many others), the Library is especially strong in the subject areas of Church History, Patristics, Hagiography, and Spirituality. Noteworthy is our Special Collection that houses rare Slavic imprints from the 17th through the 19th centuries.

The Library is a full institutional member of the American Theological Library Association (ATLA) and of the Southeast Pennsylvania Theological Library Association (SEPTLA). Our students and faculty enjoy direct access and full borrowing privileges of the information and research resources of member institutions, specifically those of SEPTLA (the nation's largest theological library consortium), that contain over 2 million volumes in theology related subjects and related disciplines.

Through cooperative agreements between our institutions, the collections of Marywood University's Learning and Resource Center, as well as the facilities of the Binghamton Campus of the State University of New York, are at the disposal of our students and faculty. We can locate and provide our students and faculty with virtually any book, periodical, or journal article they may need utilizing either our cooperative direct borrowing agreements with these institutions or the Inter-Library Loan Program. Additionally, cooperative arrangements with Northampton Community College (Bethlehem, PA), as well as Holy Trinity Orthodox Seminary (Jordanville, NY), Holy Cross Orthodox School of Theology (Brookline, MA), and St. Vladimir's Orthodox Seminary (Crestwood, NY) assure students and faculty of sufficient and adequate resources pertaining, respectively, to the general education core and Orthodox theology components.

The Library is computerized, and large portions of our collections are accessible through SOLIS (ST. TIKHON'S ONLINE LIBRARY INFORMATION SYSTEM) public access terminals. In addition to online resources and CD-ROM databases, the Library has a number of specialized microform collections available for research purposes. The Library also provides audio and video equipment and non-print materials in support of Seminary programs and curriculum. An array of computer workstations is available in the Library and in a dedicated computer lab for study and research needs.

Student Life

St. Tikhon's Seminary seeks to provide a residential learning environment dedicated to Orthodox spiritual formation and theological education, both in and out of the classroom, where students are challenged to achieve their full personal, emotional, social, intellectual, and spiritual potential. The Seminary seeks to form the whole person by encouraging the student to be fully engaged in the learning process. While the curriculum focuses primarily on the student's academic and intellectual development, the co-curriculum outlines Seminary goals and objectives for student learning which takes place outside of the classroom. Creating an environment in which institutional goals for student learning, growth, and development can be achieved ensures that St. Tikhon's graduates will be prepared to meet the many challenges they will face throughout their lives, both as Orthodox Christians and as servants of the Body of Christ.

Office of Student Affairs. The Office of Student Affairs shares a commitment to the educational and formational mission of St. Tikhon's Seminary through student services, student advocacy, and personal interactions with students. We believe that experiential learning occurs both inside and outside the classroom, and is central to the formation of the whole person in the image and likeness of Christ. We value a student-centered approach to theological education, and embrace the Seminary's commitment to experiential learning. We challenge students to embrace the applied or experiential dimension in their educational program, and to take responsibility for their thoughts and actions.

As a small residential institution, the Seminary encourages and supports educational, social, spiritual, and other co-curricular activities that contribute to the total learning program for both individuals and groups. In collaboration with other members of the Seminary community, we strive to provide an environment that is safe, healthy, and non-violent—an environment that invites a challenging discussion of theological, spiritual, and ethical issues, while it values and respects all members of the campus community.

Co-curricular Goals and Objectives. The following goals, objectives, and the means for achieving them describe the process by which the Office of Student Affairs promotes, supports, implements, and assesses co-curricular learning at St. Tikhon's Seminary:

- To promote student learning, growth, and development through co-curricular experiences of the highest quality, which include Residential Life; Liturgical Life & Worship; Student Government; and Community Services
- To support and integrate students' out-of-class learning with the Seminary's academic program
- To help students develop the skills, knowledge, and maturity necessary to function with integrity in a diverse and ever-changing global community, to live productive and spiritually fulfilling lives, and to build up the Body of Christ by bringing all to "salvation and the knowledge of the Truth."

Intended Co-curricular Learning and Development Outcomes. As students mature in the way of cognitive and personal development, the major aspects of co-curricular student learning and development at St. Tikhon's Seminary are encompassed by three essential outcomes:

- Identity and Integrity: Students will demonstrate their level of self-awareness and personal development through the assessment of personal and professional values and ethics. This will demonstrate an appreciation of human differences and diverse cultural, social, and political perspectives
- Sense of Purpose: Students will demonstrate the knowledge, skills, and behaviors needed in achieving personal and professional goals, and to function as a whole person in the human community
- Professional Competence: Students will demonstrate competence and skills in the areas of communication, critical thinking, decision-making, leadership, worship, as well as in their interpersonal and social relations.

Standards of Conduct. By virtue of their admission to St. Tikhon's Seminary, students are welcomed as active participants in the life of our distinctive religious and academic community, called to fulfill a vital role in the ongoing process of learning, teaching, and service to fellow man, and expected to reflect the highest standards of ethical living and acceptable conduct. These standards include:

- Commitment to Orthodox Christian religious values and spiritual living in a personal following after Christ;
- Academic honesty and integrity;
- Actions that are always civil, courteous, and respectful of all members of the campus community, their property, and the property of the Seminary;
- Personal behavior that encourages social responsibility, and discourages the unlawful use of alcohol, controlled substances, and weapons;
- Group behavior that promotes the overall safety and security of the learning and teaching environment, asserts the human dignity and personal safety of its members, and opposes actions of harassment, intimidation, or discrimination of any person.

On their matriculation in the Seminary, all students will receive a copy of the *Student Handbook*, which details and explains Seminary policies and procedures, as well as student rights and responsibilities. Students are encouraged to familiarize themselves with the *Handbook*, which contains a comprehensive statement on student life and Seminary discipline. Items excerpted from the *Handbook* as being pertinent to prospective students are described below.

Discipline. The proper training of those pursuing studies in priestly formation requires that academic effort not be separated from spiritual effort and community life. As a seminarian, the student is subject to ecclesiastical regulations, moral standards, and behavioral patterns traditionally expected from those preparing for Church service, as understood by the Orthodox Church and set forth in the Seminary Code. The student is expected to adhere to the Seminary Code during his entire association with the school, and to conduct himself at all times as a worthy and responsible member of the Seminary community.

Dress Code. After the conclusion of the annual Seminary Orientation and Retreat, seminarians are given a temporary blessing to wear a black cassock for the duration of their studies in the Seminary, on occasions specified by the dress code. The temporary blessing to wear the cassock does not signify tonsure to the minor orders of Reader or Subdeacon,

nor does it confer ordination status. This temporary blessing to wear the cassock is considered automatically rescinded upon the student's graduation, withdrawal, or dismissal from the Seminary if the student has not subsequently been tonsured to minor orders or ordained to Holy Orders.

Residence Code. Residential life comprises a major facet of the Seminary co-curriculum, enabling the student to successfully appropriate and negotiate the essential aspects of community living. Single students live in dormitory or other assigned Seminary residential facilities. Occupancy of the Seminary dormitory is subject to regulation by the Seminary administration. Room assignments are made by the Office of Student Affairs. Students with special needs or preferences should make arrangements for the accommodation of such needs by contacting Student Affairs personnel directly. Married students live in private facilities of their own choosing, but are subject to all Seminary regulations concerning student participation in the life of the Seminary, including choir, liturgical services, and all practica.

Married Students. Married students are welcomed as full participants in the life of the Seminary community, enjoy the same rights and privileges, and share an equal burden of academic and community responsibility alongside students who live in Seminary dormitory facilities. Married students fulfill all appropriate Seminary obligations outlined in the *Student Handbook*, and are subject to the same disciplinary regulations. At the same time, however, because married students carry an additional burden of commitment and responsibility in family living, St. Tikhon's Seminary appreciates the need to make adjustments in its expectations, and establishes special guidelines for married student living.

Attendance. Regular attendance at classes, liturgical services, practica, and seminars is expected of all students. Students should also make themselves aware of specific course attendance requirements, since in many courses, participation by the student in the classroom or practicum is part of the total course evaluation. *If a medical certificate of absence is required, contact your family physician at the start of the illness.*

Payment of Fees. Students are personally responsible for paying tuition fees, library fines, fees for services rendered, Seminary loans, or costs incurred for damage to, or loss of, Seminary property. Non-payment of fees/costs may result in administrative hold, withholding of grade reports, ineligibility for registration/graduation, withdrawal of the offer of Admission, or any other action deemed appropriate by the Seminary. The Seminary cannot be held responsible for debts incurred by individual students or student organizations.

Liturgical and Spiritual Life. In accordance with the goals and objectives of spiritual formation, students are expected to embrace and actively participate in normative aspects of spiritual living in accordance with the teachings of the Orthodox Church, which encompass dimensions of personal and community life. As part of their spiritual formation, while in residence at the Seminary, students are expected to regularly worship at St. Tikhon's Monastery Church, which is the only parish church approved for attendance by Seminary students. They are also expected to be under the personal guidance of a spiritual director, and acquire a way of life that includes participation in common morning prayer and liturgical services; church practicum groups and choir; sharing of the noon meal; and fulfilling work assignments in unpaid public service to the community, as may be directed by the Director of Student Affairs.

Liturgical Services and Choir. Not only do Liturgical services comprise a central aspect of the spiritual life of the Seminary community, but they are also a major co-curricular component of the educational program. Participation in the daily, weekly, and annual cycles of liturgical worship is a primary responsibility of each seminarian as a future leader of the ecclesial community. At the direction of the Rector, students take an active part in reading and serving at Liturgical services and singing in the Seminary choir.

In the course of the academic year, the choir accepts invitations to sing in Orthodox parishes, thus providing a measure of vital contact between the Seminary and the parish communities in which graduates may someday serve. Because participation in community worship is such an integral aspect of spiritual and priestly formation, the Seminary administration regularly evaluates the quality of student participation in liturgical life, as well as their liturgical competence.

Health and Personal Development. Personal formation involves taking responsibility for good psychological and physical health, which is vital for effective ministry. As a primary experiential objective of co-curricular learning, the student is expected to learn to live an integrated life-style that will support his personal needs as well as his future priestly work, and is urged to give careful consideration to his health needs. While the Seminary does not provide a health insurance program for its students, nor does it maintain facilities for health care on campus, students are referred to area doctors or hospitals as circumstances arise.

Community Life and Service. Apart from its students and faculty, the Seminary community includes other persons who are directly associated with the life of the Seminary, and are drawn together in friendship, mutual support, and common responsibility. The Seminary is in many ways dependent on voluntary assistance from such persons for the achievement of its many daily tasks.

As an act of Christian charity and obedience, as well as service to the larger community, all students in residence are expected to contribute several hours a week in unpaid work assignments at the Seminary. Student work teams wash dishes and tables after meals, mop floors, vacuum the hallways, and mow the grass. The experience of practical involvement in service to the larger community, as well as the time spent in community work assignments, not only accomplishes vital co-curricular and formative goals, but also is conducive to insight about the true nature of ordained ministry in the Church as service to fellow man.

Student Government. Active participation in Student Government is a major experiential component of the Seminary co-curriculum, designed to prepare the student for participation and leadership in the ecclesial polity at the parish, diocesan, and national levels. The Student Government at St. Tikhon's Seminary acts through its elected officers as the official voice of the student body, considers the interests and needs of the students, and interprets these to the faculty and administration. Throughout the year, the Student Government sponsors and becomes involved in charitable projects for the benefit of the Seminary, Monastery, local communities, and hospitals, and contributes to missions both at home and abroad.

Financial Information

Tuition and Fees. Tuition and fees are payable at the time of registration each Semester.

Special arrangements may be made with the Seminary administration to pay these fees in installments, with the provision that full payment is remitted prior to the date of final examinations of each Semester. Academic credit will not be awarded for any Semester for which tuition and fees remain unpaid.

The following tuition and fees are prescribed by the Board of Trustees:

Application Fee	\$15.00
Registration Fee (per semester, non-refundable)	15.00
First-year Tuition Deposit (due upon admission; non-refundable; credited toward initial Fall Semester tuition)	200.00
Tuition (per credit):	
M. Div. Program	105.00
B. A. Degree Completion component of Dual Degree Program	95.00
Auditors	35.00
Dormitory Residence Fee (per semester, includes room and board)	1,800.00
Student Activity Fee (per semester, includes non-resident lunch, non-refundable)	350.00
Graduation Fee (Graduation year only—all programs)	50.00
Late Fee (Registration, Examination, and Make-up of Incompletes)	15.00

Students in priestly formation programs are also required to provide themselves a cassock, to be worn with the blessing of the Rector, in the Chapel, at all Divine Services, in class, and at other times as may from time to time be determined by the Seminary Administration.

Veterans and Other Eligible Persons. Veterans admitted to Seminary programs should apply to the Veteran's Administration for a Certificate of Eligibility. Students who wish to arrange for advance payments from the Veteran's Administration should make this known to the Seminary Office at least six weeks prior to the beginning of the semester. The Certificate must be submitted to the Seminary Office so that certification of enrollment may be forwarded to the Veteran's Administration for payment of benefits to the veteran.

In the event a veteran/eligible person fails to enter a program of studies or withdraws, or is discontinued from the program at any time prior to completion, the amounts charged to the veteran/eligible person for tuition, fees, and other charges for a portion of the program will not exceed the approximate pro-rata portion of the total charges for tuition, fees, and other charges that the length of the completed portion of the course bears to its total length.

Refund Policy. Refunds are calculated from the day a student withdraws from the Regular (residential) Program, on the basis of the listed charges (except the non-refundable initial deposit and the Registration Fee) per semester, and in accordance with the following guidelines:

Withdrawal during the first week of classes 100%
Withdrawal during the second week of classes 80%
Withdrawal during the third week of classes 60%
Withdrawal during the fourth week of classes 40%
Withdrawal during the fifth week of classes 20%
Withdrawal after the fifth week of classes 0%

Student Financial Assistance. Applicants and students are requested to contact the Finance Office for information concerning the Seminary's participation in the Federal Student Aid (FAFSA) Program and for processing deferral of any Federal educational loan payments. When applying for deferrals, please use the Seminary OPE-ID number: 03919300.

A limited number of scholarships are available to eligible students enrolled full-time at St. Tikhon's Seminary, including the following:

JoAnne Olejnick in Honor of Parents Mary & Ray Pisaneschi
Holy Ascension Orthodox Church (Albion, Mich.)
St. Philip Orthodox Church (Souderton, Pa.)
Church of Christ the Savior (New York, N.Y.)
The Romanian Orthodox Episcopate of America
Corinne F. Dovekas Scholarship Endowment
Matushka Mildred Soroka Scholarship Fund
Geoffrey & Ruth Battersby Scholarship
Dn. Zachariah & Mrs. Shirley Skariah Scholarship
Albanian Orthodox Archdiocese of America Scholarship
Antiochian Orthodox Christian Archdiocese of North America Scholarship
Plinio and Matilde Atena Memorial Scholarship
Cynthia Barb Scholarship
Nicholas and Pearl Bereznik Scholarship
Teresa Dobrowolska Bratic Memorial Scholarship Endowment
Radovan Bratic Memorial Scholarship Endowment
Fr. George Burdikoff Scholarship
Bushallow Family Scholarship
Foma Filipovich Pushka Bushallow Memorial Scholarship
Betty Jo Chernay Memorial Scholarship
Paul Chernay Scholarship
Theodore and Dorothea Cimos Scholarship
Norman and Janet Cross Scholarship
Katherine DeLarm Scholarship
Olga Disko Memorial Scholarship
Very Rev. Daniel Donovan Memorial Scholarship
Very Rev. Michael & Mat. Anna Dziama and Son Peter Scholarship
Dr. George J. Farha Scholarship
Theodore and Elizabeth Fedora Scholarship
Fr. Alexander Fedoronko Memorial Scholarship
Fr. Richard and Mat. Cassiane Flom Scholarship
Franklin Homeowners Assurance Company Scholarship Endowment
John Fritz Memorial Scholarship

Mary B. Fritz Scholarship
Julia Grabowski Scholarship
George and Elie Haddad Scholarship
George Hasenecz Memorial Scholarship
George and Elaine Heider Scholarship
Fr. Paul Holoviak Memorial Scholarship
Christine Hotrovich Memorial Scholarship
John and Mary Ann Hrywnak Scholarship
Archpriest Michael Hutnyan Memorial Scholarship
Jobby and Suja Jacob Scholarship
David Jarrett Scholarship
Suresh and Molly John Scholarship
Laura Jones Scholarship
Anthony Jubinsky Memorial Scholarship
Archpriest Stephen Karaffa Memorial Scholarship
Peter and Nancy Kohudic Scholarship
Stephen and Anna Kopestonsky Scholarship
Jim Kopoulos Memorial Scholarship
Dr. Nicholas Kostich Memorial Scholarship
Kotzer Karpato-Russ Scholarship
The Ivan V. Koulaieff Educational Trust Fund Scholarship
John and Helen Kowansky Scholarship
George and Mary Lescisin Scholarship
Karen Mashare Scholarship
Stevens and Carolyn Mafrige Scholarship
Dr. and Mrs. Nawar E. Mansour Scholarship
Matushka Karen Mahaffey Memorial Scholarship
Joseph and Anna Martin Memorial Scholarship
David and Jennifer Myres Scholarship
John and Margaret Morris Scholarship
John and Lesa Morrison Scholarship
Mutual Fire Foundation Scholarship
Mutual Fire, Marine and Inland Insurance Company Scholarship Endowment
Stefan and Barbara Nafranowicz Scholarship
Alla Nakonetschny Memorial Scholarship
Archpriest Michael Nakonetschny Memorial Scholarship
Archpriest John and Matushka Eugenia Nehrebecki Scholarship
Elsie Skvir Nierle Scholarship
OCA Archdiocese of Pittsburgh and Western Pennsylvania Scholarship
OCA Archdiocese of Washington Scholarship
OCA Diocese of Eastern Pennsylvania Scholarship
OCA Diocese of New England Scholarship
OCA Diocese of New York and New Jersey Scholarship
Mary Opalak Scholarship
Dr. Behzad and Barbara Parhizgar Scholarship
Lydia Pelitsch Scholarship
Peter and Margaret Pilip Scholarship
Raymond and Mary Pisaneschi Memorial Scholarship
Protopresbyter Joseph Pishtey Memorial Scholarship
Fr. Basil Prisacarou Memorial Scholarship

Peter and Sue Radakovich Scholarship
Mary Romanchak Scholarship
Mark Ropchock Scholarship
Robert H. Roth Scholarship
The Russian Orthodox Theological Fund Scholarship
Spero Samer Memorial Fund
David Sawaged Memorial Scholarship
Hani and Lamya Sawaged Scholarship
Serbian Orthodox Diocese of Eastern America Scholarship
Father Roman (Serdynski) Memorial Scholarship
Archpriest Andrew Shuga Memorial Scholarship
Mary Skvir Memorial Scholarship
Joseph Skvir Memorial Scholarship
Smerznak, Medak and Kidwell Scholarship
Helen Sobolowski Memorial Scholarship
Very Rev. John and Khouria Elizabeth Sommer Scholarship
Archpriest Pavel Soucek Memorial Scholarship
George Staley Scholarship
Patrick and Judy Stanley Scholarship
Dr. Natasha Stavisky Memorial Scholarship
Mr. and Mrs. Steve Stolaruk Scholarship
Kory Warr Scholarship
Fr. William and Popadja Mary Anne Weir Scholarship
William and Maria Witiak Memorial Scholarship Endowment
Christ the Savior Church Scholarship (Chicago, Ill.)
Christ the Saviour Church Scholarship (Harrisburg, Pa.)
Christ the Saviour Church Scholarship (Paramus, N.J.)
Holy Apostles Mission Scholarship (Mechanicsburg, Pa.)
Holy Ascension Church Scholarship (Frackville, Pa.)
Holy Cross Church Scholarship (Williamsport, Pa.)
Protection of the Most Holy Theotokos Monastery Scholarship (Weaverville, N.C.)
St. Alexander Nevsky Cathedral Scholarship (Allison Park, Pa.)
St. Andrew Church Scholarship (Baltimore, Md.)
St. Barnabas Ministries Scholarship (Oklahoma City, Ok.)
St. Elijah Church Scholarship (Oklahoma City, Ok.)
St. John the Evangelist Church Scholarship (Memphis, Tenn.)
St. Mary Church Scholarship (Coaldale, Pa.)
St. Michael Church Scholarship (Jermyn, Pa.)
St. Michael Church Scholarship (Broadview Heights, Oh.)
St. Michael Church Scholarship (Louisville, Ky.)
St. Nicholas Church Scholarship (Pittsfield, Mass.)
St. Paul Church Scholarship (Houston, Tex.)
SS. Peter and Paul Church Scholarship (East Herkimer, N.Y.)
St. Thomas Malankara Orthodox Syrian Church Scholarship (Washington, D.C.)

The Fellowship of Orthodox Christians of America (F.O.C.A.) offers scholarships to students who are members of that organization. Applications for these scholarships should be made through the William Fekula Scholarship Committee of F.O.C.A.

Seminary students attending Marywood University are additionally eligible for the following scholarships, offered through the University's Financial Aid Office:

The John S. & Lucille Guzey Scholarship

The Peter Kohudic Scholarship

Because of extant guidelines on the granting of university financial aid to Seminary students, students approved to take courses at Marywood University should consult with the Seminary Dean prior to applying for financial assistance from the University.

Scholarships are not normally awarded in the first year of study. Further information concerning all scholarships and the scholarship application process is available from the Seminary Office.

Course Offerings

Course Numbering System

In general, St. Tikhon's course numbers follow a hierarchical scheme, with the lower numbers representing lower levels of instruction or difficulty. All valid course numbers are four digits without the addition of alpha prefixes or section suffixes. First digit indicates academic level; second digit denotes course value in credits; third and fourth digits denote course number in departmental sequence, or special purpose courses.

0x01-0x99: Courses offered in Extension Studies, or remedial courses that generally do not carry academic credit, but carry registration credit for purposes of calculating tuition, full- or part-time status, financial aid eligibility, and satisfaction of special program requirements.

1000-level: Introductory-level undergraduate courses within a core subject area and general survey courses generally considered appropriate for first-year undergraduate students, usually as prerequisites to more advanced courses.

2000-level: Courses intended for second-, third-, and fourth-year undergraduate students who have completed 1000-level prerequisites.

3000-level: Courses that require 2000-level pre-requisites, or that are of sufficient complexity or difficulty that they require a broader educational background and maturity to perform at optimal levels.

4000-level: Advanced undergraduate-level or beginning graduate-level courses.

5000-level: Master's-level courses intended primarily for beginning graduate and post-baccalaureate professional students.

6000-7000 levels: Courses with prerequisites intended primarily for Master's-level graduate and advanced post-baccalaureate professional degree students.

8000-9000 levels: Reserved for doctoral-level students.

Department of Church History and Patristics

David C. Ford, Ph.D., *Chair*
Christopher Veniamin, D.Phil.,(Oxon.)
Fr David Hester, S.E.O.D.

CHURCH HISTORY

HIS 3303 Church History Survey (3 credits). An introductory survey of Christian history from apostolic times through the seven Ecumenical Councils.

HIS 4311 Slavic Christianity (3 credits) *Elective.* An examination of the history of Slavic Christianity; Ss. Cyril and Methodius and their mission to the Slavs; St. Olga, St. Vladimir, and Kievan Christianity; Sophia Paleologua and 'Moscow the Third Rome'; the Slavic Churches under the Mongols and the Turks; Church and State in the Russian Empire; the founding of the Church in Alaska; the Slavic Churches during and after the Communist era. *Prerequisite: HIS 3303. Offered occasionally.*

HIS 4312 American Religious Experience (3 credits) *Elective.* An introduction to the theory and history of religion in America; the spirituality of Native Americans and mission work among them; the development of religious liberties and the end of government support for the churches; Protestants, Catholics, and Orthodox in the 'land of opportunity'; the modern American cults. *Prerequisite: HIS 3303. Offered occasionally.*

HIS 4395 Independent Study. Directed independent study in a particular area or topic of Church History. *May be repeated for credit with a different topic. Prerequisites: Advanced standing, permission of the Dean.*

HIS 5301. The Early Church (3 credits). Evangelism, martyrdom and early doctrinal controversies; heresies, schisms and the first six Ecumenical Councils.

HIS 5302 The Byzantine Church (3 credits). The rise of Islam. Iconoclasm and the 7th Ecumenical Council; the Great Schism; the Orthodox Churches under the Ottoman Turks; relations with Roman Catholicism and Protestantism; the Greek Churches in the Nineteenth and Twentieth Centuries.

HIS 6311 Slavic Churches (3 credits). The Rise of Christianity in Eastern Europe and Russia; the Church in Bulgaria and Serbia through the Turkish conquest; the Russian Church under the Mongols; Church and State in Russia, the Nikonian Reform, and the Old Believer Schism; Spiritual Revival; Missionary expansion across Siberia to Alaska; the Church under the Communists; Slavic Churches since the fall of Communism.

HIS 6312 Themes in American Religious History (3 credits) *Elective.* Native American spirituality, the Calvinism of the Puritans, the deism of the "Founding Fathers"; American Messianism and civil religion; Protestant denominationalism and revivalism; the Social Gospel and the Fundamentalist reaction; Pentecostalism and the Charismatic Movement; American Catholicism; the 'New Age' and American religious cults. *Offered occasionally.*

HIS 6313 America and Orthodoxy (3 credits). An overview of the history and beliefs of the major expressions of religion in America, along with a study of the history of the various expressions of Orthodox Christianity in North America, from the Russian Mission in the Aleutian Islands and Alaska to the present.

HIS 7395 Independent Study. Directed independent study in a particular area or topic of Church History. *May be repeated for credit with a different topic. Prerequisites: Advanced standing, recommendation of instructor, permission of the Dean.*

HIS 7397 Major Paper or Project Research (3 Credits). Directed research in a particular area or topic of Church History. *Prerequisites: Advanced standing, recommendation of faculty mentor, permission of the Dean.*

HIS 7398 Project or 7399 Thesis (3 Credits). Capstone project or thesis in a particular area or topic of Church History. *Prerequisites: Advanced standing, recommendation of faculty mentor, permission of the Dean.*

PATRISTICS

PAT 3311 (also PHI 3361) Philosophical Backgrounds of Patristic Theology (3 credits). The philosophical background to Patristic theology. A survey of the doctrines of God, Man, and the Cosmos in Greek and Hellenistic philosophy. *Prerequisite: PHI 1301, or permission of instructor.*

PAT 4303 Patrology Survey (3 credits). Introductory survey of the major Church Fathers, from Nicaea to Ferrara-Florence. *Prerequisite: HIS 3303.*

PAT 6301 Patristic Theology I (3 credits). Patristic Literature from the Apostolic Period to Augustine of Hippo.

PAT 6302 Patristic Theology II (3 credits). Patristic Literature from Ephesus to Ferrara-Florence. *Prerequisite: PAT 6301*

PAT 6393 Topics in Patristics (3 credits). Focused topical study of the patristic ascetic and spiritual tradition through a careful reading of selected patristic texts taken from the Corpus Areopagiticum, Evagrius, St. Macarius, St. Ephraim, St. Isaac, St. Maximus, St. Symeon the New Theologian, St. Gregory Palamas, or others. *Prerequisite: PAT 6301 and 6302 or permission of instructor.*

PAT 7395 Independent Study (3 credits). Directed independent study in a particular area or topic of Patristics. *May be repeated for credit with a different topic. Prerequisites: Advanced standing, recommendation of instructor, permission of the Dean.*

PAT 7397 Thesis or Project Research (3 credits). Directed thesis or capstone project research in a particular area or topic of Patristics. *Prerequisites: Advanced standing, recommendation of faculty mentor, permission of the Dean.*

PAT 7398 Project or 7399 Thesis (3 credits). Capstone project or thesis on a selected topic in Patristics. *Prerequisites: Advanced standing, recommendation of faculty mentor, permission of the Dean.*

Department of Humanities

Sergei D. Arhipov, *Chair*

Fr. David Mahaffey

Igumen Gabriel (Nicholas)

Benedict Sheehan

COMMUNICATION AND LANGUAGES

ENG 2301 Academic Writing (3 credits). An introduction to the demands and conventions of academic writing, with emphasis on the techniques and practice of narration, description, explanation, and argumentation.

GRK 1311 Introduction to New Testament Greek (3 credits). An introductory course to New Testament Greek. Intended to equip the student with the practical knowledge needed for scriptural, patristic, and liturgical study, this course makes use of drills as well as selected texts from these three areas. *Prerequisite for M. Div. Program – Registration credit only.*

GRK 1302 New Testament Greek II (3 credits) *Elective.* Continuation of GRK 1301.

RUS 1301 Elementary Russian I (3 credits). Introduction to the Russian language. Includes Cyrillic alphabet, greetings, gender, readings, communications, and activities. *Includes 1 hr. lab.*

RUS 1302 Elementary Russian II (3 credits). Continuation of RUS 1301. Includes grammar and vocabulary, housing and furniture, family and professions, shopping, money and measurements, and biographies of people. *Includes 1 hr. lab.*

SLV 1301 Introduction to Church Slavonic (3 credits). A basic study of the Church Slavonic and Russian alphabets, focusing on the pronunciation, the vocabulary, and the reading of frequently used liturgical texts. Reading of selected texts in a liturgical setting will be required. *Prerequisite for M. Div. Program – Registration credit only.*

SLV 1302 Church Slavonic II (3 credits) *Elective.* Continuation of SLV 1301.

MUSIC

MUS 1301 Fundamentals of Music (3 credits). Introduction to key musical concepts and terms. Key signature and Staff. Melody and Harmony. Ear Training (Solfeggio). Pitch Recognition. Sight-reading. *Prerequisite for M. Div. Program – Registration credit only.*

MUS 1302 Sacred Music (3 credits). Introduction to the music of the Church. Styles of church music. Plain music forms. Tones of the Octoechos Music for the services of the daily, weekly and annual liturgical cycles. *Prerequisite for M. Div. Program – Registration credit only.*

Music Practicum (registration credit only). Section 1. Practicum in Slavic chant; Section 2. Practicum in Byzantine chant.

RELIGION AND PHILOSOPHY

PHI 3301 History of Philosophy (3 credits). An historical survey of the major developments in Western philosophy from the Presocratics to the Medieval Scholastics, including the philosophers of Classical Greece, the Hellenistic Kingdoms, the Roman Empire, the Byzantine Empire, and Medieval Western Europe through the Modern Era. Includes primary and secondary source readings in such key philosophic areas as: logic, epistemology, ethics, social/political philosophy, philosophy of religion, metaphysics, philosophy of science, and aesthetics.

PHI 3361 (also PAT 3311) Philosophical Backgrounds of Patristic Theology (3 credits). The philosophical background to Patristic theology. A survey of the doctrines of God, Man and the Cosmos in Greek and Hellenistic philosophy. *Prerequisite:* PHI 1301, or *permission of instructor.*

RST 3301 Modern Belief: Religion and Mankind (3 credits). A study of the contemporary human experience in response to the Sacred. Included topics are religious experience and knowledge; personal and communal belief; the ritual and ethical dimensions of belief; approaches to the Sacred; the natural order and the problem of evil; the ways and goals of salvation or liberation; pluralism and secularism.

RST 4305 Religious Issues in Film and Literature (3 credits). A multi-faceted and multi-cultural study of the religious, spiritual, theological, and ethical themes reflected in both the classical and contemporary genres of film and literature. An examination of the role of religion and pastoral concerns in contemporary society *vis-à-vis* the role of the Church.

Department of Pastoral Arts and Praxis

Fr. D. Alexander Atty, D.Min., *Chair*

Bishop Tikhon (Mollard)

Fr. Daniel Kovalak

Fr. John Kowalczyk

Fr. David Shewczyk

Fr. John Sorochka

Fr. David Vernak

Paul J. Witek, Ph.D.

CANON LAW

LAW 5322 (also PTR 5322) Issues in Canon Law (3 credits). A focused study of sources and interpretation of canon law examining contemporary canonical issues and providing a pastoral response to current events and issues in the Church.

HOMILETICS, LITURGICS, AND RELIGIOUS EDUCATION

HOM 5301 Homiletics (3 credits). A brief orientation to the principles underlying sound and effective preaching followed by controlled application and individualized evaluation. *Includes 4 hrs. practicum.*

LTG 5301 Church Order (3 credits). An introduction to the structure of the Divine Services. The Liturgical Cycles: Daily, Weekly, and Yearly; the Paschalia; the Liturgical Books; the Structure of Daily Offices: Vespers, Compline, Nocturn, Matins, Hours, and Typical Psalms. *Includes 1 hr. practicum.*

LTG 5302 Divine Liturgy and Sacraments (3 credits). Theology and order of the Divine Liturgy and other sacred offices of the Orthodox Church. The Sacramental life of the Orthodox Church in theory and practice. The Liturgies of St James, St Basil the Great, and St John Chrysostom. The Liturgy of Presanctified Gifts. Sacramentalia and sacred

offices. The course envisions the student's thorough familiarity with the 4-volume *Book of Needs*. Includes 1 hour practicum.

Teleturgics Practicum (registration credit only).

- LtgPrac I: Church Order/Typikon
- LtgPrac II: Divine Liturgies
- LtgPrac III: Feasts
- LtgPrac IV: Triodion
- LtgPrac V: Needs
- LtgPrac VI: Pentecostarion.

RED 4301 Religious Education (3 credits). Religious education in the parish community. Theories of learning, Educating through worship, teaching and practice.

PASTORAL PRAXIS

PTR 5321 Pastoral Issues I: Evangelism and Mission (2 credits). Formation and development of community, communications, facilities, and principles of organic growth in a missionary setting.

PTR 5322 (also LAW 5322) Issues in Canon Law and Parish Administration (3 credits). A focused study of sources and interpretation of canon law examining contemporary canonical issues and providing a pastoral response to current events and issues in the Church.

PTR 5391 Field Education Placement (3 credits / unit). Under professional supervision, through practical application of theory, the student will participate in the delivery of clinical pastoral care at a selected placement site. A written report will be submitted by the student at the end of the placement. *Prerequisite: Advanced standing, or permission of Director of Field Education.*

Units I/II — Prison Ministry

Units III/IV — Hospital / Hospice Care

PTR 5394 Integrative Seminar (3 credits). Advanced pastoral seminar that meet in conjunction with Field Education and Internship to discuss selected themes in pastoral ministry and care. Includes case study and review, and peer interaction. *Prerequisites: Completed Field Education placement or permission of Director of Field Education.*

PTR 5396 Internship (3 credits). Pastoral internship at selected field site. *May be repeated for registration credit only. Prerequisites: Completion of one year of the M. Div. program and permission of the Dean.*

Department of Scripture

Bishop Michael (Dahulich), Ph.D., *Chair*

Mary Ford, Ph.D.

Fr. Michael A. Meerson, Ph.D.

SCR 3301 Introduction to Old Testament (3 credits). A survey of the Old Testament Biblical canon through the study of individual books. Introduction to the interpretation of the Old Testament: Jewish background, New Testament fulfillment, and application to Christian life today.

SCR 3302 Introduction to New Testament (3 credits). A survey of the contents of the individual books that make up the New Testament canon. The historical, geographical and cultural background of the New Testament. A notion of patristic interpretation and modern critical analysis. *Prerequisite: SCR 3301*

SCR 4325 Judaism in Classical Antiquity (3 credits). Hellenistic Judaism. The religious and cultural history of the Jewish people from Alexander the Great to the Second Jewish-Roman War of A.D. 132 including a detailed study of inter-testamental Jewish literature.

SCR 5301 Israel's Origins (3 credits). A comprehensive study of the Pentateuch: its meaning for ancient Israel and for Church life and theology. Detailed exegesis of selected passages: the Near Eastern context, patristic interpretation, and contemporary exegetical questions.

SCR 5302 Psalms and Wisdom Literature (3 credits). A study of the Old Testament Wisdom Literature (Proverbs, Job, Ecclesiastes, Song of Solomon, Sirach, and the Psalms), with particular emphasis on the Holy Psalter. Liturgical use and patristic interpretation of the Psalms.

SCR 5303 Old Testament Prophets (3 credits). A study of the Prophets and their teachings through detailed exegesis of selected texts. The example of Moses. The Prophets and Christ.

SCR 5304 Synoptic Tradition (3 credits). Formation and Theology of the Synoptic Tradition. The Image of Christ and other Christological themes. Detailed exegesis of specific texts, with patristic commentary, especially St. John Chrysostom.

SCR 5305 Biblical Hermeneutics (3 credits) *Elective.* Directions and methodology in Biblical hermeneutics from the early Christian era to the present, with special emphasis on Patristic exegesis; the use and misuse of the Historical Critical Method. An Orthodox hermeneutic. *Offered occasionally.*

SCR 6306 Pauline Theology (3 credits). The central aspects and themes of Pauline theology: Christ, the Holy Spirit, the Church, the Law, the New Creation, Salvation. Detailed exegesis of specific texts, with patristic commentary, especially St. John Chrysostom on St. Paul's Epistles.

SCR 6307 Johannine Theology (3 credits). Johannine theology as seen in the Gospel

and Epistles of St. John: the Person of Christ, the Holy Trinity, the Holy Spirit. The Revelation (the Apocalypse) — its interpretation, misinterpretations, and importance. Detailed exegesis of selected texts.

SCR 7395 Independent Study (3 credits). Directed independent study in a particular area or topic of Scripture. *May be repeated for credit with a different topic. Prerequisites: Advanced standing, recommendation of instructor, permission of the Dean.*

SCR 7397 Thesis or Project Research (3 credits). Directed thesis or capstone project research in a particular area or topic of Scripture. *Prerequisites: Advanced standing, recommendation of faculty mentor, permission of the Dean.*

SCR 7398 Project or 7399 Thesis (3 credits). Capstone project or thesis on a selected topic in Scripture. *Prerequisites: Advanced standing, recommendation of faculty mentor, permission of the Dean.*

Department of Theology and Spirituality

Harry Boosalis, Ph.D., *Chair*
Fr. Nilus F. Lerro

COMPARATIVE AND DOGMATIC THEOLOGY

THE 3301 Introduction to Christian Doctrine (3 credits). An introduction to Christian doctrine as understood primarily by Orthodox Christianity, including comparisons with Western Christian traditions. Topics include Divine revelation and the knowledge of God, with special emphasis on doctrinal definitions and heretical teachings concerning the Holy Trinity.

THE 5301 Foundations of Dogmatic Theology (3 credits). The nature, task, and scope of Orthodox dogmatic theology, covering Gnosiology, sources and methodology, terminology, and a systematic analysis of Orthodox Triadology: Theologia—God in Himself as Trinity.

THE 6302 Cosmology (3 credits). The doctrine of the *oikonomia* of the Holy Trinity: God and Creation, including a systematic study of cosmology, demonology, and the nature of evil. *Prerequisite:* THE 5301

THE 6303 Anthropology and Christology (3 credits). The patristic view of man, together with a systematic analysis of Orthodox doctrine concerning the person of Christ, including dogmatic definitions and heretical teachings. *Prerequisite:* THE 6302

THE 6304 Soteriology, Ecclesiology, and Eschatology (3 credits). The doctrine of salvation, including a study of the doctrine of the Church and an analysis of themes in Orthodox eschatology. *Prerequisite:* THE 6303

THE 6311 Comparative Theology (3 credits). A comparative and analytical approach to shared/ divergent doctrines in the larger Christian tradition. *Prerequisite:* THE 5301

THE 7395 Independent Study (3 credits). Directed independent study in a particular area or topic of Theology. *May be repeated for credit with a different topic. Prerequisites: Advanced standing, recommendation of instructor, permission of the Dean.*

THE 7397 Project or Thesis Research (3 credits). Directed thesis research in a particular area or topic of Theology. *Prerequisites: Advanced standing, recommendation of faculty mentor, permission of the Dean.*

THE 7398 Project or 7399 Thesis (3 credits). Capstone Project or Thesis on a selected topic in Theology. *Prerequisites: Advanced standing, recommendation of faculty mentor, permission of the Dean.*

MORAL AND PASTORAL THEOLOGY

ETH 5301 Orthodox Christian Ethics (3 credits). Biblical foundations of Christian Ethics. Selected patristic sources on key ethical themes; Decision-making and Theosis as the end of moral conduct.

PTH 5301 Pastoral Theology (3 credits). Christ and the Priesthood. Priesthood. Priest and Pastor in Scripture and Tradition. The priestly vocation and ministry. The Priest in his family and community.

PTH 6302 Pastoral Care and Counseling (3 credits). Examination, in an ecclesial perspective, of the development and practice of pastoral care and counseling, with emphasis on the theological foundations of pastoral care. Development of professional identity, pastoral skills, and growth in the context of the parish environment; spiritual and psychological dynamics associated with pastoral care; in-depth reflection on the theological and social implications of pastoral ministry. Includes case review, practical application of theory, and peer interaction. *Prerequisite: PTH 5301, or permission of instructor.*

PTH 6303 Marriage and Family Process (3 credits). *Elective.* Through case study and theological reflection on life cycle issues, students are challenged to integrate an understanding of historical, social and theological backgrounds of marriage with the theory and practice of pastoral care for individuals and couples as married persons and as members of families. Foundational personal, congregational, and social issues commonly encountered in the practice of ministry to families in the Church, as well as the dynamics of ministering to couples from the premarital stage through the characteristic crises in marriage. The dynamics of domestic violence and pastoral interventions for dysfunctional couples, and for persons—especially women and children—in abusive and failed relationships. *Prerequisite: PTH 6302, or permission of instructor. Offered occasionally.*

SPIRITUALITY

SPR 4301 Introduction to Spiritual Life (3 credits). An introduction to the theory and praxis of Christian spiritual life. The attainment of spiritual perfection and *theosis* through the purification and illumination of the senses. The passions and virtues, and the inseparability of holiness from right belief.

SPR 4313 Classics of Christian Spirituality (3 credits) *Elective.* An examination of themes and topics in Christian spirituality as reflected in selected writings of representative authors. *Prerequisite: SPR 1301 or permission of instructor. Offered occasionally.*

SPR 4315 Classics of Russian Spirituality (3 credits) *Elective.* A multi-faceted examination of spiritual issues, directions, and motifs as reflected in selected writings of representative Russian writers. *Prerequisite: SPR 1301 or permission of instructor. Offered occasionally.*

SPR 5301 Foundations of Spirituality (3 credits). Spirituality understood within the framework of the Orthodox Christian tradition. Theory and praxis of “living and walking in the Spirit,” seen through Scriptural precept and the prism of patristic spiritual and ascetic experience. Pastoral dimensions and methodological implications of the human struggle to achieve perfection and *theosis* through a purposeful process of purification and illumination of the senses.

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B.S. Philadelphia University; M.Div., St. Vladimir's Orthodox Theological Seminary;

D.Min., Pittsburgh Theological Seminary

SERGEI D. ARHIPOV

Assistant Professor of Church Slavonic and Russian, Head Librarian and Registrar

B.A., M.A., Pennsylvania State University; M.S.I.S., Drexel University

HARRY BOOSALIS

Professor of Dogmatic Theology

B.A., University of Minnesota; M.Div., Holy Cross Greek Orthodox Theological

Seminary; Th.D., University of Thessalonica

THE RIGHT REVEREND BISHOP MICHAEL (DAHULICH)

Associate Professor of New Testament and Pastoral Theology

B.Th., Christ the Savior Seminary; B.A., St. Vincent College; M.A., Ph.D., Duquesne University

DAVID C. FORD

Professor of Church History

B.A., Colgate University; M.Div., Oral Roberts University; M.Phil., Ph.D., Drew University

MARY FORD

Associate Professor of New Testament and Spirituality

Ph.D., University of Kent (Canterbury, England)

THE VERY REVEREND DAVID P. HESTER

Adjunct Associate Professor of Patristics and Church History

B.A., St. Charles College; S.T.B., Gregorian University; S.T.M., Graduate Theological

Union; S.E.O.L., S.E.O.D., Pontifical Oriental Institute

THE VERY REVEREND DANIEL KOVALAK

Senior Lecturer in Pastoral Practice

Diploma, St. Tikhon's Orthodox Theological Seminary; B.A., American International

College

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Senior Lecturer in Pastoral Practice, Director of Field Education

Diploma, St. Tikhon's Orthodox Theological Seminary; M.S., Marywood College; Cand.

Theol., Moscow Theological Academy

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M.A., Fordham University; M.Div., KTHA-Amsterdam-SJ Theological Union; Kand.
Dok., KTHA-Amsterdam; Ph.L., Gregorian University, Rome.

THE VERY REVEREND DAVID MAHAFFEY

Senior Lecturer in Philosophy
M.Div., St. Tikhon's Orthodox Theological Seminary; M.Th., University of Scranton

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M.A., Moscow State University; M.Div., St. Vladimir's Orthodox Theological Seminary;
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M.Div., St. Tikhon's Orthodox Theological Seminary

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Senior Lecturer in Pastoral Practice
Diploma, St. Tikhon's Orthodox Theological Seminary; B.A., Siena College; M.A.,
Marywood College

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Diploma, St. Tikhon's Orthodox Theological Seminary

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B.S., Indiana University of Pennsylvania; M.Div., St. Vladimir's Orthodox Theological
Seminary

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M.A., University of Thessalonica; D.Phil. (*Oxon.*), Oxford University

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M.Div., St. Tikhon's Orthodox Theological Seminary; Ph.D., Seton Hall University

Emeriti

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Orthodox Theological School at Halki; B.Div., Union Theological Seminary

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Diploma, St. Tikhon's Orthodox Theological Seminary; B.A., Kings College; M.A.,
Marywood College

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Administrative Assistant to the Dean

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SARAH JUBINSKI
Associated Librarian and Consultant

ROBERT ROTH
Library Assistant

MONK MICHAEL (JUK)
Library Assistant

Academic Calendar

74th Academic Year 2011/2012

August Short Term

August 8 (Monday) — August 26 (Friday)

Short Term Begins — Ends

Fall Semester 2011

August 28 (Sunday)

New students arrive. Orientation

August 31 (Wednesday)

Returning students arrive

September 1-2 (Thursday-Friday)

Seminary retreat

September 5 (Monday)

Labor Day. No classes

September 6 (Tuesday)

Classes begin

September 8 (Thursday)

Nativity of the Theotokos. No classes.

September 14 (Wednesday)

Elevation of the Cross. No classes.

October 7 (Friday)

Last day for Adds/Drops w/o penalty

October 17—21 (Monday—Friday)

Midterm week

November 15 (Tuesday)

Nativity Fast begins

November 21 (Monday)

Entrance of the Theotokos. No classes.

November 24—27 (Thursday—Sunday)

Thanksgiving break

December 12—16 (Monday—Friday)

Last week of classes. Final

Examinations Winter break begins after last exam.

December 13 (Tuesday)

Feast of St Herman of Alaska

Spring Semester 2012

January 16 (Monday)

Classes begin

February 2 (Thursday)

Meeting of the Lord. No classes.

February 17 (Friday)

Last day for Adds/Drops w/o penalty

February 27— March 2 (Monday—Friday)

First week of Lent. Seminary Retreat. No

Classes

March 5—March 9 (Monday—Friday)

Midterm week

April 9—April 15 (Monday—Sunday)

Passion Week and Pascha.

Seminary Retreat. No classes

April 16—22 (Monday—Sunday)

Bright Week—St Thomas Sunday.

Spring Break. *No classes*

May 14—18 (Monday—Friday)

Last week of classes. Final

Examinations

May 24 (Thursday)

Ascension Day

May 26 (Saturday)

70th Commencement

May 28 (Monday)

Memorial Day 108th Pilgrimage

June Short Term

June 4-22

Short Term Begins — Ends

75th Academic Year 2012/2013

August Short Term

August 6 (Monday) — August 24 (Friday)

Short Term Begins — Ends

Fall Semester 2012

August 26 (Sunday)

New students arrive. Orientation

August 29 (Wednesday)

Returning students arrive

August 30-31 (Thursday-Friday)

Seminary retreat

September 3 (Monday)

Labor Day. No classes

September 4 (Tuesday)

Classes begin

September 8 (Saturday)

Nativity of the Theotokos.

September 14 (Friday)

Elevation of the Cross. No classes.

October 5 (Friday)

Last day for Adds/Drops w/o penalty

October 15—19 (Monday—Friday)

Midterm week

November 15 (Thursday)

Nativity Fast begins

November 21 (Wednesday)

Entrance of the Theotokos. No classes.

November 22—25 (Thursday—Sunday)

Thanksgiving break

December 10—14 (Monday—Friday)

Last week of classes. Final

Examinations Winter break begins after last exam.

December 13 (Thursday)

Feast of St Herman of Alaska

Spring Semester 2013

January 14 (Monday)

Classes begin

February 2 (Saturday)

Meeting of the Lord.

February 15 (Friday)

Last day for Adds/Drops w/o penalty

March 4—March 8 (Monday—Friday)

Midterm week

March 18—22 (Monday—Friday)

First week of Lent. Sem. Retreat. No Classes

April 29—May 5 (Monday—Sunday)

Passion Week & Pascha. No classes

May 6—12 (Monday—Sunday)

Bright Week—St Thomas Sun. Spring Break. No classes

May 13 (Monday)

Classes resume.

May 17-21 (Friday-Tuesday)

Last week of classes. Final

May 25 (Saturday)

Examinations

May 27 (Monday)

71st Commencement

Memorial Day 109th Pilgrimage

June Short Term

June 3-28

Short Term Begins — Ends

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Further Information

For further information about St Tikhon's Orthodox Theological Seminary, or to make an appointment to visit, please contact the Seminary by phone or mail, or e-mail:

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South Canaan, PA 18459

Phone: 570.561.18.18
Office Hours: 9:00 a.m. -4:00 p.m., Monday through Friday.

Web: <http://www.stots.edu>

Application for Admission: Online at http://www.stots.edu/application_materials.html

E-mail: Admission: admission@stots.edu
Academic programs: academics@stots.edu
General info: info@stots.edu

Directions: The seminary is easily accessible by car via Interstate 81 (from North or South) and Interstate 84 (from East or West), by bus, and by plane:

CAR: Interstate 81-From 1-81 North or South, take 1-380 to 1-84 East.
Follow directions below for Going *East*.

Interstate 84

Going West-Get off 1-84 West at Exit 17 (Old Exit 5), Hamlin and turn right. Follow 191 North for 6 miles to 196 North. Follow 196 North for 6 miles and turn right at the intersection in South Canaan ("Country Trails").

Going East-Get off 1-84 East at Exit 8 (Old Exit 4), Mt. Cobb; turn left at the stop sign, and then right at the traffic light; go approximately 3/4 mile and turn left on Cortez Road. Follow this winding road for approximately 8 miles, and then go straight at the intersection in South Canaan.

BUS: Regularly scheduled bus service to Scranton is available on Greyhound and Martz/Capital Trailways Lines.

PLANE: Regularly scheduled airline service is available at the Scranton/Wilkes-Barre International Airport, Avoca, PA.