

SAINT PHOTIOS
ORTHODOX THEOLOGICAL
SEMINARY

ΟΡΘΟΔΟΣ ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ
ΤΟΥ ΑΓΙΟΥ ΦΩΤΙΟΥ

Academic Catalogue
2017–2018

“Stand fast and hold the traditions
which ye have been taught.”

Etna, California

Revised December 29, 2017

St. Photios Orthodox Theological Seminary
510 Collier Way • P.O. Box 797
Etna, California 96027-0797

Tel.: (530) 467-3544
Website: <http://www.spots.school>

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St. Photios Orthodox Theological Seminary

Ὁρθόδοξος Θεολογικὴ Σχολὴ τοῦ Ἁγίου Φωτίου

The St. Photios Orthodox Theological Seminary is a small institution of higher education under the jurisdiction of the American Eparchy of the Church of the Genuine Orthodox Christians of Greece. The Seminary is located in the town of Etna, in the mountains of Northern California, approximately one hour south of the Oregon border. It is housed in a large two-story, 10,500 square foot (975 square meter) complex of forty-two rooms with dormitory accommodations for a maximum of twelve students (sharing four private bathrooms), a kitchen and cafeteria, classrooms,* a small Chapel, a lecture hall, a library, administrative and faculty offices, and quarters for visiting scholars.

The Seminary, a private institution, is licensed by the California Bureau for Private Postsecondary Education. Licensure means that the institution is compliant with the minimum standards contained in the California Private Postsecondary Education Act of 2009 (as amended) and Division 7.5 of Title 5 of the California Code of Regulations.

St. Photios Orthodox Theological Seminary currently holds applicant status for accreditation with the Association for Biblical Higher Education Commission on Accreditation, 5850 T. G. Lee Blvd., Ste. 130, Orlando, FL 32822, (407) 207-0808. “Applicant status is a pre-membership status granted to those institutions that meet the ABHE Conditions of Eligibility and that possess such qualities as may provide a basis for achieving candidate status within five years.” The ABHE is one of the four national faith-related accrediting organizations for religious schools and seminaries that are recognized by the United States Department of Education (USDE) and the Council for Higher Education Accreditation (CHEA).**

*Classrooms are equipped with whiteboards, computers, and audio recording equipment. Classrooms designated for instruction in practical skills (iconography and vestment-making) are equipped with easels and art supplies, as well as sewing machines and sewing supplies.

** The other three organizations are: the Association of Theological Schools (ATS), the largest; the Transnational Association of Christian Colleges and Schools (TRACS); and the Association of Advanced Rabbinical and Talmudic Schools (AARTS).

Mission Statement

The St. Photios Orthodox Theological Seminary is an institution of higher learning that prepares candidates for service to the Orthodox Church in a clerical or teaching capacity.

Institutional Goals. The goals of the Seminary are to serve the Church of the Genuine Orthodox Christians of Greece and to promote the wider Christian witness by preparing candidates for the Priesthood and Diaconate to minister to the parishes of its Eparchy in the U.S.A. and Canada, as well as future missions in North America, and providing them with the necessary theological, spiritual, liturgical, moral, pastoral, and intellectual formation to perform the Mysteries, foster Church growth through missionary work, teach the Orthodox Faith, and, in accordance with the dictates of Christian Scripture, care for those in need, both within and outside the parish community.

Institutional Objectives. The primary objective of the Seminary is to offer rigorous training to students in those academic and practical disciplines that are requisite for active service to the traditionalist Orthodox Church, mainly as clergy, but also as cantors, teachers, and iconographers. Students will also be educated in Scripture, theology, languages, philosophy, history, and pastoral psychology, which are necessary elements in forming a modern Christian apologetic that, though employing the language of our day, attests to the immutable Truths passed down to us from the early Church, including the Church Calendar (sometimes called the “Old” or “Julian” Calendar) that we follow, in which we have our roots.

The specific objectives of the Seminary are to ensure that its students graduate with a thorough knowledge and accurate comprehension of the primacy of Scripture and its expression in, and concord with, the teachings of the Church Fathers, Holy Tradition, and the sacred doctrines of the Eastern Orthodox Church.

In a quiet, rural environment conducive to spiritual growth and serious theological study, the Seminary will nurture the vocations of its students, affording them the unique opportunity of learning and studying Orthodox theology in the framework of their daily experience of the Eastern Orthodox spiritual, ascetical, liturgical, and mystical tradition. Active participation in that tradition will enable students to experience firsthand the spiritual depth of the

Orthodox Church and its divine worship and aims.

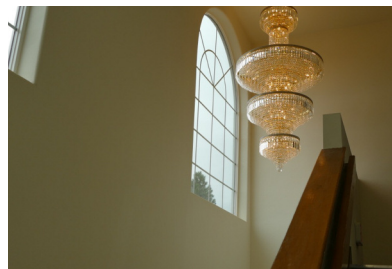
Being keenly aware of the serious commitment, in terms of relocation and the time demanded of those who desire to serve the Church, the Seminary seeks to facilitate the admission of qualified candidates to its degree programs. To this end, it strives to provide those whom it admits with a high quality, yet suitably affordable, seminary education, such that no truly capable candidate will be turned away for lack of financial means or undue strain on his wife and family, if he is already married before entering seminary.

The Seminary also hopes, as funds permit, to sponsor short periods of sabbatical or independent study for Orthodox scholars of note, who will be provided room and board and the use of the library, as well as the opportunity to interact with students and, when possible, offer lectures and instruction.

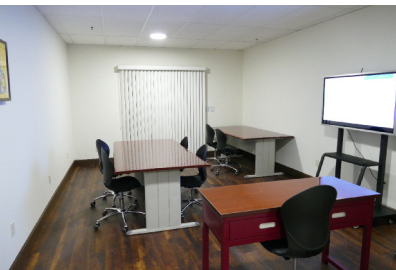
In the twenty-first century, Orthodox theological education is facing many special challenges. It must deal with the increasing deviations in the society around us from the religious and moral values of traditional Christian life. At the same time, it is confronted with deviations in the Orthodox world itself from the unified witness of Holy Tradition, the Patristic consensus, and the indispensable Biblical foundations of our doctrines, moral behavior, and Church polity. The Seminary clearly sees its role as an essential one in the defense of our Faith against innovation and the preservation of all that which we have inherited from Christ. Hence, the motto of the Seminary, from the words of the Apostle Paul in his Second Epistle to the Greek Christians of Thessalonike: “Stand fast and hold the traditions which ye have been taught.”

The Seminary Facility Selected Photographs





From top: Auditorium, Common Room, (left) Registrar's Office, Atrium and Chandelier over Seminary Entrance and Staircase



*From Top:
Cafeteria, Seminar Room,
(left) Typical Classroom,
Typical Student Dormitory Room (Single)*

Calendar 2017–2018

(all dates according to the civil calendar)

Nativity Term

Beginning of Classes	September 21
End of Classes	December 22
Exams	December 25–29
End of Term	December 29
Winter Recess	December 30–January 14

Pascha Term

Beginning of Classes	January 15
Spring Recess	March 31–April 15
End of Classes	May 4
Exams	May 7–11
End of Term	May 11

Pentecost (Summer) Term

Thesis Writing	June–July
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The present catalogue covers the academic year beginning September 21, 2017, and ending July 31, 2018.

Board of Directors

The Most Reverend Bishop Dr. Auxentios
Director, Center for Traditionalist Orthodox Studies

The Most Reverend Bishop Sergios
Abbot *Emeritus*, St. Gregory of Sinai Monastery

The Reverend Deacon Dr. Peter Bushunow
Physician

Mr. Michael Gombos, Jr.
Mr. John Gombos
Owners, Pacific Leasing, LLC

Mr. Alexis Lukianov
Retired Medical Technology Chief Executive

Mr. Daniel Lula, Esq.
Attorney at Law

Dr. Nadezhda Nedelsky
Professor of International Studies, Macalester College

Mrs. Katherine Lukianov
Retired Aeronautical Engineer

Mr. Michael N. Gombos, Sr.
Chairman, Logos Group, Inc.
(Honorary Member)

Administration

The Most Reverend Auxentios, Th.D.
Bishop of the Diocese of Etna and Portland
Director, Center for Traditionalist
Orthodox Studies (C.T.O.S.)
Rector of the Seminary

The Very Reverend Dr. Patapios, Th.D.
Assistant Director, C.T.O.S.
Dean of the Seminary

The Most Reverend Metropolitan Demetrios, Dip. Theol.
President of the Eparchial Synod in America
Provost of the Seminary

The Very Reverend Father Gregory, Lic. Theol.
Research Associate, C.T.O.S.
Registrar of the Seminary

Faculty and Staff

Faculty

Professors

Archimandrite Akakios

B.A. (Political Science), California State University

Lic. Theol. (Pastoral Theology), C.T.O.S.

Dr. of Min. (Pastoral Theology), San Francisco Theological Seminary

- Areas: pastoral theology and practice, Orthodox spirituality, history
- Prior Academics: Associate Director, C.T.O.S.

Bishop Auxentios

B.A. (Religion), Princeton University

Lic. Theol. (Patristic Theology), C.T.O.S.

Th.D. (Liturgical Theology), Graduate Theological Union, Berkeley

- Areas: liturgical history and theory, Orthodox worship, homiletics
- Prior Academics: Director, C.T.O.S.

Metropolitan (Emeritus) Chrysostomos

B.A., M.A. (History), University of California

B.A. (Psychology), California State University

Lic. Theol. (Patristic and Historical Theology), C.T.O.S.

M.A., (Psychology), Princeton University

Ph.D. (Psychology), Princeton University

- Areas: psychology of religion, pastoral psychology, Patristics, dogmatic theology, Byzantine Church history, statistics
- Prior Academics: Preceptor, Princeton University. Lecturer: Ashland Theological Seminary, University of Bucharest (Fulbright Lecturer). Professorial posts: University of California, Ashland University, University of Uppsala (Institute of Theology), University of Iasi (Fulbright Professor), Ion Mincu University of Architecture (Fulbright Professor). Visiting Scholar: Harvard Divinity School, Oxford University, University of Washington, Seattle, Graduate Theological Union, Berkeley. Administrative: Academic Director, C.T.O.S., Executive Director, U.S. Fulbright Commission, Romania
- Awards: Fulbright Scholar, Larson Fellow in Health and Spirituality (Kluge Center, U.S. Library of Congress), Chair-

man's Research Grant, National Endowment for the Humanities, Marsden Research Fellow

- Member: American Psychological Association, American Association of University Professors, Fulbright Association.
- Board of Directors: Center for the Study and Preservation of the Majority Text

Archimandrite Patapios

B.A., M.A. (Classics and Philosophy), Cambridge University

M.A. (Philosophy), Pennsylvania State University

M.A. (Classics), M.L.S. (Library Science), University of Pittsburgh

Lic. Theol. (Patristic Theology), C.T.O.S.

Th.D. (Patristics), Graduate Theological Union, Berkeley

- Areas: Latin, Greek, classical studies, ancient and medieval philosophy, Patristics, Scripture

- Prior Academics: Academic Director, C.T.O.S., Lecturer in Sacred Languages, St. Joseph of Arimathea Anglican Theological College, Newhall Teaching Fellow, Graduate Theological Union, Berkeley, Visiting Scholar, G.T.U., Berkeley.

Bishop (Emeritus) Sergios

B.A. (Philosophy), University of Connecticut

M.Div. (Theology), St. Vladimir's

Orthodox Theological Seminary

M.A. (Byzantine History), Fordham University

- Areas: theology, philosophy, Church history, Byzantine Studies

- Prior Academics: Faculty of History, University of Alaska Southeast.

Sometime Professor

Metropolitan Photiy of Triaditza

Theological Writer and Commentator, Chief Hierarch, Old Calendar Orthodox Church of Bulgaria

M.A. (Theology), St. Clement of Ohrid Theological Academy, Sofia, Bulgaria

M.A. (Classical Philology), University of Sofia

- Areas: Dogmatic and Practical Theology
- Prior Academics: Lecturer, St. John of Rila Theological Seminary (Bulgarian Patriarchate), Assistant Professor of Ancient Greek Literature, University of Sofia

- Florovsky Theological Prize (1994)

Sometime Visiting Professors

Dr. Remus Rus

B.Th. (Theology), Theological Seminary of Caransebeș
 Lic. Theol. (Theology), Institute of Theology,
 University of Sibiu

Postgraduate study: Oxford University, University of Sorbonne, University of Heidelberg (Theology, History of Religion)

Doctor of Theology (Theology, History of Religion), Patriarchal Faculty of Theology, University of Bucharest

Professor *Emeritus*, Patriarchal School of Theology, University of Bucharest

Associate Professor, UNESCO Program, Department of Philosophy, University of Bucharest

Associate Professor, Caragiale University of Theatrical Arts and Cinematography (Bucharest)

Former Visiting Professor, University of Chicago, St. Vladimir's Orthodox Theological Seminary, Holy Cross Greek Orthodox School of Theology

Honorary Member of the Romanian Academy

• Areas: History of Religion, Philosophy of Religion, Orthodox Systematic Theology

Dr. Joseph Kuffel

M.A., Ph. D., Jagiellonian University (University of Kraków)

Post-doctoral Associate Professor, Faculty of Philology, Institute of Eastern Slavic Studies, Department of

Medieval and Modern Russian Literature

• Area: Orthodox Christianity in Russia

• Academic Affiliations: Council of the Faculty of Philology, Jagiellonian University; Commission on Slavology, Polish Academy of Arts and Sciences

Adjunct Professors

Dr. Augustin Ioan

Ph.D. (History of Architecture), Ion Mincu

University of Architecture

Ph.D (Philosophy), University of Bucharest

Professor of the History and Theory of Architecture and Former Director of the Doctoral School, Ion Mincu

University of Architecture

• Areas: history and theory of Church architecture

Dr. J.C.B. Petropoulos

A.B. (Classics), Harvard University
 D.Phil. (Classics), Lincoln College,
 University of Oxford
 Director, Harvard University Center for Hellenic Studies,
 Nafplion, Greece
 Professor of Ancient Greek Literature,
 Democritean University of Thrace
 • Areas: Ancient Greek, New Testament Greek, Writings of St.
 Basil the Great, classical philosophy and the Christian Fathers

Dr. Ernest Hargreaves Latham

B.A. (History), Dartmouth College (with distinction)
 Rufus Choate Scholar
 M.A. (History), Roosevelt University (with honors)
 Ph.D. (History), University of Bucharest
 • Professional: Commander, U.S. Coast Guard, Foreign Ser-
 vice Officer, United States Information Agency, Special As-
 sistant to the Director, USIA, Assistant Public Affairs Officer,
 American Embassy, Jedda, Saudi Arabia, Assistant Press At-
 taché, American Embassy, Vienna, Austria, Supervisory Po-
 litical Officer, American Embassy, Nicosia, Cypress,
 Washington Director, Foreign Press Center, USIA, Cultural
 Attaché, American Embassy, Bucharest, Romania, Cultural
 Attaché, American Embassy, Athens, Greece
 • Prior Academics: Instructor, Lowell Technological Institute,
 Fulbright Scholar, Babes-Bolyai, University, Cluj-Napoca,
 Romania, Interim Executive Director, U.S. Fulbright Com-
 mission in Romania, Instructor and Curriculum Coordinator,
 Foreign Service Institute, U.S. Department of State
 • Member: American Historical Association, Association for
 the Study of Nationalities, Association for Romanian Stud-
 ies, Association for Slavic, Eastern European, and Eurasian
 Studies, American-Romanian Academy of Arts and Sciences,
 Southeast European Studies Association
 • Areas: History, Orthodox populations and culture in the
 Balkans

Instructors

Abbess Mother Dr. Elizabeth

B.A. (Family and Consumer Sciences),
 Ashland University
 Lic. Theol. (Pastoral Theology), C.T.O.S.
 Dr. of Min. (Pastoral Theology), San Francisco Theological
 Seminary
 • Area: pastoral counselling

Schemanun Mother Justina

B.A. (Cinematography Arts), University of Stockholm
 • Area: Iconography

Schemanun Mother Kassiane

B.S. (Psychology), Florida State University
 M.Arch. (Architecture), University of Colorado
 • Area: Church and vestment design

Schemanun Mother Kypriane

Dip. Theol. (Tre-Årig Teologisk Kurs) (Biblical Theology)
 Johannelunds Theological Institute, Uppsala, Sweden
 Lic. Theol. (Pastoral Theology), C.T.O.S.
 • Areas: missions and parish activities

Reverend Father George Mavromatis

A.B. (Theology), St. Louis University
 M.Div. (Theology), Holy Cross Greek Orthodox
 School of Theology
 • Area: practical liturgics

Schemanun Mother Seraphima

B.A. (Ancient Studies), Barnard College,
 Columbia University
 • Areas: Latin, literature, Russian spiritual culture

Hieromonk Father Seraphim

M.A. (Structural Engineering), University of Architecture,
 Civil Engineering and Geodesy, Sofia, Bulgaria
 Certificate of Theological Studies, Sts. Cyril and Methodius
 Theological Seminary (Odessa, Ukraine)
 • Area: Instructor in Theological Studies and Faculty Trans-
 lator, Bulgarian, Russian, and English

Lecturers

Archimandrite Patrick

B.A. (Art), Rhode Island School of Design
 • Prior Academics: lecturer/adjunct faculty,
 Roehampton Art Institute, Valamo Academy,
 Patriarch Athenagoras Orthodox Institute at
 the Graduate Theological Union, Berkeley
 • Areas: Orthodox Iconography

Mateusz Ferens

B.A. (Applied Design), San Diego State University
 M.A. (History of Art), University of California

- Areas: History and theory of Iconography

Reverend Dr. Jiří Ján

Dr. Theol. (Patristic Theology), Charles University in Prague

- Areas: Patristics, dogmatics, Orthodox ecclesiology

Daniel F. Lula, Esq.

B.A. (Pre-Law), Yale University

J.D. (Law), Harvard Law School

- Area: legal issues and the parish community

Reverend Dr. Hariton Mrázek

M.A. (Sociology), M.A. (Theology), Dr. Theol. (Theology), Charles University in Prague

- Areas: Patristics, religion in society

Dr. Leonidas Pittos

Ph.D., University of Chicago

Senior Lecturer in Modern Greek Studies,

Department of Classical and Modern Languages,

Wayne State University

- Areas: Areas: Early and Eastern Christian History, Byzantine and Modern Greek History, Modern Greek language
- Prior Teaching: University of Chicago, University of Illinois at Chicago

Reader John Peter E. Presson

Dip. Theol., *honoris causa* (Byzantine Musical Studies), C.T.O.S.

Protopsaltes of the Diocese of Etna and Portland

- Area: lessons in Byzantine Chant

Protopresbyter Dr. James Thornton

A.A. (Humanities), Golden West College

Lic. Theol. (Historical Theology), C.T.O.S.

Dr. of Min. (Pastoral Theology), San Francisco Theological Seminary

- Areas: history of the Œcumenical Synods, Church history, dogmatic theology

Teaching Assistants

Schemamonk Father Chrysostomos

Dip. Theol. (General Theology), Lic. Theol., C.T.O.S.

- Areas: liturgical chant, computer programs for Church use, Greek

Archimandrite Gregory

A.A. (Social Sciences), Long Beach City College
 Dip. Theol. (General Theology), C.T.O.S.
 Lic. Theol. (Biblical Theology), C.T.O.S.
 • Areas: apologetics, missionary outreach, pastoral issues,
 Biblical studies

Schemamonk Father Vlasie

Dip. Theol. (General Theology), C.T.O.S.
 • Areas: Iconography, computer programs for Church use

Staff

Library Director

Archimandrite Patapios

(*vide supra*, “Professors”)

Librarian

Archimandrite Gregory, Lic. Theol. (C.T.O.S.)

(*vide supra*, “Teaching Assistants”)

Library Assistant

Schemanun Mother Helen

Information Technology Director

Schemamonk Father Vlasie

(*vide supra*, “Teaching Assistants”)

Seminary Housemaster

Clifford Waniewski

B.A. (Political Science), Ohio State University

Legal Advisor

Daniel F. Lula, Esq., J.D., Harvard Law School

(*vide supra*, “Lecturers”)

• Partner, Payne & Fears LLP, Attorneys at Law,
 Irvine, Los Angeles, San Francisco, CA

Medical Consultant

Dr. Donald Solus, M.D., University of California, Davis

534 N. Main St., Yreka, CA 96097 • (530) 842-0606

• Yreka Immediate Care Clinic

Medical Advisor

Agnieszka J. Ferens, R.N.

B.S. in Nursing, California State University, San Marcos

Consultant for Educational Administration

Subdeacon Paul H. Daniels

B.A. (Philosophy), Hope College, M.A. (Curriculum and Instruction), Kean University,

M.Ed. (Educational Administration and Supervision), Rutgers University

Admissions

Bachelor of Theology (B.Th.)

A high school diploma or its equivalent (a G.E.D. or a home-schooling equivalency certificate) is required for entry into the B.Th. program.

Master of Theological Studies (M.T.S.)

A Bachelor's degree from an approved school or an accredited college or university, with a minimum of 30 credit hours of prior coursework, or the equivalent, in Biblical and theological studies, is required for entry into the M.T.S. program.

Application materials for admission to the Seminary may be downloaded from the Seminary website at

<http://www.spots.school>

or obtained by mail from the Office of the Registrar:

Archimandrite Gregory
St. Photios Orthodox Theological Seminary
P.O. Box 797
Etna, CA 96027-0797
registrar@spots.school
(530) 852-0706

As a traditionalist Orthodox theological institution, the principal admission requirements for young men wishing to attend the St. Photios Orthodox Theological Seminary are an unwavering commitment to Scripture and Holy Tradition, the Biblical and Canonical rules of Christian moral behavior, and a sincere desire to serve the Orthodox Church. In partial assessment of candidates, their status, and their character, we ask that applicants for either program submit the following documents to the Office of the Registrar:

1. Completed Application Form and a \$25 non-refundable application fee.
2. Birth certificate (photocopy).
3. Baptismal certificate (photocopy).
4. Marriage certificate (photocopy) (if applicable).

5. Ordination certificates (photocopies) (if applicable).
6. Official transcripts (*not* photocopies) from all secondary schools (high schools) or institutions of higher learning (colleges or universities) attended.
7. Three letters of recommendation:
 - (a) from one's parish Priest or spiritual Father (character reference);
 - (b) from an academic advisor, professor, or instructor (academic evaluation), when applicable (for applicants who have completed college classes after high school graduation); and
 - (c) from an employer or colleague (character reference). If the applicant is not currently employed or has not been recently employed, a letter of character reference from a person in good standing in his community will be acceptable in lieu of a letter from an employer or colleague.
8. Two recent photographs (passport size).
9. Autobiography, including the reasons why the applicant desires to study at the Seminary.
10. Proof of medical insurance coverage, valid in the United States. *Nota Bene:* All students must purchase their own health insurance and are responsible for any medical expenses they may incur during their studies. Before arrival, each new student will be asked to speak with the Seminary's Medical Advisor, in order to determine whether he has any particular health issues that might affect his studies.

Once the Seminary has received the application and the requested supporting materials specified above, a letter of acknowledgement will be sent to the applicant, along with a request that he schedule an interview with the Seminary administration and faculty at his earliest convenience, either in person or by teleconferencing (e.g., via "Skype").

The Office of the Registrar must receive all of the foregoing documents for the Bachelor's program by July 15 of the year in which the student plans to enroll; otherwise, the application may be deferred until the following academic year.

Transfer Policy

The Seminary does not grant credit for prior experiential learning. It has not as yet entered into any articulation or transfer agreement with other institutions of higher learning and thus does not at present accept transfer credits from other schools or colleges.

Descriptions of the Degree Programs

Bachelor of Theology (B.Th.)

The Bachelor of Theology degree is a basic qualification in theology and may serve as the basis for further study at the graduate level. It is a broad residential program combining both theological and practical studies. All of the courses prescribed for the Bachelor of Theology are to be completed within three years. The B.Th. serves as one of the principal means of training men for Ordination or active ministry within the Church and, as such, admission to this program is limited to male applicants aspiring to this goal.

Instruction will be offered by means of lectures, but with a strong emphasis on in-class discussion and presentations by the students. Depending on the nature of the course, and at the discretion of the instructor, students may exhibit their mastery of a given subject either by a final examination (written or oral) or by a term paper. All classes are held at the Seminary (510 Collier Way, Etna, CA 96027).

The Seminary seeks to equip B.Th. students with the necessary skills and resources to serve parish or mission communities of the Eparchy of the Church of the Genuine Orthodox Christians of Greece in the U.S.A. and Canada, in either a ministerial or lay capacity.

Master of Theological Studies (M.T.S.)

The Master of Theological Studies degree is an advanced qualification in theology and may serve as the basis for further study at the graduate or doctoral level in theology. At present it is the highest degree offered by the St. Photios Orthodox Theological Seminary and is designed to be the equivalent of a Master of Theology or Master of Divinity degree. It is a broad residential program. All of the courses prescribed are to be completed within one year. The M.T.S. serves as one of the principal means of training men who have completed an accredited college degree for Ordination or active ministry within the Church. Clergymen already serving in the Priesthood who have completed a primary theological degree, but wishing to complete a graduate degree in theology, may also apply to the program.

Instruction will be offered by means of a proseminar consisting

of a series of intensive individual seminars in eight different areas of Orthodox theology and Biblical studies. Four of the seminars will be held in the Nativity Term, four in the Paschal Term, and students will complete their thesis during the Pentecost term. All classes are held at the Seminary (510 Collier Way, Etna, CA 96027).

The thesis must be at least fifty pages in length and of publication quality. The thesis will demonstrate that the author has a good sense of critical methodology and an overall approach that is characterized not only by analytic rigor and research, but also, and even more importantly, by pious fidelity to the mind of the Church Fathers and Scriptural precepts.

The Seminary seeks to equip M.T.S. students with the necessary skills and resources to serve parish or mission communities of the Eparchy of the Church of the Genuine Orthodox Christians of Greece in the U.S.A. and Canada, in either a ministerial or lay capacity, and to pursue further advanced academic work.

Learning Outcomes of the B.Th. Degree Program

A student who has successfully completed the B.Th. Program should be able to demonstrate:

- Accurate knowledge of Orthodox theology, as held and confessed by the Orthodox Church, and proficiency in theological thought, with spiritual discernment regarding the Orthodox Christian Tradition both in historical terms and in terms of contemporary society. This objective is effected by a detailed examination and study of Orthodox dogmatic theology on the basis of Holy Scripture, Holy Tradition, the writings of the Church Fathers, the liturgical life and tradition of the Orthodox Church, and the decrees of the Œcumenical Synods, enhanced by instruction in classical languages and civilization, philosophy, literature, history, social sciences, and the beliefs and practices of major Christian denominations and world religions.

- The ability to understand, explain, teach, and celebrate the Divine Services of the Orthodox Church. This objective is accomplished by the study of liturgical theology, the Church's *Typikon*, and ecclesiastical chant, as well as regular attendance at and participation in daily Divine Services.

- The capacity to undertake ministry in the context of a parish or mission and to teach Orthodox Christian doctrine both to parishioners and to those seeking to enter the Orthodox Church. This is achieved by study of the issues obtaining in the various dimensions of pastoral ministry, by practical instruction in catechesis, homiletics, pastoral counseling, parish administration, and ministry to the sick, and by a firm cultivation of the faith, emotional maturity, and spiritual life that are necessary in developing the foregoing skills.

Learning Outcomes of the M.T.S. Program

A student who has successfully completed the M.T.S. Program should be able to demonstrate:

- An accurate knowledge of Orthodox theology as held and confessed by the Orthodox Church and proficiency in thinking theologically and with spiritual discernment about the Orthodox Christian Tradition both in historical terms and

in terms of contemporary society. This objective is effected by a detailed examination and study of Orthodox dogmatic theology on the basis of Holy Scripture, Holy Tradition, the writings of the Church Fathers, the liturgical life and tradition of the Orthodox Church, and the decrees of the Œcumenical Synods.

- The ability to engage in advanced theological reflection, to analyze theological texts, and to conduct research and write at a scholarly level.

- The capacity to undertake ministry in the context of a parish or mission, as well as to teach Orthodox Christian doctrine to parishioners and to those seeking to enter the Orthodox Church.

- A familiarity with the principles of spiritual and pastoral counseling.

Notice to Prospective Degree Program Students

This institution is provisionally approved by the Bureau for Private Postsecondary Education to offer degree programs. To continue to offer this degree program, this institution must meet the following requirements:

- Become institutionally accredited by an accrediting agency recognized by the United States Department of Education, with the scope of the accreditation covering at least one degree program.

- Achieve accreditation candidacy or pre-accreditation, as defined in regulations, by July 12, 2018, and full accreditation by July 12, 2021.

If this institution stops pursuing accreditation, it must:

- Stop all enrollment in its degree programs, and
- Provide a teach-out to finish the educational program or provide a refund.

An institution that fails to comply with accreditation requirements by the required dates shall have its approval to offer degree programs automatically suspended.

Class Attendance

Students are required to attend all classes for which they are registered, since absence or tardiness diminishes the effectiveness of courses and programs. A student who is absent from class for any reason assumes responsibility for making up the work that he has missed.

Absences are reflected on the student's final grade as follows: Excused absences do not affect a student's grade. Two unexcused absences from any one course will result in the loss of one half a letter mark: e.g., an "A" becomes an "A-." Additional unexcused absences will affect a student's grade on the same schedule. The minimum threshold for attendance is 70% in order to pass a class.

Students who experience academic difficulties, fall ill, or have other concerns relating to their course of studies, should consult the Dean. The Seminary reserves the right to require the withdrawal of any student whose academic work falls below expected standards. The same applies to students who persistently ignore Seminary rules and regulations, or whose continuing presence interferes with the well-being either of others or of the community as a whole.

All classes are held at the Seminary facility and are conducted in English. Hence, all students must have the ability to read and write English at the level of a graduate of an American high school as demonstrated by the possession of a high school diploma or a GED, or by passage of the California high school proficiency examination. English language services, such as translators or ESL classes, are not provided.

Degree Requirements

Degrees are awarded annually at the end of the Pascha term. Degrees will be awarded only upon successful completion of the following requirements:

A. Bachelor of Theology

1. All students must have maintained a grade point average (GPA) of at least 2.00 (a C average).
2. All students must have passed the final examinations for all classes.
3. All students must have attended and actively participated in Church services.
4. All debts for tuition and room and board must have been paid.

B. Master of Theological Studies

1. All students must have maintained a GPA of at least 3.00 (a B average).
2. All students must have passed the examinations for all seminars (which will be graded on a “Pass-Fail” basis).
3. All students, at the end of the course of studies, must have presented a thesis of at least fifty pages in length and of publication quality on a theological or related topic that has been approved by the Dean and the faculty.
4. All students must have attended and actively participated in Church services.
5. All debts for tuition and room and board must have been paid.

Academic Honors at Graduation

Academic honors are reserved for students who complete all academic requirements at a high level. Upon recommendation of the faculty and approval by the Board of Directors, the following citations may be given at graduation:

- cumulative GPA of at least 4.0, *summa cum laude*
- cumulative GPA of at least 3.75, *magna cum laude*
- cumulative GPA of at least 3.5, *cum laude*

Grading System

Grade	
A (Excellent)	4.0
A-	3.7
B+	3.3
B (Good)	3.0
B-	2.7
C+	2.3
C (Average)	2.0
C-	1.7
D (Lowest Passing Grade)	1.0
F (Failure)	0.0
Inc (Incomplete)	0.0
W (Withdrawal)	0.0

A grade of “Incomplete” (Inc) may remain on a student’s record for one term following the term in which it was received. In cases where course requirements have not been satisfactorily fulfilled by the end of that time, an “Incomplete” (Inc) automatically becomes a “Failure” (F).

A student is automatically placed on academic probation if his GPA is less than 2.0 after two terms. The student remains on academic probation until a GPA of 2.0 is attained.

In the case of unacceptable, failing work, for which no credit can be given, a student must repeat a failed course if it is required for the degree program in which he is enrolled; if it is an elective, another course approved by the Dean may be substituted. The original grade of F, which remains on the student’s transcript, and the grade earned in the repeated or substituted course will both be counted in the GPA.

Reporting Grades

A grade report will be issued to all students at the end of each term by the Dean.

Student records will be kept indefinitely. Students or alumni should contact the Office of the Registrar in order to obtain a copy of their student records and transcripts.

Academic and Personal Integrity (Non-Discriminatory Policy)

The learning environment at the St. Photios Orthodox Theological Seminary is intended to be one of mutual trust. Students are expected to adhere to academic conduct that honors this trust and respects the integrity of the academic community. Cheating, plagiarism, or collusion are unacceptable. Suspected violations of academic integrity will be handled by the Dean and, if warranted, by the Seminary administration and may result in severe penalties, up to and including expulsion from the Seminary. Written warnings after the first two violations of this policy will be kept in students' personal files, with expulsion possible after the third infraction.

Closely related to the issue of personal integrity and mutual trust is that of respect for all people. The Seminary admits students of any race, color, or national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, or national and ethnic origin in the administration of its educational policies, admissions policies, scholarship and loan programs, or any other school-administered activities.

Demonstrated and confirmed discrimination against anyone by administrators, teachers, or students of the St. Photios Orthodox Theological Seminary on the basis of race, color, or national and ethnic origin will not be tolerated and will constitute a criterion for expulsion from the Seminary administration, faculty, or student body.

Tuition and Fees

Tuition for both the Bachelor of Theology program and the Master of Theological Studies program is \$5,000 (U.S.D.) per year, respectively. Fees for room and board for both programs are \$3,000 per year. The total tuition for the three-year B.Th. program is \$15,000 and the total tuition for the one-year M.T.S. program is \$5,000. Total fees for room and board for the three-year B.Th. program are \$9,000, and \$3,000 for the one-year M.T.S. program.

There is also a non-refundable \$25 application fee; this payment must be included with the application materials.

For both entering and continuing students, tuition for the current term is due prior to registration: an initial deposit of 25% must be paid one month before arrival at the Seminary; the balance is due upon arrival.

The approximate cost for books and other supplies is estimated at \$500 per term for the B.Th. program, and \$750 per term for the M.T.S. program. Each student must have a personal computer. If he does not have these items, they should be added to the cost of books for the initial term.

A \$250 refundable security deposit is due upon moving into the Seminary facility, in order to cover any costs for damage to dormitory rooms.

Students should be aware that, until the Seminary obtains accreditation, a degree program that is unaccredited or a degree from an unaccredited institution is not recognized for certain employment positions, including but not limited to, positions with the State of California, and that a student enrolled in an unaccredited institution is not eligible for federal financial aid programs.

Schedule of Charges

Charges Per Year, Bachelor of Theology Program

1. Tuition: \$5,000
 2. Application fee (non-refundable): \$25 (one time only)
 3. Equipment: \$300
 4. Textbooks and other learning media: \$1,000
 5. Uniform (non-refundable): \$425 (two cassocks)
 6. Room and board: \$3,000
 7. Security deposit: \$250 (one time only)
 8. Student Tuition Recovery Fund (non-refundable): \$0.00
- TOTAL: \$10,000

Estimated Total Charges, Bachelor of Theology Program

1. Tuition: \$15,000
 2. Application fee (non-refundable): \$25
 3. Equipment: \$900
 4. Textbooks and other learning media: \$3,000
 5. Uniform (non-refundable): \$425
 6. Room and board: \$9,000
 7. Security deposit: \$250
 8. Student Tuition Recovery Fund (non-refundable): \$0.00
- TOTAL: \$28,600

Estimated Total Charges, Master of Theological Studies Program (one year)

1. Tuition: \$5,000
 2. Registration fee (non-refundable): \$25
 3. Equipment: \$300
 4. Textbooks and other learning media: \$1,500
 5. Uniform (non-refundable): \$425
 6. Room and board: \$3,000
 7. Security deposit: \$250
 8. Student Tuition Recovery Fund (non-refundable): \$0.00
- TOTAL: \$10,500

Withdrawals and Cancellations

Students's Right to Cancel: The student (applicant) has a right to cancel his enrollment and obtain a refund of all charges paid through attendance at the first class session, or the seventh day after enrollment, whichever is later, minus the \$25 non-refundable application fee.

If the student has received federal financial aid program funds, the student is entitled to a refund of monies not paid from federal student financial aid program funds.

A full refund of all monies paid (except the non-refundable fees) will be made to any applicant who is not accepted by the school. A full refund of all monies paid (except the non-refundable fees) will be made to any applicant if the school discontinues educational services. A full refund of all monies paid (except the non-refundable fees) will be made to any applicant if the school cancels or changes the time or location of the program in such a way that a student who had started the course is unable to complete.

Students withdrawing from studies in the course of a term must notify the Office of the Dean in writing, stating the reasons for withdrawal. In clearly established cases of good cause, necessitating a postponement of the normal academic program, one leave of absence, and only one, may be granted by the Dean, in consultation with the Rector, for a period not exceeding two years. A student returning from a leave of absence must contact the Dean prior to September 1 for re-registration for the Nativity term. A student returning from a medical leave of absence must submit a signed statement from his medical practitioner certifying that he is able to resume full-time attendance at the Seminary.

Students may drop or add elective courses. If a student decides to drop an elective, he must substitute either another standard elective course or an elective independent study course. Allowance for course adjustments, without academic penalty, is limited to the first two weeks of the term. The add/drop period allows for late registration and withdrawal from a course without a transcript entry. Students may not enter a course after the first two weeks of the term. After the add/drop period, students must officially withdraw from a course before the beginning of the sixth class meeting to receive a "W" (withdrawal); otherwise they will receive an "I" (incomplete). The instructor, Registrar, and Dean must approve any course withdrawal.

Refunds

Refund computations will be based on scheduled class attendance and calculated as of the last date of attendance. Refund will be made in full to the applicant within thirty days as directed on our policy.

The official date of withdrawal will be considered to have occurred the earliest of the following:

1. The last date of attendance, if the student is terminated by the school; or,
2. The date of receipt of written notice from the student; or,
3. The day after the second complete absence from the program.

If an applicant pays any portion of tuition prior to entrance and does not enter school after the seventh-business day cancellation privilege, a full refund of the tuition will be made to the applicant minus the non-refundable fees.

Once the student has entered school and after the expiration of the seventh business day cancellation privilege, the following policy will be in effect: The student may withdraw from the course after instruction has started and receive a refund for the unused portion of the tuition and other refundable charges if the student has completed 60% or less of the instruction. The institution shall also provide a pro rata refund of nonfederal student financial aid program monies paid for institutional charges to students who have completed 60% or less of the period of attendance.

If the student obtains a loan to pay for an educational program, the student will have the responsibility to repay the full amount of the loan plus interest, less the amount of any refund. If the student has received federal student financial aid funds, the student is entitled to a refund of monies not paid from federal student financial aid program funds.

Students at the St. Photios Seminary do not qualify for state or federal financial aid, since it is not yet accredited. Only when it is accredited will students be able to apply for federal financial aid.

Scholarships

The St. John of Shanghai and San Francisco Scholarship

A pious Orthodox family, widely committed to Christian philanthropy but insistent on remaining anonymous, has independently established a private scholarship covering tuition and room and board for one year for two outstanding students applying for entry to the first year of classes at the St. Photios Orthodox Theological Seminary (2016-2017). The scholarship has been established in honor of the great contemporary luminary, St. John of Shanghai and San Francisco.

The Gombos Orthodox Christian Foundation Scholarships

This charitable foundation has established a scholarship fund to assist qualified seminary applicants demonstrating financial need with tuition or room and board or, in special circumstances, tuition *and* room and board. Married students, who must arrange for their own living accommodations (see “Student Life,” *infra*), may also apply.

The St. Seraphim of Sofia Student Scholarship and Aid Fund

Through the generosity of an anonymous donor, a fund has been established in honor of St. Seraphim the Wonderworker of Sofia to provide occasional funds to help meet tuition and other study-related needs for students either entering or already enrolled in the St. Photios Orthodox Theological Seminary.

Holy Ascension of Christ Parish Scholarship Fund

The Holy Ascension of Christ Church in Rochester, New York, has generously established a scholarship Fund to help meet tuition and other study-related needs for students either entering or enrolled in the St. Photios Orthodox Theological Seminary. Married students seeking aid with their housing and family expenses may also apply.

Those wishing to apply for any of these scholarships should contact the Seminary Registrar, Archimandrite Gregory (registrar@spots.school).

Grievance Policies

In the event that a student has a personal grievance with a fellow student or with a faculty or staff member, the matter should be brought before other students and faculty and staff members for informal resolution. If the grievance persists, the parties involved and their advocates should take the matter to the Dean, either verbally, in writing, or by e-mail. The Dean will hear both sides of the case and then consult with other members of the faculty and staff in an effort to achieve a satisfactory resolution. If, after that, the grievance still persists, the Dean will refer the matter to the Rector for final adjudication.

A student contesting a grade, evaluation, or disciplinary decision is encouraged to speak first with the responsible instructor or official. If the issue cannot be resolved in such a manner, the student should then address his concern to the Dean's office, either verbally, in writing, or by e-mail. The Dean will meet with the instructor or official and the student in order to resolve the dispute. If, after that, the grievance still persists, the Dean will refer the matter to the Rector for final adjudication.

These grievance policies affect both academic and non-academic conduct. All grievances should be resolved speedily, and the process of grievance and resolution should be limited to thirty days from its initiation.

In keeping with the Biblical injunction in St. Matthew 18:15 ("Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother"), there should be an attempt at first to resolve the grievance informally with the person or office with whom the grievant has a complaint.

Disciplinary Measures

In the event of breaches of discipline, moral lapses, insubordination to authority, or action contrary to the best interests of the community and Seminary that require disciplinary measures, the primary goals of such measures will be restorative rather than punitive, seeking to restore both the integrity of the student and the integrity of the Seminary.

Once the Dean or the Registrar is made aware of a situation which may potentially result in the discipline of a student, the first step is to schedule and hold a conversation with the student. If it is an academic matter, the Dean will preside. If it is a matter of faith and student life, or other institutional issues, the Registrar will preside.

During that initial conversation, the situation and any potential for discipline will be presented to the student. The Dean or the Registrar will provide the student with a written statement describing the circumstances prompting a potential for discipline. If the accuracy of the circumstances is agreed upon by both the administrator and student, then the administrator will ask the student if he regrets his behavior and discuss how the situation may be rectified. If the accuracy of the circumstances under consideration is contested, or there is no repentance by the student, then the disciplinary process will continue, perhaps to probation, suspension, or expulsion. At that point, a student may appeal the proceedings to a committee of impartial faculty and students (if an academic matter) or a committee of impartial administrators and students (if a non-academic matter). The procedure for appeal is outlined in the Student Rights and Due Process section below. A final appeal of any decision can be made to the Rector.

Student Rights and Due Process

All students have the right to due process. From the very first meeting regarding an issue potentially requiring discipline, students have these rights:

- The student has a right to know the circumstance or issue provoking potential discipline and to receive a description of that situation in writing.

- The student has a right to a hearing consisting of a committee of two impartial faculty members, two students, and the Dean, if the issue is an academic one; or a hearing consisting of a committee of two impartial administrators, two students, and the Registrar, if the issue is a non-academic one. The appointed committee will make a recommendation to the Rector, who will render a final decision. The final decision will be signed by the Rector and a copy will be given to the student.

- The student also has a right to dispute the circumstance or issue and to confront his accusers. The student will be allowed to present his side of the story, cross-examine his accusers, and present and examine witnesses.

- The student may appeal this decision by requesting another hearing before the Rector. Any final decision will be signed by the Rector, and a copy will be given to the student.

Termination

A student's relationship with the Seminary may be terminated for the following reasons:

1. Failure to maintain a satisfactory academic record.
2. Lack of aptitude or personal fitness to serve the Church.
3. Behavior which violates generally acknowledged canons and standards of scholarship or professional practice.
4. Behavior which is disruptive to the educational process.

The Seminary reserves the right to withhold a degree from a candidate where there is compelling evidence of serious moral misconduct, or while disciplinary actions are pending.

Student Life

As students of Orthodox theology, seminarians are subject to a discipline that is not only academic, but also spiritual and practical. Thus, participation by the seminarians in daily Church services, by way of attendance at services, singing in the choir, or serving in the Altar, is considered an indispensable aspect of their preparation for the Priesthood.

The Seminary facility offers a number of amenities, including its own kitchen for student use, a common room, and wi-fi access. Available space allows for one or two persons to a room, with a maximum enrollment of twelve students. This will depend on the number of students enrolled. The Seminary cannot provide housing for married students, but will assist them, when possible, in finding affordable off-campus housing. Though Etna is a poor community, monthly rent for an apartment ranges from \$400 to \$500, and double that amount for a small home.

Students will be assigned to a designated faculty member for confession and spiritual guidance. Should they require pastoral counseling, there are faculty members to whom they can turn for help in addressing and resolving their difficulties. In the event that any of the seminarians falls ill, the Seminary has on its staff an experienced physician who can provide medical advice and reference to a medical facility, if needed.

Students will be asked to share in the preparation of meals in the Seminary's kitchen facilities. Basic and nutritious foodstuffs will be provided as part of their room and board. Students are, of course, free to supplement their meals, if they so desire, but at their own cost. They will be responsible for the cost of books, educational supplies, and personal items (e.g., bed linens, blankets, towels, and personal care items).

Seminarians must bring with them and wear cassocks (Greek or Russian style, as preferred, but if Greek style, then also with a vest) while at the Seminary during their period of studies, and will conform to a strict moral and ethical code, as well as to the Church's fasting rules. During fasting periods, no supplemental foods should be consumed, but if they are, they must be of a fasting kind. Seminarians are expected to comport themselves at all times in a manner befitting their future vocation, both inside and outside of the Seminary. The Seminary reserves the right to suspend, expel, or refuse to register any student whose academic standing, conduct, or attendance are unsatisfactory.

Library

The library, which is housed in the Seminary facility, contains 15,000 books and periodicals. None of these materials will circulate, but they will all be available to the students in open stacks. The library catalog will be accessible on the computers in the library, as will digital collections of standard theological reference works and other relevant reference works in digital format.

The students may also avail themselves of the holdings of the Metropolitan Cyprian Theological Library at the nearby Center for Traditionalist Orthodox Studies, located on the premises of the St. Gregory Palamas Monastery as well as the specialized iconographic collection at the nearby Convent of St. Elizabeth.

Purchase of books for each term will be handled through the Seminary library.

Curriculum

A. Schedule of Courses for the Bachelor of Theology

Year One

Nativity Term

Course	Credits
Old Testament 101	3
New Testament Greek 101	3
History of Philosophy 101	3
Classical Civilization 101	3
Patristics 101	3
Statistics 101	1
Liturgical Chant 101	1
Computers and IT for Church Use 301	3
	<hr/>
	20

Pascha Term

Course	Credits
Old Testament 102	3
New Testament 101	3
New Testament Greek 102	3
Patristics 102	3
European History 101	3
English Composition 101	1
Divine Services 101	1
Byzantine Chant 301	3
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	20

Year Two

Nativity Term

Course	Credits
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New Testament 201	3
Latin 201	3
Church History 201	2
Patristics 201	3
Dogmatic Theology 201	3
Ecclesiology and Ecumenism 201	3
Practical Skill or Elective	3
	<hr/>
	20

Pascha Term

Course	Credits
Church History 202	2
Introduction to Philosophy 201	3
Latin 202	3
Dogmatic Theology 202	3
Liturgiology 201	3
Psychology of Religion 201	3
Practical Skill or Elective	3
	<hr/>
	20

Year Three

Nativity Term

Course	Credits
Old Testament 301	3
New Testament 301	3
Church History 301	2
Apologetics 301	3
Western Literature 301	3
Pastoral Theology 301	2
Catechetics 301	2
Homiletics 301	2
	<hr/>
	20

Pascha Term

Course	Credits
Patristics 301	3
Orthodox Spirituality 301	3
Comparative Theology and Religion 301	3
Theology and Literature 301	2
Pastoral Theology 302	2
Practical Liturgics 301	2
Parish and Mission Work 301	2
Practical Skill or Elective	3
	<hr/>
	20
Total credits for graduation	120

Electives

Course	Credits
Advanced Greek 301	3
Church Architecture 301	3
Independent Study 301	3
Moral Philosophy 301	3
Orthodox History and Culture 301	3
Philosophy of Religion 301	3
Religion in Society 301	3
Science and Religion 301	3

Practical Skills

Iconography 301	3
Vestment-Making 301	3

The foregoing courses fulfill requirements in the following areas of Concentration:

Biblical/Theological Studies

Course	Credits
Apologetics 301	3
Church History 201	2
Church History 202	2
Church History 301	2
Dogmatic Theology 201	3
Dogmatic Theology 202	3
Ecclesiology and Ecumenism 201	3
Liturgiology 201	3
New Testament 101	3
New Testament 201	3
New Testament 301	3
New Testament Greek 101	3
New Testament Greek 102	3
Old Testament 101	3
Old Testament 102	3
Old Testament 301	3
Orthodox Spirituality 301	3
Patristics 101	3
Patristics 102	3
Patristics 201	3
Patristics 301	3
Total credits	60

General Studies

Course	Credits
Classical Civilization 101	3
Comparative Theology and Religion 301	3
English Composition 101	1
European History 101	3
History of Philosophy 101	3
Introduction to Philosophy 201	3
Latin 201-202	6
Psychology of Religion 201	3
Statistics 101	1
Theology and Literature 301	2
Western Literature 301	3

Total credits	31
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Professional Studies

Byzantine Chant 301	3
Catechetics 301	2
Computers and IT for Church Use 301	3
Divine Services	1
Homiletics 301	2
Liturgical Chant	1
Parish and Mission Work 301	2
Pastoral Theology 301	2
Pastoral Theology 302	2
Practical Liturgics 301	2
Total credits	20

B. Schedule of Courses for the Master of Theological Studies

Nativity Term

Seminar	Credits
Patristics 401	3
Dogmatic Theology 401	3
Church History 401	3
Pastoral Theology 401	3
	—
	12

Pascha Term

Seminar	Credits
Patristics 402	3
Dogmatic Theology 402	3
Liturgiology 401	3
Religion in Society 401	3
	—
	12

Pentecost (Summer) Term

Seminar	Credits
Thesis Writing	6
Total credits for graduation	<hr/> 30

Definition of Credit Hour

In accordance with established federal standards and the guidelines of the Seminary's accreditation agency, a semester credit hour is defined as representing a minimum of 50 minutes of instruction per week over a 15-week period, supplemented by two hours of preparation for each hour of instruction for the average student; or the equivalent amount of time (37.5 hours) in instructor-designated learning activities.

Course Descriptions

Apologetics 301 (3 credits)

The defense of the fundamental teachings of the Christian Faith in a secular age, with a view to vindicating the indispensability of religion to true human life and challenging the atheistic and agnostic views of man and the world that are becoming more widespread in our culture.

Byzantine Chant 301 (3 credits)

An introduction to Byzantine chant, with a strong emphasis on learning Byzantine musical notation and its different scales.

Catechetics 301 (2 credits)

A practical theological approach to catechesis, with a focus on the theological foundations of Christian education. Students are instructed in the spiritual formation of children and adults and in various methods of catechesis.

Church History 201 (2 credits)

The history of the Church from the Apostolic Age to the Sixth Œcumenical Synod, with special reference to the Christianization of the Roman Empire and the Œcumenical Synods.

Church History 202 (2 credits)

An overview of Church history from the Iconoclastic controversy to the Council of Florence and the fall of the Eastern Roman (Byzantine) Empire, with particular focus on the estrangement between East and West that led to the Great Schism of 1054. Special attention will be given to the deviation of Roman Catholic theology from the spirit of the early Church and its ethos.

Church History 301 (2 credits)

The history of the Church from the Fall of Constantinople through the twentieth century. The interaction of Orthodoxy with Western movements such as the Reformation, the effects of Enlightenment philosophy on the Orthodox East, and the disastrous influence of Communism on life of the Church in Russia, Eastern Europe, and Greece and the Balkans will also be discussed.

Church History 401 (M.T.S. Proseminar) (3 credits)

In this course the interplay of Church and State will be addressed through a detailed examination of the Iconoclastic Controversy from its inception in the eighth century to its resolution in the ninth century.

Classical Civilization 101 (3 credits)

An overview of the literature, history, and culture of the Greco-Roman world, with readings primarily from authors such as Homer, Sophocles, Herodotus, Thucydides, Cicero, Vergil, and Plutarch, among others. Special attention will be given to the disseminator of Hellenistic civilization, which was later absorbed and transformed by the Church Fathers.

Comparative Theology and Religion 301 (3 credits)

A survey of non-Orthodox denominations, focusing on their historical origins and doctrinal teachings: Oriental Christianity, Roman Catholicism, and the principle movements in Protestantism, followed by an introduction to the major non-Christian religions: Judaism, Islam, Hinduism, and Buddhism.

Computers and IT for Church Use 301 (3 credits)

This course provides training in computer literacy, security, and networking. It also focuses on basic visual design, software, and techniques for setting up websites and using computer networks for communication such as video calling and email. Owing to the ever-changing nature of technology, this course may vary from what is presented in this syllabus.

Divine Services 101 (1 credit)

An introduction to the Divine services of the Orthodox Church and to the cycles of the Church year, including the Lenten and Paschal seasons, with a study of the Scripture readings appointed in the Lectionary.

Dogmatic Theology 201 (3 credits)

An introduction to the doctrines of the Orthodox Church: Revelation, Scripture and Tradition, the Essence and Energies of God, the Holy Trinity, the Creation and Fall of man, Divine Providence, and the Incarnate Economy of Christ.

Dogmatic Theology 202 (3 credits)

A continuation of the previous course, focusing on Chris-

tology, Soteriology, the Mysteries of the Church, iconography, and eschatology.

Dogmatic Theology 401 (M.T.S. Proseminar) (3 credits)

The focus of this course will be the theological foundations of the method of prayer known as Hesychasm, its vital importance for articulating the dogmatic theology of the Orthodox Tradition, and the rich potential that it offers for the renewal of Orthodox spiritual culture.

Dogmatic Theology 402 (M.T.S. Proseminar) (3 credits)

An exploration and analysis of the theology of the Icon and its implications for Christology. Although some attention will be given to the historical development of iconography, the major emphasis will be on the theory underlying sacred art in the Orthodox Tradition.

Ecclesiology and Ecumenism 201 (3 credits)

A more detailed study of the ecclesiology of the Orthodox Church, with an analysis of Patristic ecclesiology, followed by an examination of the history and ideology of the ecumenical movement and its negative and divisive impact on the Orthodox Church in recent times.

English Composition 101 (1 credit)

An introduction to the critical reading, thinking, and writing skills essential for intellectual formation. Students will learn to carry out academic research, to formulate arguments based on research and integrate them into a paper, to structure a paper by using appropriate transitions, and to set forth their ideas with clarity.

European History 101 (3 credits)

A survey of medieval and modern history, with emphasis on pivotal events and significant intellectual and social movements in the Byzantine East, in the Medieval West, and in Eastern Europe following the fall of Constantinople. Attention will be given to the Renaissance, the Reformation, the Age of Discovery, the Enlightenment, the French and Russian Revolutions, and the rise of totalitarian regimes in the twentieth century.

History of Philosophy 101 (3 credits)

An introduction to ancient Greek philosophy through a close reading of selected works by the Presocratics, Plato, and Aristotle.

Homiletics 301 (2 credits)

An overview of hermeneutics, homiletics, and rhetoric, the place of the sermon in the Church's worship, and the various techniques of preaching. Students will learn to prepare and deliver Scripturally-based, topical, focused, and well-organized homilies.

Introduction to Philosophy 201 (3 credits)

An introduction to the major issues of philosophy in the areas of metaphysics and philosophical theology, through detailed study of some of the classic works of ancient, Patristic, and medieval thought.

Latin 201 & 202 (6 credits)

An introduction to classical Latin grammar, syntax, and vocabulary, with simplified readings from classical authors in the first part of the course and, in the second part of the course, with particular emphasis on ecclesiastical Latin, supplemented with readings from Scripture, early Latin hymnography and hagiography, and simpler Latin Patristic texts.

Liturgical Chant 101 (1 credit)

An introduction to the standard eight tones of Orthodox Church music, with basic vocalization techniques.

Liturgiology 201 (3 credits)

An overview of the origins of Christian worship and the historical development of the Divine Liturgy and the other services of the Orthodox Church in the light of the classic liturgical commentaries of Sts. Maximos the Confessor, Nicholas Cabasilas, and Symeon of Thessalonica.

Liturgiology 401 (M.T.S. Proseminar) (3 credits)

The focus of this course is the *corpus* of Patristic exegesis of the Divine Liturgy and the other principal services of the Orthodox Church. Analysis of these important commentaries and of contemporary liturgical scholarship will facilitate a deeper understanding of Orthodox worship.

New Testament 101 (3 credits)

An introduction to the study of the New Testament, concentrating on the Synoptic Gospels, with a chronological study of the life and teachings of Jesus Christ as recounted by the Evangelists. The classic commentary on the Gospels by St. Theophylact of Ohrid will constitute the basis for studying the expositions of Sts. John Chrysostomos and Cyril of Alexandria.

New Testament 201 (3 credits)

A survey of the Epistles of St. Paul, focusing on Romans, I and II Corinthians, Galatians, Ephesians, Philippians, and Colossians, of St. John, and of St. James, with specific study of the homilies on these texts by St. John Chrysostomos, supplemented by the commentaries of St. Theophylact of Ohrid and St. Nicodemus the Hagiorite.

New Testament 301 (3 credits)

An in-depth exegetical study of St. John's Gospel and of the Epistle to the Hebrews, with intensive study of the interpretations of these works by St. John Chrysostomos and St. Cyril of Alexandria, supplemented by the commentaries of St. Theophylact of Ohrid and St. Nicodemus the Hagiorite.

New Testament Greek 101 (3 credits)

An introduction to New Testament Greek, its alphabet, grammar, syntax, and vocabulary, with simpler readings from the Gospels and Epistles, supplemented with hymns from the *Oc-toechos* and the *Menaion*.

New Testament Greek 102 (3 credits)

A continuation of the previous course in New Testament Greek, with further readings from the Gospels and Epistles, supplemented with simpler passages from Patristic writings.

Old Testament 101 (3 credits)

An introduction to the study of the Old Testament and the early history of Israel, covering the Pentateuch and the historical books. Special attention will be accorded to Genesis, Exodus, and the four books of Kings, as well as to the major figures and events portrayed in these writings, in view of their typological significance and their rôle in Orthodox worship in the light of Patristic exegesis (Sts. John Chrysostomos, Basil the Great, and Cyril of

Alexandria). The importance of the Septuagint for an Orthodox understanding of Holy Scripture will be addressed, as will the Qumran community and the Dead Sea Scrolls.

Old Testament 102 (3 credits)

A survey of the later history of Israel, covering the poetic books (the Psalms and wisdom literature) and the Prophets. The centrality of the Psalms, as well as the books of Job and Proverbs, in the Divine services of the Church will be examined, with the aid of Patristic commentaries. The institution of prophecy and the persons, ministries, and messages of the individual Prophets will be presented with due regard to their historical context, but with particular emphasis on the Messianic dimension of the prophetic books, as interpreted by the Fathers (primarily St. Cyril of Alexandria).

Old Testament 301 (3 credits)

An in-depth exegetical study of the Book of Esaias and of the Song of Songs, with intensive study of the interpretations of these works by St. Cyril of Alexandria, St. John Chrysostomos, and St. Gregory of Nyssa.

Orthodox Spirituality 301 (3 credits)

An introduction to the theology and practice of Eastern Orthodox spirituality, with particular reference to the Lives of St. Anthony the Great, St. Synkletike, and the Palestinian Fathers (Sts. Sabbas, Theodosios, and Evthymios), the sayings of the desert Fathers as presented in *The Evergetinos*, the *Ladder* of St. John of Sinai, the discourses of St. Isaac the Syrian, the *Philokalia*, and other spiritual classics.

Parish and Mission Work 301 (2 credits)

A workshop in dealing with the different kinds of issues and problems (including legal ones) that arise in establishing a new Orthodox mission, along with discussions of the day-to-day functioning of a parish or mission community.

Pastoral Theology 301 (2 credits)

A presentation of the traditional pastoral teaching of the Orthodox Church, with a focus on the spiritual rôle of the pastor and his duties and responsibilities, and on the proper relationship between the Priest and his parishioners.

Pastoral Theology 302 (2 credits)

Preparation of students for practical pastoral service in a parish: hearing confessions, visiting the sick, working with different age groups, counseling parishioners coping with marital, emotional, interpersonal, or other kinds of problems, and facing the destructive assault on Biblical and traditional family, community, and social values by modern secularism.

Pastoral Theology 401 (M.T.S. Proseminar) (3 credits)

In this course we will study the Mystery of Confession and the art of spiritual direction and examine their connection to pastoral counseling.

Patristics 101 (3 credits)

The first part of this course will be a survey of the teachings of the ante-Nicene Fathers and writers and select readings from their works: the Apostolic Fathers, the Apologists, St. Irenæus of Lyons, Clement of Alexandria, and Origen. The second part will be devoted to the rise of Arianism and the works of St. Athanasios the Great,

Patristics 102 (3 credits)

A continuation of Patristics 101, with particular emphasis on the writings and teachings of two of the Cappodocian Fathers (Sts. Basil the Great and Gregory of Nyssa) and of St. John Chrysostomos, with select but detailed readings from their works.

Patristics 201 (3 credits)

A continuation of Patristics 102, with particular emphasis on the writings and teachings of the following Fathers: St. Hilary of Poitiers, St. Gregory the Theologian, and St. Cyril of Alexandria, with select but detailed readings from their works.

Patristics 301 (3 credits)

A continuation of Patristics 201, with a detailed study of the teachings and writings of later Byzantine Fathers: Sts. Maximos the Confessor, Symeon the New Theologian, and Gregory Palamas.

Patristics 401 (M.T.S. Proseminar) (3 credits)

The focus of this course will be the reception by the Church Fathers of classical antiquity, in terms of its literature and

philosophy, and their transformation and adaption of this heritage.

Patristics 402 (M.T.S. Proseminar) (3 credits)

The focus of this course will be the Triadology and Christology of four great fourth-century Church Fathers: St. Athanasios the Great, St. Basil the Great, St. Gregory of Nyssa, and St. Gregory the Theologian.

Practical Liturgics 301 (2 credits)

An introduction to liturgical life and the practice of the Church of the Genuine Orthodox Christians of Greece, with an examination of Orthodox ecclesiastical piety, serving and reading in Church, and the meaning of the actions of clergy and servers at different liturgical services.

Psychology of Religion 201 (3 credits)

An introduction to the psychological dimension of religion in general, and an examination of the nexus between Orthodoxy and psychology exemplified in the sayings of the desert Fathers. A critical examination of the negative influence of secular psychology in modern times and its deviation from the psychological premises of the Bible and the Church Fathers.

Religion in Society 401 (M.T.S. Proseminar) (3 credits)

This course will focus on the attitude of the Orthodox Church to the phenomena of secularization and modernity as they affect select elements of Orthodox theology and worship. Particular attention will be given to tensions that exist between the Orthodox Church and the West and to the prospects for a critical but constructive engagement on the part of Orthodox Christianity with Western values, ideals, and models.

Statistics 101 (1 credit)

Statistics is the collection, display, and analysis of data; it is the art of making wise decisions in the face of uncertainty. The purpose of this course in quantitative reasoning is to learn how to think critically about data—how it was collected and analyzed—and its uses in addressing such questions as the reliability of opinion polls, and especially those involving religious matters.

Theology and Literature 301 (2 credits)

An examination of the religious and theological questions raised by literature from a wide variety of different traditions and authors.

Western Literature 301 (3 credits)

This course surveys literature from Europe and the Americas, focusing upon various religious, sociological, psychological, philosophical, and aesthetic issues, with reading assignments from selected authors who have contributed significantly to the development of Western civilization.

Electives

Advanced Greek 301 (3 credits)

Study and translation of more difficult passages from Patristic literature, giving students the opportunity to hone the skills acquired in the New Testament Greek courses.

Church Architecture 301 (3 credits)

An introduction to the theoretical and practical aspects of Orthodox Church architecture, the exterior design of Orthodox Churches, and their interior design and furnishing.

Independent Study 301 (3 credits)

Independent reading under the supervision of a faculty member, culminating either with an oral examination or a substantial paper.

Moral Philosophy 301 (3 credits)

An introduction to the classic issues of moral philosophy through the prism of the ancients (Plato and Aristotle), the early moderns (Butler and Kant), and more recent thinkers such as Moore, Hare, and MacIntyre.

Orthodox History and Culture 301 (3 credits)

A survey of the histories and spiritual cultures of the traditionally Orthodox countries of Greece, Russia, Ukraine, Serbia, Bulgaria, Romania, and Georgia, and of countries or regions with significant Orthodox populations, such as Albania, Alaska and the Levant.

Philosophy of Religion 301 (3 credits)

An introduction to the classic problems in the philosophy of religion, with an emphasis on the contribution that Orthodoxy can make to addressing issues that generally reflect the biases of heterodox Christianity.

Religion in Society 301 (3 credits)

Religious and secular views of the relationship of the Church to society, with an examination of ethical, political, and social issues.

Science and Religion 301 (3 credits)

This course investigates the relationship between Orthodox Christianity and scientific inquiry, with particular reference to the central issues of contemporary cosmology and the “new physics.” Students will consider how scientific inquiry and teaching affect theological understanding and how Christian faith guides the application of science and technology.

Practical Skills

Iconography 301 (3 credits)

This course provides students with a basic theoretical understanding of icons and a practical experience of icon painting. Color theory will also be addressed.

Vestment-Making 301 (3 credits)

Lessons in sewing vestments and other forms of clerical attire.

Student Achievement

From 1986-2016, the Center for Traditionalist Orthodox Studies operated two two-year correspondence programs, awarding the Diploma in Orthodox Theological Studies and the Licentiate in Orthodox Theological Studies. The CTOS concluded its programs in August 2016. The St. Photios Orthodox Theological Seminary program constitutes both a continuation and enhancement of the CTOS degree programs, with its transition to a full-time, in-residence seminary. The seminary began its Bachelor of Theology program in September 2016, and, as yet, has no graduation data to report. The tables below show data collected from the last ten years of operation of the CTOS and may be indicative of future graduation rates at SPOTS. Student achievement by graduation GPA: mean for Diploma: 3.3; mean for Licentiate: 3.5.

	2006	2007	2008	2009	2010	2011
Dip. Theol. Enrollees	1	0	0	2	1	1
Dip. Theol. Graduates	N/A	N/A	1	N/A	N/A	2
Dip. Theol. Graduation Rate	N/A	N/A	100%	N/A	N/A	100%
Lic. Theol. Enrollees	1	2	0	0	0	1
Lic. Theol. Graduates	N/A	N/A	1	1	N/A	N/A
Lic. Theol. Graduation Rate	N/A	N/A	100%	50%	N/A	N/A
Total Enrollees	2	2	0	2	1	2
Total Graduates	N/A	N/A	2	1	N/A	2
Total Graduation Rate	N/A	N/A	100%	50%	N/A	100%

	2012	2013	2014	2015	2016	Total
Dip. Theol. Enrollees	2	2	1	0	0	10
Dip. Theol. Graduates	1	0	0	2	1	7
Dip. Theol. Graduation Rate	100%	0%	0%	100%	100%	70%
Lic. Theol. Enrollees	0	2	3	0	0	9
Lic. Theol. Graduates	N/A	1	N/A	0	3	6
Lic. Theol. Graduation Rate	N/A	100%	N/A	0%	100%	67%
Total Enrollees	2	4	4	0	0	19
Total Graduates	1	1	0	2	4	13
Total Graduation Rate	100%	50%	0%	50%	100%	68%

Notice to Students

As a prospective student, you are encouraged to review this catalog prior to signing an enrollment agreement. You are also encouraged to review the School Performance Fact Sheet, which must be provided to you prior to signing an enrollment agreement.

Any questions a student may have regarding this catalog that have not been satisfactorily answered by the institution may be directed to the Bureau for Private Postsecondary Education at 2535 Capitol Oaks Drive, Suite 400, Sacramento, CA 95833 or P.O. Box 980818, West Sacramento, CA 95798-0818, www.bppe.ca.gov, (888) 370-7589 or by fax (916) 263-1897.

A student or any member of the public may file a complaint about this institution with the Bureau for Private Postsecondary Education by calling (888) 370-7589 or by completing a complaint form, which can be obtained on the bureau's Internet website (www.bppe.ca.gov).

NOTICE CONCERNING TRANSFERABILITY OF CREDITS AND CREDENTIALS EARNED AT OUR INSTITUTION

The transferability of credits you earn at the St. Photios Orthodox Theological Seminary is at the complete discretion of an institution to which you may seek to transfer. Acceptance of the degree you earn in theology is also at the complete discretion of the institution to which you may seek to transfer. If the credits or degree that you earn at this institution are not accepted at the institution to which you seek to transfer, you may be required to repeat some or all of your coursework at that institution. For this reason you should make certain that your attendance at this institution will meet your educational goals. This may include contacting an institution to which you may seek to transfer after attending the St. Photios Orthodox Theological Seminary to determine if your credits or degree will transfer.

Student Tuition Recovery Fund

You must pay the state-imposed assessment for the Student Tuition Recovery Fund (STRF) if all of the following applies to you: 1. You are a student in an educational program who is a California resident, or are enrolled in a residency program, and pre-

pay all or part of your tuition either by cash, guaranteed student loans, or personal loans, and 2. Your total charges are not paid by any third-party payer such as an employer, government program or other payer unless you have a separate agreement to repay the third party. You are not eligible for protection from the STRF and you are not required to pay the STRF assessment, if either of the following applies: 1. You are not a California resident, or are not enrolled in a residency program, or 2. Your total charges are paid by a third party, such as an employer, government program or other payer, and you have no separate agreement to repay the third party.

The State of California created the Student Tuition Recovery Fund (STRF) to relieve or mitigate economic losses suffered by students in educational programs who are California residents, or are enrolled in a residency programs attending certain schools regulated by the Bureau for Private Postsecondary and Vocational Education. You may be eligible for STRF if you are a California resident or are enrolled in a residency program, prepaid tuition, paid the STRF assessment, and suffered an economic loss as a result of any of the following:

The school closed before the course of instruction was completed.

The school's failure to pay refunds or charges on behalf of a student to a third party for license fees or any other purpose, or to provide equipment or materials for which a charge was collected within 180 days before the closure of the school.

The school's failure to pay or reimburse loan proceeds under a federally guaranteed student loan program as required by law or to pay or reimburse proceeds received by the school prior to closure in excess of tuition and other costs.

There was a material failure to comply with the Act or this Division within 30 days before the school closed or, if the material failure began earlier than 30 days prior to closure, the period determined by the Bureau. An inability after diligent efforts to prosecute, prove, and collect on a judgment against the institution for a violation of the Act. However, no claim can be paid to any student without a social security number or a taxpayer identification number.

The Seminary does not have any pending petition in bankruptcy, is not operating as a debtor in possession, has not filed a petition within the preceding five years, and has not had a petition in bankruptcy filed against it within the preceding five years

that resulted in reorganization under Chapter 11 of the United States Bankruptcy Code (11 U.S.C. Sec 1101 *et seq.*).