



SAINT PHOTIOS ORTHODOX  
THEOLOGICAL SEMINARY

Academic Catalogue

2021–2022

*Commemorative Edition*

# SAINT PHOTIOS ORTHODOX THEOLOGICAL SEMINARY

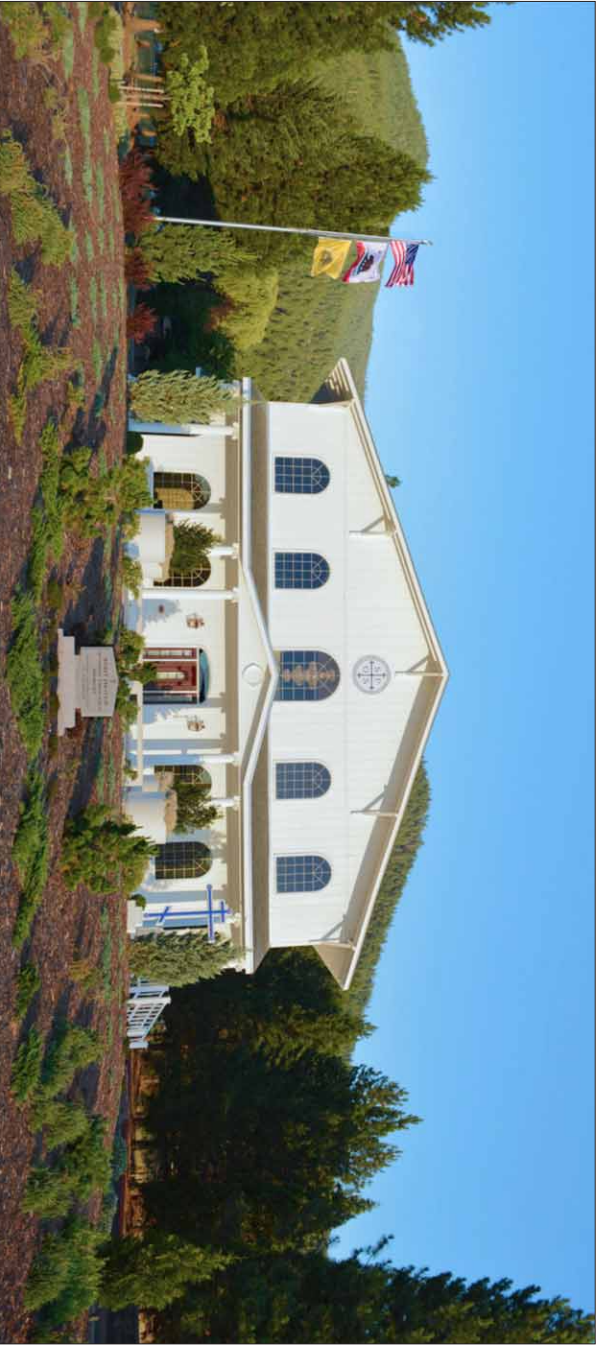
ΟΡΘΟΔΟΣ ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ  
ΤΟΥ ΑΓΙΟΥ ΦΩΤΙΟΥ

Academic Catalogue  
2021–2022

*Commemorative Edition*



Etna, California  
*Revised August 8, 2021*



*Saint Photios Orthodox Theological Seminary*

## TABLE OF CONTENTS

### COMMEMORATIVE EDITION

Introduction by the Communications and Development Director	8
Letter from the Rector	8
Letter from the Dean	10
Letter from the Registrar	12
A Word of Gratitude	14

### OVERVIEW

Mission Statement	16
Institutional Status	16
Institutional Goals	16
Institutional Objectives	17
Description of the Seminary	17
History of the Seminary	18
Timeline of Auspicious Events and Milestones	20

### PATRON AND FOUNDERS

Saint Photios the Great (ca. 820–ca. 893)	22
Metropolitan Chrysostomos of Etna (1943–2019)	24
Michael N. Gombos, Sr. (1927–2018)	28

### SEMINARY FACILITIES

Saint Photios Orthodox Theological Seminary	30
Saint Bridget's Student House	30
Saint Melanie's Student House	30

### PERSONNEL

Board of Directors	31
Administration	32
Faculty	32
Staff	40

### DESCRIPTIONS OF DEGREE PROGRAMS

Bachelor of Theology (B. Th.)	43
Master of Theological Studies (M. T. S.)	44

### ADMISSIONS

Prerequisites for the Bachelor of Theology (B. Th.) Program	46
Prerequisites for the Master of Theological Studies (M. T. S.) Program	46
Non-Degree Students	46
Foreign Students	46
Applying	47
Transfer Policy	49

Credit by Examination	49
<b>TUITION AND FEES</b>	
Estimated Total Charges	50
Breakdown of Charges	50
Withdrawals and Cancellations	51
Payments and Refunds	52
Scholarships	53
<b>GRADUATION</b>	
Grading System	56
Class Attendance	56
Grade Reports	57
Bachelor of Theology (B.Th.) Degree	57
Master of Theological Studies (M.T.S.) Degree	58
Academic Honors at Graduation	58
Placement Services	58
<b>ACADEMIC CALENDAR 2021–2022</b>	
Nativity Term 2021	59
Pascha Term 2022	59
Pentecost Term 2022	59
<b>CURRICULUM</b>	
Definition of a Credit Hour	60
Schedule for the Bachelor of Theology (B.Th.) Program for Students Who Enroll in 2021	60
Schedule for the Bachelor of Theology (B.Th.) Program for Students Who Enroll in 2022	62
Electives	65
Minimum Credits	65
Intensive-Track Option for the Bachelor of Theology (B. Th.) Program	65
Schedule for the Master of Theological Studies (M.T.S.) Program	66
<b>COURSE DESCRIPTIONS</b>	
Biblical and Theological Studies	67
General Studies	70
Independent Study	72
Professional Studies	72
Seminars	74
<b>STUDENT LIFE</b>	
Academic and Personal Integrity (Non-Discriminatory Policy)	76
Seminary Standards	76
Grievance Policies	77

<i>Academic Catalogue 2021–2022</i>	6
Disciplinary Measures	78
Student Rights and Due Process	79
Termination	80
LEGAL NOTICES	
Student Achievement	81
Notice to Students	81
Notice Concerning Transferability of Credits and Credentials Earned at This Institution	82
Student Tuition Recovery Fund	82
CONTACT INFORMATION	85







## COMMEMORATIVE EDITION

### Introduction by the Communications and Development Director

I invite you to take a moment to read this special Commemorative Edition of our Academic Catalogue for the 2021–2022 academic year. I am certain it will inspire you, giving you great hope for the future.

It is a snapshot of the Saint Photios Orthodox Theological Seminary that captures this institution, only six years old, at the moment of its receiving institutional accreditation, a snapshot of a course trajectory that can only be described as Providential. “Who is so great a God as our God? Thou art the God that doest wonders” (Psalm 76:14–15 [LXX])!

This Commemorative Edition was created in an attempt to convey our deepest and abiding gratitude to all those who, for the glory of God, contributed to the Seminary’s founding and who continue to contribute to its ongoing growth and success. Thanks to their love and sacrifice, the light of the Seminary was lit and, God helping us, will become brighter and brighter in the coming years.

I trust the catalogue speaks for itself.

By the intercessions of Saint Photios the Great, we hope and pray that the Seminary will continue to shed forth its light, so that others may see it and glorify our Father in Heaven.

Thank you!

*Alexei Bushunow*

### Letter from the Rector

May God bless you!

I am pleased to welcome you to this special Commemorative Edition of our Academic Catalogue, celebrating the auspicious event of the Seminary’s achievement of full academic accreditation through its accrediting agency, the Association for Biblical Higher Education (ABHE).

As the attentive reader will understand, the passing of this significant milestone is a tribute to many individuals. Preeminent among those worthy of tribute are His Eminence, Metropolitan Chrysostomos of Etna and Michael N. Gombos, Sr., separately eulogized in this same catalogue. If I may borrow an image from



Saint Paul, I would say that these two men begat the Seminary in Christ (*cf.* 1 Corinthians 4:15), both for its body (Michael) and for its soul (Metropolitan Chrysostomos).

The passing of our accreditation milestone is also a tribute to the many individuals, near and far, who offered both material and prayerful support, for the maturation and continuing welfare of the Seminary's body and soul. It is our fervent prayer that our Lord reward these benefactors many times over for their offerings, both in this life and, especially, in the next.

A "hushed" word of thanks is also due to the local community of monastics, both of the Saint Gregory Palamas Monastery and of the Convent of Saint Elizabeth the Grand Duchess of Russia, without whose tireless and sacrificial service the more than one hundred elements of accreditation would not have been instituted, documented, evaluated, and improved. Having put their hands firmly to the plow, they look only to our Lord and the next life for their reward. But for those with eyes to see, their uncomplaining and long hours of service are an inspiration for tearful and grateful prayers.

Recently, I was sent a note complaining that a strictly Orthodox institution should not submit to a "worldly" process of academic accreditation. I have two thoughts on this issue that I would like to share with our readers.

First, our community is centered around monasteries that rigorously cultivate the Christian virtue of obedience. In a practical sense, when Metropolitan Chrysostomos put the Seminary on an accelerated track for academic accreditation, our good training prompted a unanimous response of "May it be blessed!," the traditional monastic reply to any assignment, and we set ourselves to work. In a complementary legal manner, His Eminence trained us to follow the historical example of Christian respect for law and authority. In this sense, we willingly submitted to the State of California's licensure process, which, in turn, necessitated our engagement with academic accreditation at a national level.

Beside the significant privileges of institutional accreditation (outlined by our Dean in his own letter), I believe, secondly, that our dutiful submission to our appointed task reaped an unexpected benefit. As we learned more about the "culture of assessment" from our accrediting agency, we were pleasantly surprised to find that it echoed the ascetic life of an Orthodox Christian. Simply put, the regular performance of a "comprehensive, analytical self-study...resulting in both an assessment of quality in reference to common standards and in recommendations for improvement," to quote the

ABHE’s guidelines, is in perfect sync with an Orthodox believer’s active engagement in spiritual ascesis through the study of Holy Scripture and Patristic texts and the scrutiny of one’s soul. Traditionally, these labors are most productive in the context of confession. Here, with Scripture present as a mirror for self-evaluation, the penitent critiques his soul, acknowledges his failings, resolves to abstain from repetition of the same, engages in a process of therapeutic repair, and, with future confessions, continues the process of re-evaluation.

In short, contrary to the criticism of our naysayer, the process of accreditation is in no way contrary to our spiritual duties as Orthodox Christians and as monastics; rather, it reinforces them.

Both Michael N. Gombos, Sr., and His Eminence, Metropolitan Chrysostomos of Etna were firm regarding the necessity of our accelerated accreditation track. We give thanks to our Lord for inspiring these two men to beget the Seminary, body and soul, and to anticipate our future needs and welfare so capably in assigning us this duty. May our Lord reward them for their labors, sacrifices, and good counsel, and may He strengthen their successors to continue building on the foundation that they, like expert builders, laid (*cf.* 1 Corinthians 3:10).

+ *Bishop Auxentios of Etna and Portland*

### Letter from the Dean

It would be no exaggeration to say that when the Saint Photios Orthodox Theological Seminary achieved accreditation in February of 2021, just under six years after setting out on what the Association for Biblical Higher Education calls the “accreditation journey,” it reached a watershed in its short life. In this letter, I would like to explain why it was so crucial for the Seminary to attain accreditation.

The simplest definition of accreditation is one provided by the ABHE: “Accreditation is a means of assuring the public that an institution meets accepted standards of quality and integrity.” Accreditation is based on three key elements: voluntary participation, self-study, and peer review. It would have been an option for us not to pursue licensure through the Bureau for Private Post-secondary Education (BPPE), in Sacramento, California, the state government department that granted us approval to operate as an educational institution, and instead to function as an exempt religious school. This would have been an easier route for us and would certainly have involved a good deal less work on our part.

However, we would have lacked the third element, that of peer review; we would have missed out on a wealth of invaluable advice from experienced professional educators and might, albeit unwittingly, have made all kinds of mistakes.

More importantly, we would not have embarked on the vital process of self-study and self-assessment, which is such an integral component of modern education. The ABHE sums up this element as follows: “Standards are self-imposed by responsible and seasoned educators among member institutions.... Institutions seeking to obtain or renew accreditation are required to conduct a comprehensive, analytical self-study involving input from every key internal and external institutional constituency and resulting in both an assessment of quality in reference to common standards and in recommendations for improvement.”

Just to give you an idea of the amount of work involved in compiling a self-study, we had to prove to the satisfaction of the Commission on Accreditation of the ABHE that we are in substantial compliance with all eleven of the ABHE’s Standards of Accreditation. Each standard has as many as ten elements, which means that we had to demonstrate, with copious supporting documentation, our compliance with over a hundred individual elements.

It was especially critical for the Saint Photios Orthodox Theological Seminary to obtain accreditation for two reasons. First, without accreditation we would not have been able to apply for permission to sponsor foreign students. Over the years, we have had inquiries from Asia, Africa, and Europe. Our Church’s missions in places like Haiti, Cuba, Guatemala, Nigeria, Indonesia, and, in the future, in other countries around the globe will also be in need of properly trained clergy. Secondly, a degree from an accredited school will aid our students in finding employment after they graduate. Without an accredited degree it is much more difficult to secure employment.

In conclusion, again in the words of the ABHE: “You can have confidence that an institution which has subjected itself to the rigors of accreditation by a recognized accrediting agency is worthy of its claims to quality and integrity.”

Allow me to take this opportunity to express to you, on behalf of the administration, faculty, staff, and students of the Seminary, our profound gratitude for your unstinting support over the years and to implore your prayers for the continued progress of the Seminary in the coming years.

*Archimandrite Patapios*

## Letter from the Registrar

Glory to God and His Saints, by whom the founders of this endeavor were inspired to fulfill a need so pertinent to our Holy Synod! It is with great honor that I celebrate the accreditation of the Saint Photios Orthodox Theological Seminary as a member of its administrative team. As an administrator, I find in this school an organization striving for excellence, one which holds itself, those who serve it, and those whom its purpose is to enrich to the highest standard. The men and women who graduate from the Seminary will enter the next phase of their lives with a capacity not only to endure the struggle of a Christian life in this increasingly secular, unstable, divisive, and spiritually fallen world, but also to serve as a resource to their communities on a level surpassing worldly need.

As Orthodox Christians, we are constantly reminded of that chasm between how we live and how we are meant to live: our current state as compared to our potential as members of Christ. It is by God's great mercy that, unlike many ailing and struggling people in this world, we have the advantage of knowing what causes that painful dissonance within our own souls and knowing where to turn for healing.

I was born into an Orthodox family which had grown distant from the Church. The dissonance manifested itself as hopeless complacency and an inexplicable lack of direction—a condition so common in our current society. Reflecting on the resources of our Synod which so greatly impacted the trajectory of my family's development in the Church, I find a sense of duty to preserve and cultivate these resources.

What were the resources we received? It was a box of books, given to my mother by her spiritual Father almost a decade prior, which fueled my mother's renewal and the subsequent revival of Orthodoxy for my family. The authors must have possessed great piety and an intellectual capacity directed toward Christ to produce the type of books which could inspire my lost parents. We thank God for the wisdom of our well-formed spiritual Father who, through experience, understood that educational materials might be the resource my parents needed to open their minds to the Truth.

As for my siblings and me, the Sunday School and Youth Group at our parish helped us, as inexperienced as we were, to understand and connect with the Divine Services we attended. We

relied on skilled and knowledgeable educators to guide us through the liturgical year. Visits to our local monastery and convent provided insight into the fruits and peace of a life dedicated to Christ. Annual visits to Saint Xenia Camp gave us a taste of the joy experienced when there is no separation between your basic daily activities and the rhythm of your spiritual life, and it was where we most consciously realized how the unity of our experience in Christ bridged all gaps in ideologies, opinions, cultures, family dynamics, and traditions. These resources were built by equipped leaders and mentors who lived pious lives, educated themselves, and thus were able to produce books, organize programs, and run the camps in a way that instilled in our collective youth the value of Orthodox lifestyles and communities.

The unity and growth of our Church relies on these resources, and the Seminary is designed to produce them. It is by the healing compassion and pastoral focus of the Seminary community that a space for Orthodox Christians from all cultures, various traditions, and unique personal histories has been formed. We are challenged to love one another and recognize our differences such that all distinct members might be able to detect that which is the only source of genuine unity: the experience of the unchanging Truth of God as witnessed and confessed in the mind of the Fathers. This is the core value of our Seminary. Through the cultivation of this Divine Truth in the hearts of our students, the entire Body of our Church receives a resource for enlightenment.

In the shadow of so great a mission, the official recognition as an accredited institution almost seems insignificant. Although accreditation is granted by worldly standards, we who have worked to achieve it know what motivated the effort. Accreditation is the validation we need in order to open doors for our students. It enables us to open the door to international students—making our mission one of global significance. For those who graduate, accreditation makes it possible to pursue further higher learning opportunities and compete in the job market by allowing us to produce internationally recognized bachelor's and master's degrees. For graduates from any other institution, these would seem like worldly advantages. On the contrary, when our graduates pass through these open doors, they bring with them the Truth to share with whomever they encounter on the other side. Thank you to all those who supported us in achieving this important goal!

As you continue exploring the contents of this catalogue, I encourage you to reflect on your own experience with the resources

of the Church. Think of your spiritual Father, your parish, your teachers, your parents, your children: Are you a resource to them, as well? Could the rich knowledge offered by our courses, the immersive environment of our Orthodox community, and the firm guidance of our leadership, faculty, and local monastics help to close the gap separating you from your potential? If you find yourself longing to engage with this endeavor or you know someone who might be interested, do not let that flame dwindle! I would love to hear what is enlivening that desire within you or what you see in that friend of yours, and, if it is God’s will, I would be honored to have the opportunity to contribute to its actualization. Please contact me by phone at (530) 435–5451 or by email at (registrar@spots.edu).

*Gabrielle Asgarian*

### **A Word of Gratitude**

We wish, on the occasion of this special Commemorative Edition of our Academic Catalogue, to express publicly our profound gratitude to the following persons for their invaluable assistance, instruction, and counsel to the members of our administration during the Seminary’s long journey toward accreditation. Without their consummate professional expertise and years of experience in higher education, it is doubtful whether we would have achieved our much-desired goal of accreditation in the time-frame that we did.

To the following officers of the Association for Biblical Higher Education and its Commission on Accreditation (COA), in Orlando, Florida, we are deeply indebted for their unstinting guidance and their exemplary Christian leadership:

- Dr. Ralph E. Enlow, Jr.  
*President Emeritus, ABHE*
- Dr. Philip E. Dearborn  
*President, ABHE*
- Mr. David S. Medders  
*Executive Vice President, ABHE*
- Dr. Ronald C. Kroll  
*Director Emeritus, COA*
- Dr. Lisa L. Beatty  
*Director, COA*



- Dr. M. Shane Wood  
*Associate Director, COA, and Commission Staff Representative to the Seminary during the accreditation process*
- Dr. Michael Jackson  
*Substantive Change Officer and Research Associate, COA*
- Dr. Randall E. Bell  
*Director Emeritus, COA, and Consultant to the Seminary during its first self-study*
- Ms. Carol Dibble  
*Director of Communications and Events, ABHE*

To the chairs of the two visiting evaluation teams, who, together with their colleagues, provided us with a wealth of indispensable critical observations on our performance as an institution, but also with a great deal of much-needed fraternal encouragement, we offer our thanks:

- Dr. Patrick Blewett  
*Dean, A. W. Tozer Theological Seminary, Simpson University, Redding, California*
- Mr. David Sayers  
*Director of Financial Services, Integrated Organizational Development, Atlanta, Georgia*

Finally, we owe a special debt of gratitude to the following official at the Bureau for Private Postsecondary Education, in Sacramento, California:

- Ms. Joanna Murray  
*Senior Education Specialist, BPPE*

Ms. Murray worked with the administration almost from the beginning of the school's existence, and her expert advice enabled the Seminary to obtain approval to operate as an educational institution in the State of California. Like all of the other persons cited here, she has proved to be not only a wise preceptor but also a genuine friend of the Saint Photios Orthodox Theological Seminary.



## **OVERVIEW**

### **Mission Statement**

*The Saint 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 Status**

The Saint Photios Orthodox Theological Seminary is an accredited institution of higher education under the jurisdiction of the American Eparchy of the Church of the Genuine Orthodox Christians of Greece. It is located in the town of Etna, in the mountains of Northern California, approximately one hour south of the Oregon border.

A private nonprofit institution, the Seminary 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 (CCR).

The Seminary is accredited by the Association for Biblical Higher Education, headquartered in Orlando, Florida. The ABHE is one of four national faith-related accrediting organizations for religious schools and seminaries recognized by the United States Department of Education (USDE) and the Council for Higher Education Accreditation (CHEA).

### **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 clergy and laity to minister to the parishes of its Eparchy in the United States of America and in Canada, as well as in future missions worldwide, and by 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 the day, attests to the immutable truths passed down to the present from the early Church, including the Church Calendar (sometimes called the “Old” or “Julian” Calendar), which the Church of the Genuine Orthodox Christians of Greece follows and in which it has its roots.

The specific objective of the Seminary is to ensure that its students graduate with a thorough knowledge and accurate comprehension of the primacy of Holy 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.

## Description of the Seminary

In a quiet, rural environment conducive to spiritual growth and serious theological study, the Seminary nurtures 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 the candidate’s spouse and family, if the candidate is already married before entering the 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

Metropolitan Chrysostomos Theological 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 surrounding society 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 Orthodox doctrines, moral behavior, and Church polity. The Seminary clearly sees its role as an essential one in the defense of the Faith against innovation and the preservation of all that which the Church has inherited from Christ. Hence, the motto of the Seminary, from the words of the Holy Apostle Paul in his Second Epistle to the Greek Christians of Thessalonica: “Stand fast, and hold the traditions which ye have been taught” (II Thessalonians 2:15).

### **History of the Seminary**

The Saint Photios Orthodox Theological Seminary is in certain ways a pioneering endeavor, since the primary constituency that it serves, the Church of the Genuine Orthodox Christians of Greece, was not, prior to the foundation of the Seminary, able to enjoy as fully as would be desirable the benefits of being shepherded by clergy formally educated in theology.

The principal issue at stake was the renovation, in the early 1920s, of the age-old Festal Calendar of the Orthodox Church, one of the eventual consequences of which was the exclusion, at the insistence of the official State Church of Greece, of potential Ordinandes for parishes and communities belonging to the Old Calendar Church from the theological schools at the universities in Athens and Thessalonike. In an effort to remedy this deficiency, in 1981 Archimandrite Chrysostomos (the future Metropolitan Chrysostomos of Etna) established the Center for Traditionalist Orthodox Studies (CTOS), under the auspices of the Saint Gregory Palamas Monastery (SGPM) (located at that time in Hayesville, Ohio, but from 1983 onward in Etna, California), and subsequently, in 1986, after his Consecration to the Episcopacy, inaugurated a study program to educate clergy for the Church in North America, conducted almost entirely through correspondence and featuring a Diploma in Orthodox Theological Studies (Dip. Theol.)

and a Licentiate in Orthodox Theological Studies (Lic.Theol.). This study program, which continued until 2016, graduated altogether forty-four students, sixteen in the Diploma in Orthodox Theological Studies program and twenty-eight in the Licentiate in Orthodox Theological Studies program. Five of the graduates from the Licentiate program went on to complete accredited doctoral degrees at nationally renowned theological schools.

The overall success of the CTOS's programs notwithstanding, it became very clear as the years went by that correspondence courses were seriously inadequate as a means of training future clergy. While the program generally served its purpose, the limited interaction with students, which in practice consisted of an oral examination at or near the end of each program of studies, meant that only the most highly disciplined and self-motivated students flourished. Even in its best moments those involved in the program knew that they could never aspire to the highest forms of pedagogy, accomplished only through personal interactions in an enthusiastic classroom setting. It was, moreover, always the dream of Metropolitan Chrysostomos of Etna to found a regular in-residence seminary for this very important purpose. Events in the wider Church scene greatly facilitated the realization of what had, for so many years, remained only a vision. A significant convergence and rapprochement of two discordant factions in the Old Calendar movement in the early years of the previous decade not only brought together these factions but also accentuated the need for clergy with academic formation and credentials to serve in a now considerably expanded ecclesiastical structure, in which there were not a few parishes and missions without clergy and thus without a regular liturgical life for much of the year.

As though in response to this pressing need, in the beginning of 2015 two families, that of Mr. Alexis V. Lukianov and that of Mr. Michael N. Gombos, Sr., independently approached the SGPM with the request that it initiate a theological seminary, as a revision and enhancement of the former CTOS degree programs, under the SGPM's direction, in Etna, California. After a prolonged in-house discussion among the monastics who would ultimately be shouldering the faculty and administrative duties of the proposed seminary, the proposal was accepted. This was in May of 2015. Within two months, the Saint Photios Orthodox Theological Seminary was incorporated as a legal entity, a ten-thousand-square-foot building was purchased, and an engineering firm began work on plans for a serious makeover of the existing facility.

As work began on the building and grounds, new fronts were engaged: a set of bylaws was drafted, a Board of Directors was appointed, an application for nonprofit status was filed with and granted by the Internal Revenue Service (IRS), an application for licensure for degree programs was filed with the BPPE, and an application for accreditation was filed with the ABHE.

### Timeline of Auspicious Events and Milestones

- *February 9/22, 2016*  
The ABHE grants the Seminary applicant status for accreditation.
- *June 29/July 12, 2016*  
On the Feast of the Holy Apostles Peter and Paul, the BPPE grants licensure to the Seminary’s Bachelor of Theology program.
- *September 9/22, 2016*  
The Seminary begins classes.
- *December 6/19, 2016*  
On the Feast of Saint Nicholas the Wonderworker, the BPPE grants licensure to the Seminary’s Master of Theological Studies program.
- *December 2/15, 2017*  
The Seminary submits its first self-study to the COA of the ABHE.
- *September 12/25–14/27, 2018*  
The first evaluation team of the COA visits the Seminary and offers a series of commendations, suggestions, and recommendations.
- *February 6/19, 2019*  
On the Feast of the Patron of the Seminary, Saint Photios the Great, and also the very day on which the funeral and burial of its principal founder, the ever-memorable Metropolitan Chrysostomos of Etna, are held, the ABHE grants the Seminary candidate status for accreditation.
- *May 4/17, 2019*  
The Seminary holds its first commencement exercise, in which three students are awarded the Bachelor of Theology degree and three students the Master of Theological Studies degree.
- *June 29/July 12, 2019*  
On the Feast of the Holy Apostles Peter and Paul, the COA grants the Seminary permission to continue its accreditation journey at an accelerated pace.



- *November 2/15, 2019*  
The Seminary submits its second self-study to the COA of the ABHE.
- *September 9/22–11/24, 2020*  
The second evaluation team of the COA visits the Seminary and offers a series of commendations, suggestions, and recommendations.
- *February 6/19, 2021*  
On the Feast of the Patron of the Seminary, Saint Photios the Great, the ABHE publicly announces the accreditation of the Seminary.
- *May 10/23, 2021*  
The Seminary holds its second commencement exercise, in which four students are awarded the Bachelor of Theology degree.



## PATRON AND FOUNDERS

### Saint Photios the Great (ca. 820–ca. 893)

Saint Nicholas of Žiča (1881–1956), the “New Chrysostomos” of the Serbian Orthodox Church, calls Saint Photios the Great “a great light of the Church,” while Saint Symeon of Thessalonica (ca. 1381–1429) tells us that, like the Holy Prophet Moses, his face was said to have shone with Divine Light; hence, the Saint’s name, which is derived from the Greek word for “light”: φῶς. As a contemporary scholar, the Reverend Hieromonk Father Dr. Gorazd, who teaches in the Hussite Faculty of Theology at the Charles University in Prague and heads the Institute of Eastern Christianity there, has written: “The holy Patriarch Photios was not only a man of astonishing erudition, altogether exceptional intelligence and abilities, and a person of aristocratic descent and manners; he was also a genuine Hesychast: a man who applied in his spiritual life the practice of Hesychasm, a method for attaining the ultimate goal of the Christian life, *theosis* [θέωσις], or deification by union with the Energies of God.” The Orthodox Church also honors Saint Photios with the title “Equal-to-the-Apostles” for his indefatigable labors in orchestrating missionary activities among the Slavs, the conversion of whom proved to be the most extensive evangelizing venture the Church has ever seen.

As a great ecclesiastical figure, a renowned scholar (the invention of the book review is attributed to him), a man transformed in holiness, and a traditionalist opponent of the rise of the Papal monarchy as a deviation from the spiritual and ecclesiological hegemony of the pre-Schism Church, it is only fitting that a traditionalist Orthodox seminary, anchored in the quest for intellectual and spiritual enlightenment and standing firmly against the innovations, religious syncretism, and modern trends that assault the integrity of Holy Scripture and Holy Tradition, should be named in honor of Saint Photios the Great. As the son of pious and noble parents who suffered for the Faith under the Iconoclast Emperor Theophilos (812–842), as a close relative of Saint Tarasios (ca. 730–806), the pious Patriarch of Constantinople, and as one who served the Church of Christ in holiness and in an evangelical manner, it is also suitable that he should serve as a model worthy of emulation for students pursuing service to God and the Church in a school dedicated to his memory.



*Saint Photios the Great*

***Apolytikion, Plagal of the First Tone***

As a brilliant expounder of wisdom, thou wast shown to be a Divinely established defender of Orthodoxy, O great Photios, adornment of the Fathers; for thou dost refute the pride of grievous heresies, O Divine ray of the East and splendor of the Church, which do thou preserve unshaken, O Father.

### *Kontakion, Plagal of the Fourth Tone*

With garlands of anthems let us now crown the far-shining luminary of the Church, the God-inspired guide of the Orthodox, the Divinely-sounded harp of the Spirit, the most steadfast adversary of heresies, and let us cry to him: Rejoice, all-honored Photios.

### **Metropolitan Chrysostomos of Etna (1943–2019)**

Although the ever-memorable Metropolitan Chrysostomos of Etna held the simple title of “Professor” at the Seminary, he was, nevertheless, the principal founding father of the school, which was, in many ways, the culmination of his life’s work as an academic. He lavished his extensive experience as a scholar, as an educator, and as an administrator on the establishment of the Saint Photios Orthodox Theological Seminary, every detail of which he oversaw with diligent care.

Metropolitan Chrysostomos (in the world, A.E.J. González de Iturriaga Alexopoulos) came from a family of cultured aristocrats, learned academics, and accomplished professionals. A natural polyhistor, Metropolitan Chrysostomos learned Greek, English, German, French, and Catalan in his childhood, and he successively or concurrently earned five degrees in his early adulthood: a B.A. in History from the University of California, Riverside, in 1967; a B.A. in Psychology from the California State University, San Bernardino, and an M.A. in Byzantine History from the University of California, Davis, in 1971; an M.A. in Psychology from Princeton University in 1974; and a Ph.D. in Psychology from Princeton University in 1975. From 1972 to 1975, he was a Preceptor in the Department of Psychology at Princeton University, and in 1975, he was an Assistant Professor in the Department of Psychology at the University of California, Riverside.

But in order to put his academic achievements at the disposal of the Orthodox Church, Metropolitan Chrysostomos sacrificed his personal career by becoming a monk in 1975, the year that, together with Bishop Auxentios of Etna and Portland, he founded the Saint Gregory Palamas Monastery. His life of service as a clergyman began with his Ordination first to the Diaconate and then to the Priesthood in 1976. He was Consecrated to the Hierarchy in 1986 (as Bishop of Oreoi, a Titular See), enthroned as Bishop of Etna in 1989, and elevated to the rank of Archbishop in 1995. His elevation to the

rank of Metropolitan in 2014 would be followed a few months later that same year by his retirement from active Episcopal duties.

In all of his years as a Churchman, Metropolitan Chrysostomos remained involved in academia in one way or another. In 1979, he was appointed a Visiting Lecturer in Eastern Christian Thought at Ashland Theological Seminary in Ohio, and from 1980 to 1981, he was an Assistant Professor in the Department of Psychology at Ashland University, also in Ohio. While at Ashland University, he was awarded, in 1981, a Chairman's Research Grant by the National Endowment for the Humanities. That same year, Metropolitan Chrysostomos and Bishop Auxentios established the Center for Traditionalist Orthodox Studies, the predecessor institution of the Saint Photios Orthodox Theological Seminary. From 1981 to 1983, Metropolitan Chrysostomos was an Associate Professor in the Department of Psychology at Ashland University, and in 1983, he earned a Lic.Theol. from the Center for Traditionalist Orthodox Studies. Also in 1983, he was a Visiting Scholar at the Divinity School of Harvard University. In 1985, he was appointed a Marsden Foundation Research Fellow and Visiting Scholar at Pembroke College at the University of Oxford, and in 1986, he became a Marsden Foundation Research Fellow at the Center for Traditionalist Orthodox Studies, which institution he would consecutively serve as Academic Director from that year to 1998, as Research Associate from 1998 to 2001, and as Senior Research Scholar from 2001 until his repose. In 1987, Metropolitan Chrysostomos was appointed a Visiting Lecturer in Patristics and the Psychology of Religion at the Theological Institute of Uppsala University in Sweden.

A new phase began in his academic activities when he became a Senior Fulbright Scholar in Romania, from 2000 to 2001. During this period, he was a Fulbright Lecturer in Byzantine History and Byzantine Theological Thought in the Faculty of History at the University of Bucharest, in 2000; a Fulbright Lecturer and Visiting Professor of Byzantine History in the Faculty of History and a Fulbright Lecturer and Visiting Professor of Business Ethics and Consumer Behavior in the Faculty of Economics and Business Administration at the Alexandru Ioan Cuza University in Iași, in 2001; and a Fulbright Lecturer and Visiting Professor in the Theology of Orthodox Ecclesiastical Art and Architecture at the Ion Mincu University of Architecture and Urbanism in Bucharest, in 2001. Also in that year, he was the Facilitator of the Senior Staff Retreat for the United States Embassy in Bucharest, as well as a Consultant and Grantee for the Project on Media Ethics of the Office of International Information





*Metropolitan Chrysostomos of Etna*

Programs of the United States Department of State. These activities were followed by his appointment as Executive Director of the United States Fulbright Commission in Bucharest, which position he held from 2002 to 2003. It was also during this period that he was a Guest Lecturer at the American Studies Center of the University of Bucharest. He was an Adjunct Professor in the Graduate Program in Church Architecture of the Ion Mincu University of Architecture and Urbanism from 2002 to 2005.

In 2004, he was a Visiting Scholar in the Program in Comparative Religion at the Henry M. Jackson School of International Studies



at the University of Washington, Seattle, and in 2005, he was a Visiting Scholar at the Graduate Theological Union, Berkeley. In the following year, Metropolitan Chrysostomos was appointed the David B. Larson Fellow in Health and Spirituality at the John W. Kluge Center of the United States Library of Congress. Finally, he became a Professor, teaching statistics, pastoral psychology, and Patristics, at the Saint Photios Orthodox Theological Seminary in 2016, holding this position until his demise. His literary output over a period of more than half a century included the publication of some three dozen books and Patristic translations, and more than sixty scholarly articles, which appeared in various theological, historical, and psychological journals.

After a long bout with heart disease, Metropolitan Chrysostomos reposed in the Lord on February 3/16, 2019. He was seventy-five years of age. By Divine Providence, the funeral of the Metropolitan, who was buried as a simple monk at the Saint Gregory Palamas Monastery, fell on February 6/19, the Feast Day of the Patron Saint of the Seminary. This was especially appropriate, since it was he who had urged that the Seminary be named after Saint Photios the Great, the outstanding ninth-century Patriarch of Constantinople whose intellectual accomplishments and ecclesiastical leadership he so admired and himself emulated. Like Saint Photios, Metropolitan Chrysostomos was a voracious reader—from the age of twelve, when he began a private personal tally, until his death, he read over 4,900 books, an astonishing lifetime average of about seventy-seven books a year. Also like Saint Photios, who is famously credited with having invented the book review, Metropolitan Chrysostomos penned scores of book reviews, most of which were published in *The Greek Orthodox Theological Review*, *The Patristic and Byzantine Review*, and *Orthodox Tradition*. His personal book collection formed the nucleus of what would become the library of the Center for Traditionalist Orthodox Studies, originally housed at the Saint Gregory Palamas Monastery and now held by the Saint Photios Orthodox Theological Seminary. This library, together with thousands of new acquisitions made by the Seminary since its founding, was christened the “Metropolitan Chrysostomos Theological Library” in honor of Metropolitan Chrysostomos upon his repose.

The erudition and the wisdom, the solicitude and the discipline, the charisma and the humor of Metropolitan Chrysostomos of Etna are sorely missed by all who knew him. He was the best of spiritual Fathers to his spiritual children; may God grant that the Seminary faithfully preserve the inestimable legacy he has bequeathed it. Eternal be his memory!

**Michael N. Gombos, Sr.**  
**(1927–2018)**

The son of a Greek immigrant, Michael N. Gombos, Sr., was born in 1927. He entered his father's trucking business at a young age. Demonstrating a strong work ethic and entrepreneurial talent, he took over operations in 1948 and quickly began diversifying the company. His energetic personality was always interested in new ventures. With Michael's capable oversight, the family enterprises thrived and, with their growth, helped many people achieve business success. It was a tribute to Michael's charitable character that he took more satisfaction in the wealth he brought others than in his own prosperity.

In the 1990s, Michael zealously returned to his Orthodox roots, followed by his devoted and supportive wife, Philothei. In the Church, he found genuine fulfillment for the searching that had driven his many ventures. In his enthusiasm and, one might guess, lengthy experience in the world of business, he set out to help Orthodoxy grow in Bakersfield, helping to found the Holy Archangel Michael Orthodox Mission. His hopes for the Mission's quick growth were soon thwarted by the realities of Church life in the United States, and especially by the fact he could not secure a permanent Priest for the Mission.

By 2014, Michael had resolved that, rather than continue suffering with the Church's perennial problem of a shortage of clergymen, he was going to be part of the solution. So it was that, in early 2015, with the reorganization of the Holy Diocese of Etna and Portland, Michael contacted its new ruling Hierarchy, Bishop Auxentios, with a proposal to purchase property in Etna. Though he had never met or communicated with His Eminence, Michael had already formulated a plan to found a theological seminary capable of preparing a new generation of Priests for service to the Orthodox Church and, in particular, its needy West Coast parishes!

Michael soon visited Etna, and through his and his family's generosity a suitable property for the Seminary was purchased. Renovation of the existing structure was soon completed. Michael followed the growth and realization of his dream with enthusiasm and satisfaction, and in particular by his service on the Seminary's Board of Directors for some two years. Unfortunately, his declining health prohibited a further visit to Etna, though it remained an aspiration until his very end.



*Michael Gombos, Sr., and Philothei Gombos*

Many observed a shift in Michael's focus in his final years, with a giving of greater attention to the interior life and an understanding that his own spiritual growth was as important a service to Orthodoxy as his extraordinary labors and contributions to the welfare of the Church's institutions. Michael reposed peacefully on January 30/February 12, 2018, and is survived by his widow, Philothei, four of his children, and a large extended family. Eternal be his memory!

## **SEMINARY FACILITIES**

### **Saint Photios Orthodox Theological Seminary**

The Seminary's main facility is a large two-story, 10,500-square-foot (975-square-meter) complex of forty-two rooms, including dormitory rooms, a kitchen, a dining hall, classrooms, a small Chapel, an auditorium, a library, administrative and faculty offices, and quarters for visiting scholars. It accommodates a maximum of fourteen male students in seven double-occupancy bedrooms and four shared bathrooms. Its library, the Metropolitan Chrysostomos Theological Library, contains over twenty thousand books and periodicals. None of these materials circulate, but they are available to the students in open stacks. The library catalogue is accessible through web browsers, as will be collections of standard theological reference works and other relevant reference works in digital format.

### **Saint Bridget's Student House**

Located less than a quarter of a mile away from the Saint Photios Orthodox Theological Seminary, Saint Bridget's Student House has space to accommodate fourteen female students in seven double-occupancy bedrooms, three shared bathrooms, and a shared living room, kitchen, and dining room.

### **Saint Melanie's Student House**

Located less than three-quarters of a mile away from the Saint Photios Orthodox Theological Seminary, Saint Melanie's Student House has space to accommodate two married couples, with separate bedrooms, bathrooms, and dining rooms, as well as a shared living room and kitchen.



## **PERSONNEL**

### **Board of Directors**

#### ***Chairman***

- Mr. Alexis V. Lukianov  
*Managing Partner, Lukpartners, LLC*

#### ***Members***

- The Most Reverend Bishop Dr. Auxentios of Etna and Portland  
*Director, Center for Traditionalist Orthodox Studies*
- The Reverend Presbyter Father Dr. Christos Patitsas  
*Specialist in Ophthalmology, Private Practice*
- The Reverend Deacon Father Dr. Peter Bushunow  
*Director of Oncology Research, Rochester Regional Health*
- The Reverend Nun Mother Agapia  
*Superior, Convent of Saint Nicholas of Myra*
- Mr. Daniel F. Lula, Esq.  
*Partner, BakerHostetler*
- Dr. Nadezhda Nedelsky  
*Professor of International Studies, Macalester College*
- Mrs. Katherine Lukianov  
*Retired Aeronautical Engineer*
- Dr. John N. Caminis  
*Head of Medical Safety and Pharmacovigilance, Equillium*

#### ***Former Members***

- Mr. Michael N. Gombos, Sr. († 2018)  
*Former Honorary Director*
- Mr. Michael N. Gombos, Jr.  
*Founding Director Emeritus*
- Mr. John Gombos  
*Founding Director Emeritus*
- The Most Reverend Bishop Sergios of Portland Emeritus  
*Founding Director Emeritus*

## Administration

### *Rector*

- The Most Reverend Bishop Dr. Auxentios of Etna and Portland

### *Dean*

- The Very Reverend Archimandrite Father Dr. Patapios Hagiogrēgoritēs

### *Registrar*

- Ms. Gabrielle Asgarian, BCBA

### *Communications and Development Director*

- Mr. Alexei Bushunow, PMP

### *Treasurer*

- Schemamonk Father Chrysostomos Hagiogrēgoritēs

### *Director of Spiritual Life*

- The Very Reverend Archimandrite Father Gregory Hagiogrēgoritēs

### *Representative of the Eparchial Synod*

- The Most Reverend Metropolitan Demetrius of America

### *Deputy Representative of the Eparchial Synod*

- The Right Reverend Bishop Maximus of Pelagonia

## Faculty

### *Professors*

- The Very Reverend Archimandrite Father Dr. Akakios Hagiogrēgoritēs
  - B.A. (Political Science), California State University, San Bernardino
  - Lic.Theol. (Pastoral Theology), Center for Traditionalist Orthodox Studies
  - D.Min. (Pastoral Theology), San Francisco Theological Seminary – *Prior Academics*: Associate Director, Center for Traditionalist Orthodox Studies



- *Areas*: pastoral theology and practice, Orthodox spirituality, history, literature
- The Most Reverend Bishop Dr. Auxentios of Etna and Portland
  - B.A. (Religion), Princeton University
  - Lic.Theol. (Patristic Theology), Center for Traditionalist Orthodox Studies
  - Th.D. (Liturgical Theology), Graduate Theological Union, Berkeley
 – *Areas*: liturgiology, homiletics, catechetics
- The Most Reverend Metropolitan Dr. Chrysostomos of Etna († 2019)
  - B.A. (History), University of California, Riverside
  - B.A. (Psychology), California State University, San Bernardino
  - Lic.Theol. (Patristic and Historical Theology), Center for Traditionalist Orthodox Studies
  - M.A. (Byzantine History), University of California, Davis
  - M.A. (Psychology), Princeton University
  - Ph.D. (Psychology), Princeton University
 – *Prior Academics*: Preceptor, Princeton University; Assistant Professor, University of California, Riverside; Visiting Lecturer, Ashland Theological Seminary; Assistant Professor, Ashland University; Associate Professor, Ashland University; Visiting Scholar, Harvard University; Academic Director, Center for Traditionalist Orthodox Studies; Visiting Professor, Uppsala University; Research Associate, Center for Traditionalist Orthodox Studies; Fulbright Lecturer, University of Bucharest; Fulbright Lecturer and Visiting Professor, Alexandru Ioan Cuza University; Fulbright Lecturer and Visiting Professor, Ion Mincu University of Architecture and Urbanism; Executive Director, Romanian–United States Fulbright Commission; Guest Lecturer, University of Bucharest; Adjunct Professor, Ion Mincu University of Architecture and Urbanism; Senior Research Scholar, Center for Traditionalist Orthodox Studies; Visiting Scholar, University of Washington, Seattle; Visiting Scholar, Graduate Theological Union, Berkeley
- *Awards*: Chairman’s Research Grant, National Endowment for the Humanities; Marsden Foundation Research Fellow; Senior Fulbright Scholar; David B. Larson Fellow in Health and Spirituality, Kluge Center, United States Library of Congress

- *Memberships*: American Psychological Association; American Association of University Professors; Fulbright Association; Board of Directors, Center for the Study and Preservation of the Majority Text
- *Areas*: psychology of religion, pastoral psychology, Patristics, dogmatic theology, Byzantine Church history, statistics
- The Very Reverend Archimandrite Father Dr. Patapios Hagio-grēgoritēs
  - B.A. (Classics and Philosophy), University of Cambridge
  - Lic.Theol. (Patristic Theology), Center for Traditionalist Orthodox Studies
  - M.A. (Classics and Philosophy), University of Cambridge
  - M.A. (Philosophy), Pennsylvania State University
  - M.A. (Classics), University of Pittsburgh
  - M.L.S. (Library Science), University of Pittsburgh
  - Th.D. (Patristics), Graduate Theological Union, Berkeley
  - *Prior Academics*: Lecturer, Saint Joseph of Arimathea Anglican Theological College; Newhall Teaching Fellow, Graduate Theological Union, Berkeley; Academic Director, Center for Traditionalist Orthodox Studies; Visiting Scholar, Graduate Theological Union, Berkeley
  - *Areas*: philosophy, Classical philology, Patristics, apologetics, religious studies

### *Adjunct Professors*

- Dr. Augustin Ioan
  - Ph.D. (History of Architecture), Ion Mincu University of Architecture and Urbanism
  - Ph.D. (Philosophy), University of Bucharest
  - *Current Academics*: Professor of the History and Theory of Architecture, Ion Mincu University of Architecture and Urbanism
  - *Prior Academics*: Director of the Doctoral School, Ion Mincu University of Architecture and Urbanism
  - *Areas*: history and theory of Church architecture, modern philosophy
- The Reverend Presbyter Father Dr. Jiří Ján
  - M.A. (Theology), Charles University
  - Dr.Theol. (Patristic Theology), Charles University
  - *Areas*: Patristics, philosophy, dogmatic theology, ecclesiology, Church history

- Dr. Ernest Hargreaves Latham, Jr.
  - B.A. (History) (with distinction), Dartmouth College, Rufus Choate Scholar
  - M.A. (History) (with honors), Roosevelt University
  - Ph.D. (History), University of Bucharest
  - *Professional Experience*: Commander, United States Coast Guard; Foreign Service Officer, United States Information Agency; Special Assistant to the Director, United States Information Agency; Assistant Public Affairs Officer, American Embassy, Jeddah, Saudi Arabia; Assistant Press Attaché, American Embassy, Vienna, Austria; Supervisory Political Officer, American Embassy, Nicosia, Cyprus; Washington Director, Foreign Press Center, United States Information Agency; Cultural Attaché, American Embassy, Bucharest, Romania; Cultural Attaché, American Embassy, Athens, Greece
  - *Prior Academics*: Instructor, Lowell Technological Institute; Fulbright Scholar, Babeş-Bolyai University, Cluj-Napoca, Romania; Interim Executive Director, United States Fulbright Commission in Romania; Instructor and Curriculum Coordinator, Foreign Service Institute, United States Department of State
  - *Memberships*: American Historical Association; Association for the Study of Nationalities; Association for Romanian Studies; 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
- Dr. John C. B. Petropoulos
  - A.B. (Classics), Harvard University
  - D.Phil. (Classics), University of Oxford
  - *Current Academics*: Director Emeritus, Center for Hellenic Studies in Greece, Harvard University; Professor of Ancient Greek Literature, Democritean University of Thrace
  - *Areas*: Classical philology, New Testament Greek, ancient philosophy, Patristics

### *Visiting Professors*

- The Most Reverend Metropolitan Fotiy of Triaditsa
  - M.A. (Theology), Saint Clement of Ohrid Theological Academy
  - M.A. (Classical Philology), University of Sofia

- *Prior Academics*: Lecturer, Saint John of Rila Theological Seminary (Bulgarian Patriarchate); Assistant Professor of Ancient Greek Literature, University of Sofia
  - *Awards*: Florovsky Theological Prize
  - *Areas*: dogmatic theology, ecclesiology
- Dr. hab. Józef Kuffel
    - M.A. (Russian Philology), Jagiellonian University
    - Ph.D. (Literary Studies), Jagiellonian University
    - *Current Academics*: Post-Doctoral Associate Professor, Faculty of Philology, Institute of Eastern Slavic Studies, Department of Medieval and Modern Russian Literature
    - *Academic Affiliations*: Council of the Faculty of Philology, Jagiellonian University; Commission on Slavology, Polish Academy of Arts and Sciences
    - *Areas*: Orthodox Christianity in Russia
- Mr. Daniel F. Lula, Esq.
    - B.A. (Pre-Law), Yale University
    - J.D. (Law), Harvard Law School
    - *Areas*: legal issues and the parish community
- The Reverend Presbyterian Father Dr. Hariton Mrázek
    - M.A. (Sociology), Charles University
    - M.A. (Theology), Charles University
    - Dr. Theol. (Theology), Charles University
    - *Areas*: religion in society, Patristics
- The Reverend Deacon Father Dr. Leonidas Pittos
    - B.A. (History) (with honors), University of Illinois at Chicago
    - M.A. (Social Sciences), University of Chicago
    - Ph.D. (History), University of Chicago
    - *Current Academics*: Senior Lecturer in Modern Greek Studies, Department of Classical and Modern Languages, Wayne State University
    - *Prior Academics*: Lecturer, University of Illinois at Chicago; Lecturer, University of Chicago
    - *Areas*: early and Eastern Christian history, Byzantine and modern Greek history, Modern Greek
- Dr. Remus Rus
    - B.Th. (Theology), Theological Seminary of Caransebeș
    - Lic.Theol. (Theology), Institute of Theology, University of Sibiu

- Th.D. (Theology, History of Religion), Patriarchal Faculty of Theology, University of Bucharest
- *Postgraduate Study*: University of Oxford, Paris-Sorbonne University, University of Heidelberg (Theology, History of Religion)
- *Current Academics*: Professor Emeritus, Patriarchal School of Theology, University of Bucharest; Associate Professor, United Nations Educational, Scientific and Cultural Organization (UNESCO) Program, Faculty of Philosophy, University of Bucharest; Associate Professor, Caragiale University of Theatrical Arts and Cinematography
- *Prior Academics*: Visiting Professor, University of Chicago; Visiting Professor, Saint Vladimir's Orthodox Theological Seminary; Visiting Professor, Holy Cross Greek Orthodox School of Theology
- *Memberships*: Romanian Academy (Honorary Member)
- *Areas*: history of religion, philosophy of religion, Orthodox systematic theology
- The Very Reverend Protopresbyter Father Dr. James Thornton
  - A.A. (Humanities), Golden West College
  - Lic.Theol. (Historical Theology), Center for Traditionalist Orthodox Studies
  - D.Min. (Pastoral Theology), San Francisco Theological Seminary
  - *Areas*: Church history

### *Lecturers*

- Schemamonk Father Chrysostomos Hagiogrēgoritēs
  - Dip.Theol. (General Theology), Center for Traditionalist Orthodox Studies
  - Lic.Theol. (Historical Theology), Center for Traditionalist Orthodox Studies
  - M.T.S. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
  - Doctoral student, San Francisco Theological Seminary
  - *Areas*: New Testament Greek, liturgical chant, financial management
- The Very Reverend Abbess Mother Dr. Elizabeth Hagielisavetissa
  - B.A. (Family and Consumer Sciences), Ashland University
  - Lic.Theol. (Pastoral Theology), Center for Traditionalist Orthodox Studies

- D.Min. (Pastoral Theology), San Francisco Theological Seminary  
– *Areas*: pastoral counselling
- The Very Reverend Archimandrite Father Gregory Hagiogrēgoritēs
  - A.A. (Social Sciences) (with highest honors), Long Beach City College
  - Dip. Theol. (General Theology), Center for Traditionalist Orthodox Studies
  - Lic. Theol. (Biblical Theology), Center for Traditionalist Orthodox Studies
  - M.T.S. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
  - Doctoral student, San Francisco Theological Seminary  
– *Areas*: Biblical studies, pastoral theology
- Schemanun Mother Kassiane Hagielisavetissa
  - B.S. (Psychology) (with honors), Florida State University
  - M.Arch. (Architecture), University of Colorado, Boulder  
– *Areas*: English composition, vestment-making, architecture

### *Adjunct Lecturers*

- Mr. Mateusz J. Ferens
  - B.A. (Applied Design), San Diego State University
  - M.A. (History of Art), University of California, Riverside
  - Doctoral student, University of Wisconsin, Madison  
– *Areas*: art history, cultural history, bioethics

### *Visiting Lecturers*

- The Very Reverend Archimandrite Father Glykerios Hagiokyprianitēs
  - M.Math. (General Mathematics), École Normale Supérieure
  - Agrégation of Mathematics  
– *Areas*: cosmology, science and religion
- Protopsaltes Nikolaos Polychros
  - Dip. (Byzantine Music), School of Byzantine Music, Metropolis of Thessalonike
  - Dip. (Byzantine Music), Aristoxeneio Conservatory  
– *Areas*: Byzantine music
- The Right Reverend Bishop Serafim of Sozopolis
  - M.A. (Structural Engineering), University of Architecture, Civil Engineering and Geodesy



- Cert. of Theological Studies, Saints Cyril and Methodius Theological Seminary
  - *Areas*: theology
- The Most Reverend Bishop Sergios of Portland Emeritus
  - B.A. (Philosophy), University of Connecticut
  - M.Div. (Theology), Saint Vladimir's Orthodox Theological Seminary
  - M.A. (Byzantine History), Fordham University
  - *Prior Academics*: Faculty of History, University of Alaska Southeast
  - *Areas*: theology, philosophy, Church history, Byzantine studies

### *Instructors*

- Schemanun Mother Eupraxia Hagielisavetissa
  - B.Th. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
  - *Areas*: New Testament, dogmatic theology
- Schemanun Mother Justina Hagielisavetissa
  - B.A. (Cinematography Arts), University of Stockholm
  - *Areas*: iconography
- Schemanun Mother Kypriane Hagielisavetissa
  - Dip.Theol. (Biblical Theology), Johannelund Theological Institute
  - Lic.Theol. (Pastoral Theology), Center for Traditionalist Orthodox Studies
  - *Areas*: parish and mission work
- The Reverend Presbyter Father George Mavromatis
  - A.B. (Theology), Saint Louis University
  - M.Div. (Theology), Holy Cross Greek Orthodox School of Theology
  - *Areas*: practical liturgics
- The Reverend Hierodeacon Father Photii Hagiogrēgoritēs
  - B.Th. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
  - *Areas*: Church history, Russian, liturgics

- Schemanun Mother Seraphima Hagielisavetissa
  - B.A. (Ancient Studies), Barnard College, Columbia University
  - M.T.S. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
  - *Areas*: Latin, literature, Russian spiritual culture
- Schemamonk Father Vlasie Hagiogrēgoritēs
  - Dip.Theol. (General Theology), Center for Traditionalist Orthodox Studies
  - B.Th. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
  - *Areas*: information technology and computer programs for Church use

### *Visiting Instructors*

- The Right Reverend Bishop Maximus of Pelagonia
  - B.Th. (General Theology), Holy Trinity Orthodox Seminary
  - *Areas*: Patristics, philosophy, science and religion, liturgical chant
- The Very Reverend Archimandrite Father Patrick Hagiosinaitēs
  - B.A. (Painting), Rhode Island School of Design
  - *Prior Academics*: Lecturer, Roehampton Art Institute; Lecturer, Valamo Academy; Lecturer, Patriarch Athenagoras Orthodox Institute, Graduate Theological Union, Berkeley
  - *Areas*: iconography

### **Staff**

#### *Library Director*

- The Very Reverend Archimandrite Father Dr. Patapios Hagiogrēgoritēs  
(*vide supra*, “Professors”)

#### *Librarian*

- The Very Reverend Archimandrite Father Gregory Hagiogrēgoritēs  
(*vide supra*, “Lecturers”)

#### *Assistant Librarian*

- Schemanun Mother Helen Hagielisavetissa

### *Student Career Services Director*

- Mr. Andrei Charles Kovacs
  - B.A. (Arts) (cum laude), Hunter College
  - M.A. (Art History), Harvard University
  - Ph.D. (A. B. D.) (Art History), Harvard University
  - *Professional Experience*: Director, Center for Career Services, Ringling College of Art and Design (present); Board Member, Student34: Foundation for Student Progress; Director, Office of Career Services, Bates College; Director, Office of Career Services, Regis College; Director of External Relations, School of Organization and Management, Yale University; Director, Career Resource Center, Graduate School of Business Administration, Harvard University; Career Counselor/Resource Coordinator, Office of Career Services, Harvard University; Freshman Advisor, Freshman Dean’s Office, Harvard College
  - *Prior Academics*: Adjunct Faculty, Ringling College of Art and Design; Lecturer, Art Department, Regis College; Instructor, Department of Fine Arts, Providence College
  - *Memberships*: Founding Member, Liberal Arts Career NETWORK; Chair, National Association of Colleges and Employers; Eastern Association of Colleges and Employers

### *Student and Exchange Visitor Program Designated School Official*

- Ms. Gabrielle Asgarian, BCBA
  - B.S. (Psychology), Northeastern University
  - M.S. (Applied Behavior Analysis), Simmons College

### *Information Technology Director*

- Schemamonk Father Vlasie Hagiogrēgoritēs  
(*vide supra*, “Instructors”)

### *Social Media Advisors*

- Mr. Alexei Bushunow, PMP
  - B.S. (Civil Engineering), Texas A & M University
- Reader Timothy R. Schenone
  - B.S. (Business Administration), California State University, Sacramento

***Art and Iconography Advisor***

- Schemanun Mother Barbara Hagielisavetissa

***Faculty Translator (Bulgarian and Russian)***

- The Right Reverend Bishop Serafim of Sozopolis  
(*vide supra*, “Visiting Lecturers”)

***Housemaster***

- The Reverend Presbyter Father George Mavromatis  
(*vide supra*, “Instructors”)

***Housemistress***

- Schemanun Mother Kypriane Hagielisavetissa  
(*vide supra*, “Instructors”)

***Legal Advisor***

- Mr. Daniel F. Lula, Esq.  
(*vide supra*, “Visiting Professors”)
  - BakerHostetler, Atlanta, Chicago, Cincinnati, Cleveland, Columbus, Costa Mesa, Denver, Houston, Los Angeles, New York, Orlando, Philadelphia, Seattle, Washington, D.C.

***Medical Consultant***

- Dr. Donald E. Solus
  - M.D. (with honors), Keck School of Medicine, University of Southern California
  - Yreka Immediate Care Clinic

***Medical Advisor***

- Presbytera Agnieszka Ferens, RN
  - B.S. (Nursing), California State University, San Marcos

***Educational Administration Consultant***

- Subdeacon Paul H. Daniels
  - B.A. (Philosophy), Hope College
  - M.A. (Curriculum and Instruction), Kean University
  - M.Ed. (Educational Administration and Supervision), Rutgers University

## DESCRIPTIONS OF 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 four years. Select candidates with demonstrated excellence in time-management, research, and writing skills may request to be considered for an intensive three-year course sequence. The Bachelor of Theology serves as one of the principal means of training students for Ordination, active ministry, or teaching within the Church and, as such, admission to this program is limited to applicants aspiring to these goals.

Instruction is 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 by a final examination (written or oral), by presentations, or by a term paper. All classes are held at the Seminary's main facility (510 Collier Way, Etna, California 96027-9578).

A student who has successfully completed the Bachelor of Theology 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 traditions of the Orthodox Church, and the decrees of the Œcumenical Synods, enhanced by instruction in Classical languages and civilizations, philosophy, literature, history, 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.

The Seminary seeks to equip Bachelor of Theology students with the necessary skills and resources to serve parish or mission communities of the Church of the Genuine Orthodox Christians of Greece and its Sister Churches in either a clerical 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 level in theology. At present, it is the highest degree offered by the Saint Photios Orthodox Theological Seminary. All of the courses prescribed are to be completed within one year. The Master of Theological Studies serves as one of the principal means of training students who have completed an accredited college degree for Ordination, active ministry, or teaching 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 is offered by means of a series of intensive seminars in key areas of Orthodox theology. Seminars are held in the Nativity and Pascha Terms, and students complete their thesis during the Pentecost Term. All seminars are held at the Seminary's main facility (510 Collier Way, Etna, California 96027–9578).

The thesis must be at least fifty pages in length and of publication quality. The thesis must demonstrate that the student 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 to Scriptural precepts.



A student who has successfully completed the Master of Theological Studies 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 traditions 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.

The Seminary seeks to equip Master of Theological Studies students with the necessary skills and resources to serve parish or mission communities of the Church of the Genuine Orthodox Christians of Greece and its Sister Churches in either a clerical or lay capacity, and to pursue further advanced academic work.



## **ADMISSIONS**

### **Prerequisites for the Bachelor of Theology (B.Th.) Program**

A high school diploma or its equivalent (a General Educational Development [GED] certificate or a homeschool diploma) is required for entry into the Bachelor of Theology program. Students with the ability to benefit (ATB) from secondary education, but who have no diploma or equivalent, are not accepted. Such students should obtain a GED certificate before applying to the Seminary.

### **Prerequisites for the Master of Theological Studies (M.T.S.) Program**

A bachelor's degree from an approved school or an accredited college or university, with a minimum of thirty credit hours of prior coursework (or the equivalent) in Biblical and theological studies, is required for entry into the Master of Theological Studies program. A student with a bachelor's degree lacking a theological component may acquire the thirty prerequisite credit hours in Biblical and theological studies from the Seminary as a non-degree student before beginning the Master of Theological Studies program. Though not required, it is highly recommended that applicants for the master's degree program have results from the Graduate Record Examination (GRE) sent to the Seminary Registrar at the time of application.

### **Non-Degree Students**

Applicants may elect to take courses in the Bachelor of Theology program for credit, but without the goal of earning a degree. Such credits may or may not be transferable to other schools. When applying, please indicate your goals in taking courses as a non-degree student. In order to receive non-degree credits, an applicant must be able to provide evidence of a high school diploma or its equivalent (a GED certificate or a homeschool diploma).

### **Foreign Students**

The Seminary is currently in the applicant phase of certification with the Student and Exchange Visitor Program (SEVP), which,

upon certification, will allow the Seminary to sponsor F-1 visas for foreign students. Foreign students interested in attending the Seminary should contact the Registrar to be registered for updates regarding SEVP certification. Although the Seminary is not able to accept foreign students prior to certification, the Registrar will review applications and offer preparatory counseling to students intending to join the Seminary upon certification and acceptance.

### Applying

Application materials for admission to the Seminary may be downloaded from the Seminary website at [www.spots.edu](http://www.spots.edu) or obtained by mail or email from the Office of the Registrar:

Gabrielle Asgarian  
Saint Photios Orthodox Theological Seminary  
Post Office Box 797  
Etna, California 96027-0797  
United States of America

*email:* registrar@spots.edu

*telephone:* (530) 435-5451

Because the Seminary is a traditionalist Orthodox theological institution, the principal admission requirements for individuals wishing to attend are an unwavering commitment to Holy Scripture and Holy Tradition, the Biblical and Canonical standards 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:

- Completed Application Form
- Check or money order made payable to “Saint Photios Orthodox Theological Seminary” (nonrefundable application fee)
- Photocopy of birth certificate
- Photocopy of Baptism certificate (if applicable)
- Photocopy of marriage certificate (if applicable)
- Photocopy of Ordination certificate (if applicable)
- Official transcripts (no photocopies) from all secondary schools (high schools) or institutions of higher learning (colleges or universities) attended; applicants for the Master of

Theological Studies program must demonstrate the prerequisite thirty credits of Biblical and theological studies

- Two or three letters of recommendation
  - One from one's parish Priest or spiritual Father (character reference), or, if the applicant cannot obtain such a reference for some reason, the Director of Spiritual Life will interview the applicant
  - One from an employer or colleague, or, if the applicant is not currently employed or has not been recently employed, from a person in good standing in his or her community (character reference)
  - For applicants who have previously completed college classes, one from an academic advisor, professor, or instructor (academic evaluation)
- Two recent passport-size photographs
- A brief autobiography, including the reasons why the applicant desires to study at the Seminary
- Proof of medical insurance coverage valid in the United States of America (*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 the student has any particular health issues that might affect his or her studies.)

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

After the review of the application materials, the applicant may be asked to submit a writing sample approximately five pages in length.

Applications are accepted and reviewed on an ongoing basis. The Office of the Registrar must receive all application materials for the intended program of study 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

Bachelor's students who have completed or plan to complete coursework at the Seminary may request an evaluation for transfer credit. The Seminary reserves the right to accept or reject any such request. If coursework completed at other institutions is accepted by the Seminary, the grades received will not contribute to the student's grade point average (GPA) from the Saint Photios Orthodox Theological Seminary. Prior coursework may be considered for transfer credit if all of the following conditions are met:

- The coursework is completed at a licensed or accredited institution.
- The coursework is substantially similar to courses at the Saint Photios Orthodox Theological Seminary or addresses one of its curricular requirements.
- The final grade posted for each potential transfer course is a C or better.
- The coursework does not duplicate or overlap previous work.
- No more than forty units of credit for work completed elsewhere may be counted toward a Bachelor of Theology degree at the Seminary.

A student who wishes to apply for transfer credit should contact the Registrar at <registrar@spots.edu>.

## Credit by Examination

Bachelor's students may apply to earn credit for prior experiential knowledge by taking examinations in lieu of courses. Please note the following:

- The Registrar may, at her discretion, reject any such application.
- The Seminary may require that the student be interviewed in addition to taking the examination.
- There is a non-refundable \$25.00 fee per examination.
- No more than thirty units of credit earned this way may count toward a bachelor's degree at the Seminary.

A student who wishes to apply for credit by examination should contact the Registrar at <registrar@spots.edu>.

## **TUITION AND FEES**

### **Estimated Total Charges**

- *Standard-track (four years) Bachelor of Theology program*  
\$37,350.00
- *Intensive-track (three years) Bachelor of Theology program*  
\$33,850.00
- *Master of Theological Studies program*  
\$12,750.00

### **Breakdown of Charges**

#### ***One-Time Charges***

- *Nonrefundable application fee*  
\$25.00
- *Nonrefundable uniform fee for male students for two cassocks*  
\$425.00
- *On-campus housing security deposit*  
\$1,000.00

#### ***Room and Board Charges***

- *Single students*
  - *Room*  
\$2,000.00 per year
  - *Board*  
\$1,500.00 per year
- *Married students*
  - *Room for one couple alone at Saint Melanie's Student House*  
\$5,000.00 per year
  - *Room per couple for two couples together at Saint Melanie's Student House*  
\$2,000.00 per year
  - *Board for one meal per day per couple*  
\$700.00 per year

#### ***Bachelor of Theology (B.Th.) Program and Non-Degree Student Charges***

- *Tuition*  
\$150.00 per credit hour



- *Nonrefundable fee for textbooks and other learning media*  
\$32.50 per credit hour
- *Nonrefundable fee for the Student Tuition Recovery Fund (STRF)*  
\$6.00 per year

***Master of Theological Studies  
(M.T.S.) Program Charges***

- *Tuition*  
\$5,000.00
- *Nonrefundable fee for textbooks and other learning media*  
\$1,800.00
- *Nonrefundable fee for the STRF*  
\$6.00 per year

### Withdrawals and Cancellations

The student (applicant) has a right to cancel his or her enrollment and obtain a refund of all refundable charges paid through attendance at the first class session or the seventh day after enrollment, whichever is later.

A full refund of all monies paid (except for nonrefundable fees) will be made under the following circumstances:

- If the applicant is not accepted by the school.
- If the school discontinues educational services.
- If the school cancels or changes the time or the 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 Registrar 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 Registrar 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 or her medical practitioner certifying that the student 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 or she must substitute either another standard elective course or an elective independent study course. Allowance for course adjustments, without academic or financial penalty, is limited to the first two weeks of the term. The add-or-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-or-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 teacher, Registrar, and Dean must approve any course withdrawal. In the event of an I, a plan for the completion of a course must be arranged by the student and the teacher, and approved by the Dean within two weeks of the student's last date of attendance; otherwise the course will be recorded as an F (fail).

### **Payments and Refunds**

Payment for the charges for each term are due by the first day of classes of that term. For students entering their first term, an initial deposit of 25% of the charges for that term must be paid thirty days in advance of the first day of classes.

Refund computations will be based on scheduled class attendance and calculated as of the last date of attendance. Refunds will be made in full to the applicant within thirty days of the official date of withdrawal, which will be considered to have occurred on the earliest of the following:

- The last date of attendance if the student is terminated by the school.
- The date of receipt of written notice from the student.
- The day after the second complete unexcused absence from the program.

If an applicant pays any portion of tuition prior to entrance but does not enter school at any time during the add-or-drop period of two weeks, a full refund of the tuition will be made to the applicant minus nonrefundable fees.

Once the student has entered school and after the add-or-drop period has closed, the following policy will be in effect: The student may withdraw from the course after the add-or-drop period and receive a prorated refund of the tuition and room and board

charges if the student withdrawal date falls before 60% of the term has transpired. Students who withdraw after 60% of the term has transpired forfeit the right to a refund.

## Scholarships

Thanks to the generosity of its donors and benefactors, the Seminary maintains several scholarships to assist qualified applicants demonstrating genuine financial need or meeting the criteria outlined for merit-based awards. Scholarships may be restricted to tuition or to room and board. In special circumstances, scholarships may be applied to all charges.

Because the Seminary is accredited, its students qualify for third-party scholarships and are encouraged to apply for such. Students should be aware that although the Seminary is eligible to enroll in Title IV funding, it is declining to do so at this time. For this reason, students applying to the Seminary are not eligible for federal financial aid programs.

All recipients of financial aid will be subject to regular review. A lack of commitment to the Seminary's program of study, poor academic performance, misconduct, immorality, or any behavior or communication inconsonant with the Christian ideals of trust, gratitude, and excellence will be possible grounds for termination of a scholarship and the dismissal of a student.

Those wishing to apply for any of the Seminary-sponsored scholarships listed below or to learn of the requirements and restrictions should contact the Registrar at <registrar@spots.edu>.

### *Saint Photios Orthodox Theological Seminary Scholarship Fund*

This general scholarship fund was established to assist qualified Seminary applicants demonstrating financial need with tuition.

### *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.

### ***Holy Archangel Michael Memorial Scholarship Fund***

Michael N. Gombos, Sr., dreamed of one day having an active parish life in the Holy Archangel Michael Orthodox Mission in Bakersfield, California. He recognized, however, that a lack of clergymen was a problem throughout most of the country and especially on the West Coast. He essentially helped found the Seminary in an effort to provide a long-term solution to “making Priests,” especially for his own local parish. This scholarship fund is specifically focused on honoring his hopes for more clergymen in the parish and mission communities of the Holy Diocese of Etna and Portland. May his memory be eternal!

### ***Saint John of San Francisco Scholarship Fund***

This scholarship fund was established to honor the memory of the great Wonderworker of San Francisco, Saint John. May he intercede for all of us!

### ***Saint Seraphim of Sofia Scholarship Fund***

Through the generosity of an anonymous donor, this fund was established in honor of Saint 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 Saint Photios Orthodox Theological Seminary.

### ***Holy Ascension Parish Scholarship Fund***

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

### ***Saints Faith, Hope, Love, and Sophia Married Student Memorial Scholarship Fund***

This scholarship fund is restricted to cover tuition for a married student willing to serve the Church in either a clerical or educational capacity following graduation. One of the donors, who wishes to remain anonymous, has three young children, and is thus especially hopeful that the Seminary will train future generations of clergymen and Sunday School teachers. The lead gift was given in memory of the donor’s reposed mother Lubov. May her memory be eternal!

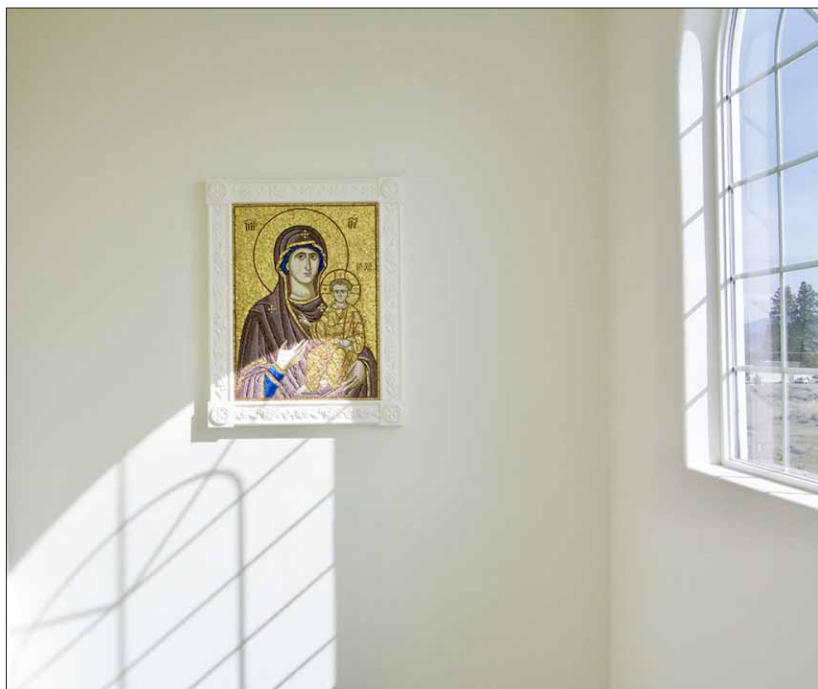
*Future Scholarship Funds*

The Saint Photios Orthodox Theological Seminary is grateful to all of its donors and benefactors who have contributed to the scholarship funds listed here, none of which are endowed; all are dependent on the generous ongoing support of donors and benefactors. May God's continued blessing be on all who, in support of the school's mission, have contributed to ensure that any qualified student be afforded the opportunity to attend the Seminary. Those interested in supporting an existing or initiating a new scholarship fund should contact the Office of the Communications and Development Director:

Alexei Bushunow  
Saint Photios Orthodox Theological Seminary  
Post Office Box 797  
Etna, California 96027-0797  
United States of America

*email:* [apb@spots.edu](mailto:apb@spots.edu)

*telephone:* (585) 490-9650



# GRADUATION

## Grading System

<i>Grade</i>	<i>GPA</i>
A (Excellent)	4.00
A–	3.70
B+	3.30
B (Good)	3.00
B–	2.70
C+	2.30
C (Average)	2.00
C–	1.70
D+	1.30
D (Lowest Passing Grade)	1.00
F (Fail)	0.00
I (Incomplete)	0.00
W (Withdrawal)	0.00

A grade of I (incomplete) may remain on a student's record for one calendar year 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 I automatically becomes an F (fail).

A student is automatically placed on academic probation if his or her term GPA falls below 2.00. The student remains on academic probation until a GPA of 2.00 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 or she is enrolled; if it is an elective, another course approved by the Dean may be substituted. If the course is repeated, the original grade of F is replaced on the transcript. If an alternative course is approved and completed, the original failed course will remain on the student's transcript; however, the failing grade will not be counted in the final GPA.

## Class Attendance

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

Full-time bachelor's students who perform poorly in English composition will be required to take a remedial course during the summer following their first academic year.

All classes are held at the Seminary's main 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, by passage of the California high school proficiency examination, or by passage of the Test of English as a Foreign Language Internet-based Test (TOEFL iBT). English language services, such as translators or English as a second language (ESL) classes, are not provided.

## Grade Reports

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

## Bachelor of Theology (B.Th.) Degree

The Bachelor of Theology degree is awarded annually at the end of the Pascha Term and only upon successful completion of the following requirements:

- The student must have maintained a GPA of at least 2.00 (a C average).
- The student must have acquired a minimum of 120 credits.



- The student must have attended and actively participated in Church Services.
- All charges must have been paid.

### **Master of Theological Studies (M.T.S.) Degree**

The Master of Theological Studies degree is awarded annually at the end of the Pascha Term and only upon successful completion of the following requirements:

- The student must have completed the mandatory seminars with a pass, based on performance equivalent to a grade of a B or higher.
- The student, 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. In the case of an exceptional thesis, the readers may request that the Master of Theological Studies be awarded “with distinction,” upon approval of the faculty and the Board of Directors.
- The student must have attended and actively participated in Church Services.
- All charges 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:

- A cumulative GPA of at least 4.00, summa cum laude
- A cumulative GPA of at least 3.75, magna cum laude
- A cumulative GPA of at least 3.50, cum laude

### **Placement Services**

While the Seminary does not at present offer placement services, it does offer career counseling and professional development opportunities.

## ACADEMIC CALENDAR 2021–2022

*All dates are according to  
the Gregorian Calendar.*

### Nativity Term 2021

Orientation	September 8, 2021
Beginning of Classes	September 9, 2021
No Classes (Nativity of the Theotokos)	September 21, 2021
No Classes (Elevation of the Cross)	September 27, 2021
No Classes (Saints Cyprian and Justina)	October 15, 2021
Thanksgiving Break	November 25–26, 2021
End of Classes	December 24, 2021
Exams	December 27–31, 2021
End of Term	December 31, 2021
Winter Recess	January 1–23, 2022

### Pascha Term 2022

Beginning of Classes	January 24, 2022
No Classes (Meeting of the Lord)	February 15, 2022
No Classes (Clean Monday)	March 20, 2022
No Classes (Annunciation)	April 7, 2022
Spring Recess	April 16–May 1, 2022
End of Classes	May 13, 2022
Exams	May 16–20, 2022
End of Term	May 20, 2022

### Pentecost Term 2022

Thesis Writing (M.T.S.)	June 1–July 31, 2022
-------------------------	----------------------



# CURRICULUM

## Definition of a Credit Hour

In accordance with established federal standards and the guidelines of the Seminary's accrediting agency, a semester credit hour is defined as representing a minimum of fifty minutes of instruction per week over a fifteen-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.

## Schedule for the Bachelor of Theology (B.Th.) Program for Students Who Enroll in 2021

### *Year One*

#### **NATIVITY TERM 2021**

<i>Course</i>	<i>Credits</i>
Classical Civilizations	3
English Composition	3
New Testament Greek I	3
Old Testament I	3
Financial Management	1
Liturgical Chant	1
—	—
	14

#### **PASCHA TERM 2022**

<i>Course</i>	<i>Credits</i>
Byzantine Chant	3
New Testament I	3
New Testament Greek II	3
Old Testament II	3
Divine Services	1
Science and Religion	1
—	—
	14

*Year Two***NATIVITY TERM 2022**

<i>Course</i>	<i>Credits</i>
Church History I	3
Computers and Information Technology	3
Liturgiology	3
Western Literature	3
<i>Elective</i>	3
	15

**PASCHA TERM 2023**

<i>Course</i>	<i>Credits</i>
Church History II	3
European History	3
History of Art	3
Catechetics	2
Parish and Mission Work	2
Practical Liturgics	2
	15

*Year Three***NATIVITY TERM 2023**

<i>Course</i>	<i>Credits</i>
Dogmatic Theology I	3
History of Philosophy I	3
Latin I <i>or</i> Russian I	3
Patristics I	3
<i>Elective</i>	3
	15

**PASCHA TERM 2024**

<i>Course</i>	<i>Credits</i>
Dogmatic Theology II	3
History of Philosophy II	3
Latin II <i>or</i> Russian II	3

<i>Academic Catalogue 2021–2022</i>	<b>62</b>
Patristics II	3
<i>Elective</i>	3
	<hr/>
	<b>15</b>

***Year Four***

**NATIVITY TERM 2024**

<i>Course</i>	<i>Credits</i>
Apologetics	3
New Testament II	3
Old Testament III	3
Patristics III	3
Bioethics	2
Pastoral Psychology	2
	<hr/>
	<b>16</b>

**PASCHA TERM 2025**

<i>Course</i>	<i>Credits</i>
Comparative Theology and Religion	3
Ecclesiology and Ecumenism	3
New Testament III	3
Patristics IV	3
Homiletics	2
Pastoral Theology	2
	<hr/>
	<b>16</b>

<i>Total credits for graduation</i>	<b>120</b>
-------------------------------------	------------

**Schedule for the Bachelor of Theology (B.Th.)  
Program for Students Who Enroll in 2022**

***Year One***

**NATIVITY TERM 2022**

<i>Course</i>	<i>Credits</i>
Classical Civilizations	3
English Composition	3
New Testament Greek I	3
Old Testament I	3

Financial Management	I
Liturgical Chant	I
	—
	I4

**PASCHA TERM 2023**

<i>Course</i>	<i>Credits</i>
Byzantine Chant	3
New Testament I	3
New Testament Greek II	3
Old Testament II	3
Divine Services	I
Science and Religion	I
	—
	I4

*Year Two***NATIVITY TERM 2023**

<i>Course</i>	<i>Credits</i>
Church History I	3
Dogmatic Theology I	3
History of Philosophy I	3
Latin I <i>or</i> Russian I	3
<i>Elective</i>	3
	—
	15

**PASCHA TERM 2024**

<i>Course</i>	<i>Credits</i>
Church History II	3
Dogmatic Theology II	3
History of Philosophy II	3
Latin II <i>or</i> Russian II	3
<i>Elective</i>	3
	—
	15

*Year Three*

**NATIVITY TERM 2024**

<i>Course</i>	<i>Credits</i>
Computers and Information Technology	3
Liturgiology	3
Western Literature	3
Patristics I	3
<i>Elective</i>	3
	<hr/>
	15

**PASCHA TERM 2025**

<i>Course</i>	<i>Credits</i>
European History	3
History of Art	3
Patristics II	3
Catechetics	2
Parish and Mission Work	2
Practical Liturgics	2
	<hr/>
	15

*Year Four*

**NATIVITY TERM 2025**

<i>Course</i>	<i>Credits</i>
Apologetics	3
New Testament II	3
Old Testament III	3
Patristics III	3
Bioethics	2
Pastoral Psychology	2
	<hr/>
	16

**PASCHA TERM 2026**

<i>Course</i>	<i>Credits</i>
Comparative Theology and Religion	3
Ecclesiology and Ecumenism	3
New Testament III	3



Patristics IV	3
Homiletics	2
Pastoral Theology	2

—  
16

*Total credits for graduation* 120

### Electives

The following courses fulfill elective requirements:

<i>Course</i>	<i>Credits</i>
Advanced Greek	3
Church Architecture	3
Iconography	3
Orthodox History and Culture	3
Philosophy of Religion	3
Religion in Society	3
Vestment-Making	3
<i>Independent Study</i>	3

### Minimum Credits

The following are the minimum credits required in each area of concentration:

<i>Area of Concentration</i>	<i>Credits</i>
Biblical and Theological Studies	50
General Studies	30
Professional Studies	18

### Intensive-Track Option for the Bachelor of Theology (B. Th.) Program

An alternative intensive track, which allows for the completion of the Bachelor of Theology (B. Th.) degree in as little as three years, is available to students who meet qualifications of exceptional academic capacity and preparedness. You may speak to the Registrar if you believe you may qualify and would like to explore this option.

Schedule for the Master of Theological Studies (M.T.S.) Program

NATIVITY TERM 2021

<i>Seminar</i>	<i>Credits</i>
Dogmatic Theology Seminar I	3
Patristic Greek Seminar I	3
Patristics Seminar I	3
Religion in Society Seminar	3
	<hr/>
	12

PASCHA TERM 2022

<i>Seminar</i>	<i>Credits</i>
Dogmatic Theology Seminar II	3
Modern Philosophy Seminar	3
Patristic Greek Seminar II	3
Patristics Seminar II	3
	<hr/>
	12

PENTECOST TERM 2022

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



## COURSE DESCRIPTIONS

### Biblical and Theological Studies

- **ADVANCED GREEK (elective)** *3 credits*  
This course features 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.
- **APOLOGETICS** *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.
- **CHURCH HISTORY I** *3 credits*  
The history of the Church from the Apostolic Age to the Great Schism, including the Christianization of the Roman Empire, the Ecumenical Synods, and the estrangement between East and West that led to the Great Schism. Special attention is given to the deviation of Roman Catholic theology from the spirit of the early Church and its ethos.
- **CHURCH HISTORY II** *3 credits*  
An overview of Church history from the events surrounding the Great Schism to the twentieth century. Particular focus is placed on the continued deviation of Roman Catholicism from the Patristic mindset of the Orthodox Church, the Council of Ferrara-Florence, 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 the life of the Church in Russia, Eastern Europe, and the Balkans.
- **DOGMATIC THEOLOGY I** *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 II** *3 credits*  
A continuation of the previous course, focusing on Christology, Soteriology, the Mysteries of the Church, iconography, and eschatology.

- **ECCLESIOLOGY AND ECUMENISM** *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.
  
- **LITURGIOLOGY** *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 Saint Maximus the Confessor, Saint Germanos of Constantinople, Saint Nicholas Kabasilas, and Saint Symeon of Thessalonica.
  
- **NEW TESTAMENT I** *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 Saint Theophylact of Ohrid is used as the basis for studying the expositions of Saint John Chrysostomos and Saint Cyril of Alexandria.
  
- **NEW TESTAMENT II** *3 credits*  
A survey of the Epistles of Saint Paul, focusing on Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, and Colossians, of Saint John, and of Saint James, with specific study of the homilies on these texts by Saint John Chrysostomos, supplemented by the commentaries of Saint Nikodemos the Hagiorite.
  
- **NEW TESTAMENT III** *3 credits*  
An in-depth exegetical study of Saint John's Gospel, with intensive study of the interpretations of these works by Saint John Chrysostomos and Saint Cyril of Alexandria, supplemented by the commentaries of Saint Nikodemos the Hagiorite.
  
- **NEW TESTAMENT GREEK I** *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 Octoechos and the Menaion.

- **NEW TESTAMENT GREEK II** *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 I** *3 credits*  
An introduction to the study of the Old Testament with an emphasis on the differences between the Septuagint and the Masoretic Text.
- **OLD TESTAMENT II** *3 credits*  
An introduction to Patristic hermeneutics and exegesis focused on the typology of the Holy Cross in the life of Saint Moses the God-Seer.
- **OLD TESTAMENT III** *3 credits*  
A detailed survey of the individual books of the Old Testament canon. The authorship, structure, central message, major themes, literary devices, reception, New Testament citations, Patristic interpretations, and liturgical usage of each book are explored.
- **PATRISTICS I** *3 credits*  
The first part of this course is a survey of the teachings of the ante-Nicene Fathers and writers and select readings from their works: the Apostolic Fathers, the Apologists, Saint Irenæus of Lyons, Clement of Alexandria, and Origen.
- **PATRISTICS II** *3 credits*  
A continuation of Patristics I, with particular emphasis on the writings and teachings of Saint Athanasios the Great, two of the Cappadocian Fathers (Saint Basil the Great and Saint Gregory of Nyssa), and Saint John Chrysostomos, with select but detailed readings from their works.
- **PATRISTICS III** *3 credits*  
A continuation of Patristics II, with particular emphasis on the writings and teachings of Saint Hilary of Poitiers, Saint Gregory the Theologian, and Saint Cyril of Alexandria, with select but detailed readings from their works.
- **PATRISTICS IV** *3 credits*  
A continuation of Patristics III, with a detailed study of the teachings and writings of later Byzantine Fathers: Saint Maximus the Confessor, Saint Symeon the New Theologian, and Saint Gregory Palamas.

## General Studies

- **BIOETHICS** *2 credits*  
This course explores some of the more difficult contemporary ethical challenges encountered in the field of healthcare by surveying emerging technologies and current practices.
- **CHURCH ARCHITECTURE (elective)** *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.
- **CLASSICAL CIVILIZATIONS** *3 credits*  
This is a survey course in the history, culture, and art of Classical civilizations from the early archaic period to the late antique period. In this course, students are introduced to literary sources and archeological findings as well as philosophies, mythologies, and political theories of the classical world. This course functions as a requisite foundation for future classes in areas of history, art history, and philosophy.
- **COMPARATIVE THEOLOGY AND RELIGION** *3 credits*  
A survey of non-Orthodox denominations, focusing on their historical origins and doctrinal teachings: Non-Chalcedonian Christianity, Roman Catholicism, and the principal movements in Protestantism, followed by an introduction to the major non-Christian religions: Judaism, Islam, Hinduism, and Buddhism.
- **ENGLISH COMPOSITION** *3 credits*  
An introduction to the critical reading, thinking, and writing skills essential for intellectual formation. Students 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** *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 is 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.

- **FINANCIAL MANAGEMENT** *1 credit*  
An overview of double-entry bookkeeping, financial reports, budgeting, and investment.
- **HISTORY OF ART** *3 credits*  
This course introduces students to the concepts and the history of Christian art and architecture. Its aim is to provide students with in-depth knowledge of Christian visual culture through key methodological approaches and analytical tools specific to art-historical inquiry.
- **HISTORY OF PHILOSOPHY I** *3 credits*  
An introduction to ancient Greek philosophy through a close reading of selected works by the Presocratics, Plato, and Aristotle.
- **HISTORY OF PHILOSOPHY II** *3 credits*  
An introduction to later Greek, Patristic, and medieval philosophy through a close reading of selected works by Plotinus, Saint Basil the Great, Saint Gregory of Nyssa, Saint Augustine of Hippo, Saint Dionysios the Areopagite, Boethius, Thomas Aquinas, and Saint Gregory Palamas.
- **LATIN I (elective)** *3 credits*  
An introduction to classical Latin grammar, syntax, and vocabulary, with simplified readings from Classical authors.
- **LATIN II (elective)** *3 credits*  
A continuation of the previous course in Latin, with particular emphasis on ecclesiastical Latin, supplemented with readings from Scripture, early Latin hymnography and hagiography, and simpler Latin Patristic texts.
- **ORTHODOX HISTORY AND CULTURE (elective)** *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 (elective)** *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** (elective) *3 credits*  
Religious and secular views of the relationship of the Church to society, with an examination of ethical, political, and social issues.
- **RUSSIAN I** (elective) *3 credits*  
An introduction to the basics of Russian grammar, as well as speaking, reading, writing, and comprehension, with emphasis on conversation.
- **RUSSIAN II** (elective) *3 credits*  
A continuation of the previous course in Russian.
- **SCIENCE AND RELIGION** *1 credit*  
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 consider how scientific inquiry and teaching affect theological understanding and how Christian faith guides the application of science and technology.
- **WESTERN LITERATURE** *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.

### Independent Study

- **INDEPENDENT STUDY** (elective) *3 credits*  
Independent reading under the supervision of a faculty member, culminating either in an oral examination or a substantial paper.

### Professional Studies

- **BYZANTINE CHANT** *3 credits*  
An introduction to Byzantine chant, with a strong emphasis on learning Byzantine musical notation and its different scales.
- **CATECHETICS** *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.

- **COMPUTERS AND IT FOR CHURCH USE** *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 the syllabus.
- **DIVINE SERVICES** *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.
- **HOMILETICS** *2 credits*  
The historical development of Christian preaching, with attention to classical rhetoric and Christian hermeneutics. Students learn to prepare and deliver topical, focused, and well-organized homilies based on Holy Scripture and the Holy Fathers.
- **ICONOGRAPHY (elective)** *3 credits*  
This course provides students with a basic theoretical understanding of icons and a practical experience of icon painting. Color theory is also addressed.
- **LITURGICAL CHANT** *1 credit*  
An introduction to the standard eight tones of Orthodox Church music, with basic vocalization techniques.
- **PARISH AND MISSION WORK** *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 PSYCHOLOGY** *2 credits*  
A presentation of the traditional pastoral teaching of the Orthodox Church, with a focus on the spiritual role of the pastor and his duties and responsibilities, and on the proper relationship between the Priest and his parishioners.
- **PASTORAL THEOLOGY** *2 credits*  
Preparation of students for practical pastoral service in a parish: hearing confessions, visiting the sick, 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.

- PRACTICAL LITURGICS *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.
- VESTMENT-MAKING (elective) *3 credits*  
Lessons in sewing vestments and other forms of clerical attire.

### Seminars

- PATRISTIC GREEK SEMINAR I *3 credits*  
The purpose of this two-part seminar is to enable students to attain a reasonable degree of facility in reading and comprehending Greek theological texts, both Patristic and contemporary. Selections from the works of Saint Nikodemos the Hagiorite, which include many quotations from the Church Fathers, serve as a basis for this seminar.
- PATRISTIC GREEK SEMINAR II *3 credits*  
A continuation of Patristic Greek Seminar I.
- DOGMATIC THEOLOGY SEMINAR I *3 credits*  
The focus of this seminar is the development of modern Orthodox theology and of the pivotal thinkers who have shaped that development, such as Protopresbyter Georges Florovsky, Vladimir Lossky, Protopresbyter John Romanides, Archpriest Dumitru Stăniloae, and Chrestos Giannaras. The phenomenon of “post-Patristic” or “contextual” theology is evaluated in the light of the “neo-Patristic synthesis” advocated especially by Father Florovsky.
- DOGMATIC THEOLOGY SEMINAR II *3 credits*  
This seminar focuses on key concepts and theoretical approaches to the field of visual studies. Based on cross-disciplinary themes, this seminar combines such topics as theology, iconology, Patristics, and art history. Its primary aim is to prepare graduate students for advanced-level research, presentation, and publication in the fields of study covered in the seminar.

- **MODERN PHILOSOPHY SEMINAR** *3 credits*  
The focus of this seminar is the modern Continental approach to philosophy, primarily as exemplified by Martin Heidegger, but also with reference to contemporary French philosophy. Intellectual movements such as deconstruction and postmodernism, which derive from continental thought and which continue to generate considerable controversy in contemporary academia, will also be examined.
- **PATRISTICS SEMINAR I** *3 credits*  
In this seminar the Triadology of the Cappadocian Fathers—Saint Basil the Great, Saint Gregory of Nyssa, and Saint Gregory the Theologian—as articulated in the context of their struggle against Eunomianism is studied, with a view to discerning an apophatic philosophy of theological language.
- **PATRISTICS SEMINAR II** *3 credits*  
The focus of this seminar is on developments in Orthodox Christology after Saint Cyril of Alexandria and the Fourth Œcumenical Synod, with special emphasis on the pertinent writings of Saint Maximus the Confessor, Leontios of Byzantium, and Saint John of Damascus.
- **RELIGION IN SOCIETY SEMINAR** *3 credits*  
This seminar focuses on the attitude of the Orthodox Church to the phenomena of secularization and modernity. Particular attention is given to tensions that exist between the Orthodox Church and the West, both in the traditionally Orthodox countries of Eastern Europe and in North America, and to the prospects for a critical but constructive engagement on the part of Orthodox believers with Western values and ideals.



## **STUDENT LIFE**

### **Academic and Personal Integrity (Non-Discriminatory Policy)**

The learning environment at the Saint 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, and 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 the student's personal file, 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, sex, 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, sex, 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, faculty members, or students of the Saint Photios Orthodox Theological Seminary on the basis of race, color, sex, or national and ethnic origin will not be tolerated and will constitute a criterion for expulsion from the Seminary administration, faculty, or student body.

### **Seminary Standards**

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

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 occupants to a room, with a maximum enrollment of twelve male students. Additionally, a

house for female students is available which has seven bedrooms, each able to accommodate one or two occupants, for a maximum enrollment of fourteen female students. Room occupancy will depend on the number of students enrolled. The Seminary can provide housing for up to two married students, but will assist them, if necessary due to limited housing, in finding affordable off-campus housing. Though Etna is a poor community, monthly rent for an apartment ranges from \$800.00 to \$1,400.00, and up to double that amount for a small home.

Students will be assigned to the Director of Spiritual Life for confession and spiritual guidance. Should a student require pastoral counseling, there are faculty members to whom he or she can turn for help in addressing and resolving difficulties. In the event that any of the students falls ill, the Seminary has on staff an experienced physician who can provide medical advice and referral 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 room and board. Students are, of course, free to supplement their meals, if they so desire, at their own cost. Books and course-specific supplies will be acquired by teachers for the students and covered by a standard rate as detailed in the breakdown of charges. Students will be responsible for the cost of school supplies (*e.g.*, office supplies, laptops) and personal items (*e.g.*, bed linens, blankets, towels, and personal care items).

Male students must wear a cassock while at the Seminary during their period of studies. The Seminary will provide two custom-fitted cassocks to male students upon their enrollment. Female students are expected to dress modestly with long sleeves and long skirts or dresses. All students must 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. Students 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 is unsatisfactory.

### Grievance Policies

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.

In the event that a student has a personal grievance with a fellow student or with an administration, faculty, or staff member, the matter should be brought privately before the involved students or administration, faculty, or staff members for informal resolution. A student who wishes to challenge a grade, evaluation, or disciplinary decision is required to speak first with the responsible teacher or official. If the grievance persists, the parties involved and their advocates should take the matter to the Registrar in writing or by email. The Registrar will file the grievance and arrange a hearing with the Dean. The Dean will hear both sides of the case and then consult with other members of the administration, 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.

These grievance policies affect both academic and non-academic conduct. All grievances should be resolved speedily. A grievance filed with the Registrar should be communicated to the Dean within one business day. The Dean should contact all parties within one week of his or her receipt of the filed grievance to arrange opportunities for hearings. From filing with the Registrar to the point of final adjudication by the Dean or the Rector, the process of grievance and resolution should be limited to thirty days.

### **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 therapeutic 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 Director of Spiritual Life 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 the student, then the administrator will ask the student if he or she regrets his or her 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 following section. 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:

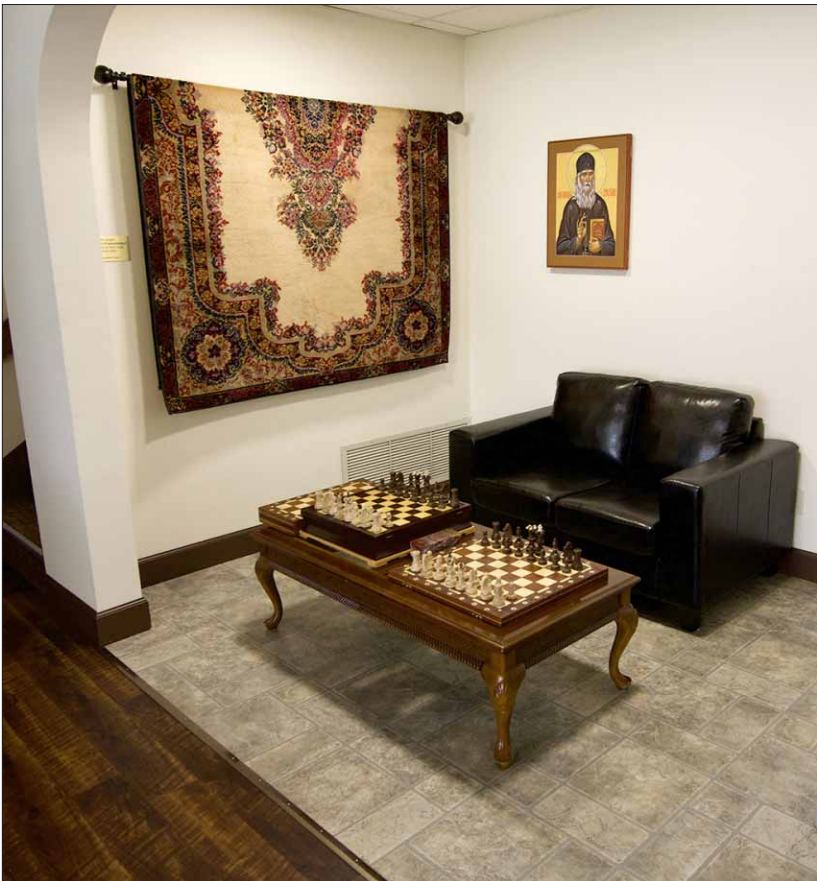
- The student has a right to know the circumstance or issue provoking potential discipline and to receive a description of that situation in writing.
- The student has a right to a hearing consisting of a committee of two impartial faculty members, two students, and the Dean, if the issue is an academic one; or a hearing consisting of a committee of two impartial administrators, two students, and the Director of Spiritual Life, 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 the accusers. The student will be allowed to present his or her side of the story, cross-examine the 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:

- Failure to maintain a satisfactory academic record.
- Lack of aptitude or personal fitness to serve the Church as determined by ecclesiastical canons.
- Behavior which violates generally acknowledged standards of scholarship or professional practice.
- 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.



## LEGAL NOTICES

### Student Achievement

The seminary began its Bachelor of Theology (B.Th.) program in September 2016, and its Master of Theological Studies (M.T.S.) program in 2017. In the following table, timely graduates are those graduating within 150% of program length.

Program	Year of Enrollment	Students	Withdrawals	Timely Graduates	Late Graduates	Total Graduates
B.Th.	2016	6	2	3	1	4
	2017	1	0	1	0	1
	2018	3	—	2	—	—
	2019	3	—	—	—	—
	2020	3	—	—	—	—
	<i>retention rate: 71%</i>					
M.T.S.	2017	3	0	3	0	3
	2018	0	0	0	0	0
	2019	0	0	0	0	0
	2020	0	0	0	0	0
	<i>retention rate: 100%</i>					

### Notice to Students

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

Any questions a student may have regarding this catalogue that have not been satisfactorily answered by the institution may be directed to:

Bureau for Private Postsecondary Education  
1747 North Market Boulevard, Suite 225  
Sacramento, California 95834-2978  
United States of America

*website:* [www.bppe.ca.gov](http://www.bppe.ca.gov)

*telephone:* (916) 574–8900

*toll-free:* (888) 370–7589

*facsimile:* (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](http://www.bppe.ca.gov)).

### **Notice Concerning Transferability of Credits and Credentials Earned at This Institution**

The transferability of credits you earn at the Saint 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 Saint Photios Orthodox Theological Seminary to determine if your credits or degree will transfer.

### **Student Tuition Recovery Fund**

The State of California established the Student Tuition Recovery Fund (STRF) to relieve or mitigate economic loss suffered by a student in an educational program at a qualifying institution, who is or was a California resident while enrolled, or was enrolled in a residency program, if the student enrolled in the institution, prepaid tuition, and suffered an economic loss. Unless relieved of the obligation to do so, you must pay the state-imposed assessment for the STRF, or it must be paid on your behalf, if you are a student in an educational program and a California resident, or are enrolled in a residency program, and prepay all or part of your tuition.

You are not eligible for protection from the STRF and you are not required to pay the STRF assessment, if you are not a California resident, and are not enrolled in a residency program.

It is important that you keep copies of your enrollment agreement, financial aid documents, receipts, or any other information that documents the amount paid to the school. Questions regarding the STRF may be directed to:

Bureau for Private Postsecondary Education  
1747 North Market Boulevard, Suite 225  
Sacramento, California 95834-2978  
United States of America

*telephone:* (916) 574-8900

*toll-free:* (888) 370-7589

To be eligible for STRF, you must be a California resident or be enrolled in a residency program, and you must have prepaid tuition, paid or been deemed to have paid the STRF assessment, and suffered an economic loss as a result of any of the following:

- The institution, a location of the institution, or an educational program offered by the institution was closed or discontinued, and you did not choose to participate in a teach-out plan approved by the Bureau or did not complete a chosen teach-out plan approved by the Bureau.
- You were enrolled at an institution or a location of the institution within the 120-day period before the closure of the institution or location of the institution, or were enrolled in an educational program within the 120-day period before the program was discontinued.
- You were enrolled at an institution or a location of the institution more than 120 days before the closure of the institution or location of the institution, in an educational program offered by the institution as to which the Bureau determined there was a significant decline in the quality or value of the program more than 120 days before closure.
- The institution has been ordered to pay a refund by the Bureau but has failed to do so.
- The institution has failed to pay or reimburse loan proceeds under a federal student loan program as required by law, or has failed to pay or reimburse proceeds received by the institution in excess of tuition and other costs.

- You have been awarded restitution, a refund, or other monetary award by an arbitrator or court, based on a violation of this chapter by an institution or representative of an institution, but have been unable to collect the award from the institution.
- You sought legal counsel that resulted in the cancellation of one or more of your student loans and have an invoice for services rendered and evidence of the cancellation of the student loan or loans.

To qualify for STRF reimbursement, the application must be received within four years from the date of the action or event that made the student eligible for recovery from STRF.

A student whose loan is revived by a loan holder or debt collector after a period of noncollection may, at any time, file a written application for recovery from STRF for the debt that would have otherwise been eligible for recovery. If it has been more than four years since the action or event that made the student eligible, the student must have filed a written application for recovery within the original four-year period, unless the period has been extended by another act of law.

However, no claim can be paid to any student without a Social Security Number (SSN) or a Taxpayer Identification Number (TIN).

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 USC § 1101 *et seq.*).



## CONTACT INFORMATION

- *Physical Address*  
Saint Photios Orthodox Theological Seminary  
510 Collier Way  
Etna, California 96027-9578  
United States of America
- *Mailing Address*  
Saint Photios Orthodox Theological Seminary  
Post Office Box 797  
Etna, California 96027-0797  
United States of America
- *Telephone*  
(530) 467-3544
- *Facsimile*  
(530) 638-4456
- *Email*  
info@spots.edu
- *Website*  
www.spots.edu



*The Graduating Class of 2021*





Saint Photios Orthodox Theological Seminary  
510 Collier Way  
Post Office Box 797  
Etna, California 96027  
United States of America

**SPOTS.EDU**