

SAINT PHOTIOS ORTHODOX  
THEOLOGICAL SEMINARY

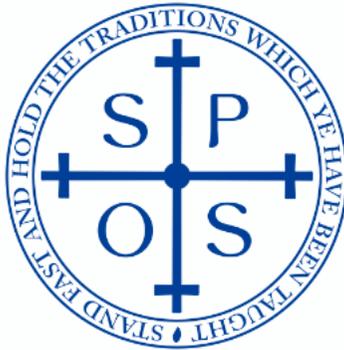
Academic Catalogue

2025–2026

# SAINT PHOTIOS ORTHODOX THEOLOGICAL SEMINARY

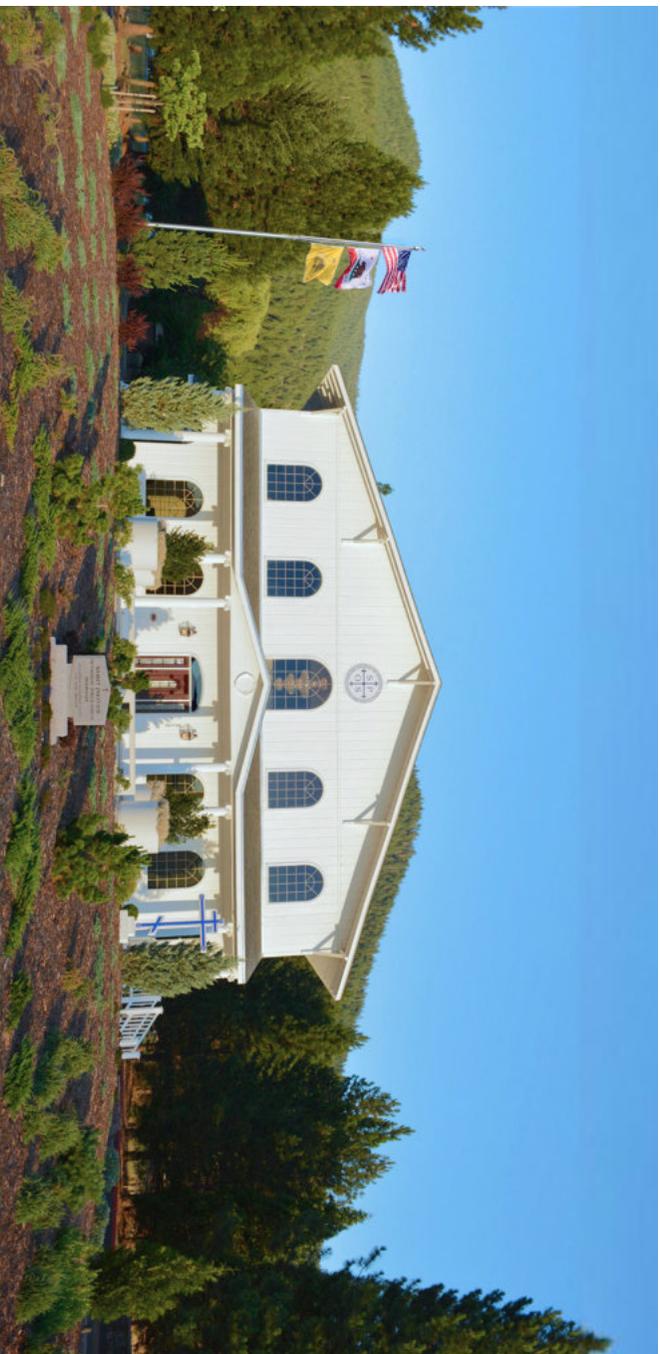
ΟΡΘΟΔΟΣ ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ  
ΤΟΥ ΑΓΙΟΥ ΦΩΤΙΟΥ

Academic Catalogue  
2025–2026



Etna, California  
*Revised November 15, 2025*

*Saint Photios Orthodox Theological Seminary*



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## OVERVIEW

### Mission Statement

*The Saint Photios Orthodox Theological Seminary is an institution of higher education that prepares students, through academic formation and immersion in the living Tradition of the Orthodox Faith, to participate more deeply in the life of the Church in a clerical or lay 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.

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

### Institutional Goals

1. Students at the Seminary receive spiritual formation and a thorough understanding of the Orthodox Faith, enabling them to participate more fully in the traditional life of the Church and thereby to confront the challenges of the modern world.

2. Students at the Seminary cultivate their ability to serve the Orthodox Church by studying and practicing the pastoral, liturgical, and administrative roles integral to the flourishing of Orthodox parishes and missions.
3. Students at the Seminary gain theological knowledge, intellectual skills, and practical experience that are vital for facing the modern world and building a meaningful Christian life in light of the Orthodox Faith.
4. Students at the Seminary develop their abilities to think critically, to express themselves coherently, and to conduct themselves with integrity—necessary qualities for successful leadership and professional excellence.

### **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 Ordinands 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, under the auspices of the Saint Gregory Palamas Monastery (located at that time in Hayesville, Ohio, but from 1983 onward in Etna, California), and subsequently, in 1986, after his Consecration to the Epis-

copy, 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 programs of the Center for Traditionalist Orthodox Studies 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 Saint Gregory Palamas Monastery with the re-

quest that it initiate a theological seminary, as a revision and enhancement of the former degree programs of the Center for Traditionalist Orthodox Studies, under the direction of the Saint Gregory Palamas Monastery, 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, an application for licensure for degree programs was filed with the Bureau for Private Postsecondary Education, and an application for accreditation was filed with the Association for Biblical Higher Education.

### **Timeline of Auspicious Events and Milestones**

- *May 21/June 3, 2015*

On the Feast of the Holy Equals-to-the-Apostles Constantine and Helen, the Seminary registers as a nonprofit religious corporation in the State of California.

- *June 29/July 12, 2016*

On the Feast of the Holy Apostles Peter and Paul, the Bureau for Private Postsecondary Education 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 M.T.S. program.

- *February 6/19, 2019*

On the Feast of the Patron of the Seminary and the 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 B.Th. degree and three students the M.T.S. degree.

- *February 6/19, 2021*

On the Feast of the Patron of the Seminary the ABHE publicly announces the accreditation of the Seminary.

- *July 21/August 3, 2022*

The Seminary holds a Service of the Breaking of Ground to inaugurate the Seminary Expansion Campaign, which will more than double the size of the main facility.

- *January 18/31, 2023*

The Student and Exchange Visitor Program of the United States Department of Homeland Security certifies the Seminary to sponsor international students for study in the United States of America.

- *September 18/October 1, 2023*

On the Feast of the Third Apparition of the Precious Cross, the first student of the Seminary to become a clergyman is Ordained a Presbyter

## PATRON AND FOUNDERS

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

*Commemorated February 6 (Old Style)*

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 Saint Moses the God-Seer (ca. 1571 B.C.–ca. 1451 B.C.), 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, theōsis [θεώσις], 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.

*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 and 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, Arthur Edward John 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 Depart-



*Metropolitan Chrysostomos of Etna*

ment 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 Fac-

ulty 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 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



*Michael Gombos, Sr., and Philothei Gombos*

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.

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 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 for male students, a kitchen, a dining hall, classrooms, a small Chapel, an auditorium, a library, administrative and faculty offices, and quarters for visiting scholars. Its library, the Metropolitan Chrysostomos Theological Library, contains over twenty thousand books and periodicals.

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

Located less than a quarter of a mile away from the 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 Seminary, Saint Melanie's Student House has space to accommodate a medium-sized family, with three bedrooms, two bathrooms, two dining rooms, a large living room, a kitchen, and a fenced-in backyard.

### **Saint Symeon's Student House**

One mile from the Seminary and just across the road from the Saint Gregory Palamas Monastery, Saint Symeon's Student House has space to accommodate a small family, with two bedrooms, two bathrooms, and an open-concept living, dining, and kitchen space. Outside, the home is surrounded by a large open yard with a patio and views of the mountains

## PERSONNEL

### Board of Directors

#### *Chairman*

- Mr. Alexis V. Lukianov  
*Manager, Lukpartners, L.L.C.*

#### *Members*

- The Most Reverend Bishop Dr. Auxentios of Etna and Portland  
*Director, Center for Traditionalist Orthodox Studies*
- 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, Rimon Law*
- Dr. Nadezhda Nedelsky  
*Professor of International Studies, Macalester College*
- Mr. Vladimir Mihailoff  
*Retired Deputy United States Marshal*
- Ms. Marina Derkasch  
*Senior Manager, Oracle Corporation*

#### *Former Founding 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
  - A. B. (Religion), Princeton University
  - Lic. Theol. (Patristic Theology), Center for Traditionalist Orthodox Studies
  - Th. D. (Liturgical Theology), Graduate Theological Union, Berkeley

### *Dean*

#### *Co-Director of Curriculum*

- The Very Reverend Archimandrite Father Dr. Patapios Hagiogrēgoritēs
  - 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), The Pennsylvania State University
  - M. A. (Classics), University of Pittsburgh
  - M. L. S. (Library Science), University of Pittsburgh
  - Th. D. (Patristics), Graduate Theological Union, Berkeley

### *Registrar*

- Mrs. Gabrielle Bushunow, B.C.B.A.
  - B. S. (Psychology), Northeastern University
  - M. S. (Applied Behavior Analysis), Simmons University

#### *Director of Library Services*

- Ms. Esther Schenone
  - A. A. (Social Studies), Solano Community College
  - A. A. (Liberal Studies), Solano Community College
  - B. S. (Business Administration), Sonoma State University
  - M. L. I. S., San José State University

*Director of Faculty Development  
Co-Director of Curriculum*

- The Reverend Presbyter Father Dr. Jiří Ján
  - M. A. (Theology), Charles University
  - Dr. Theol. (Patristic Theology), Charles University

*Director of Communications and Development*

- Mr. Alexei Bushunow, P.M.P.
  - B. S. (Civil Engineering), Texas A & M University

*Treasurer*

- 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
  - D. Min. candidate, San Francisco Theological Seminary

*Director of Student Services*

- Schemanun Mother Kypriane Hagielisavetissa
  - Dip. Theol. (Biblical Theology), Johannelund School of Theology
  - Lic. Theol. (Pastoral Theology), Center for Traditionalist Orthodox Studies

*Director of Information Technology*

- Schemamonk Father Vlasie Hagiogrēgoritēs
  - Dip. Theol. (General Theology), Center for Traditionalist Orthodox Studies
  - B. Th. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
  - M. S. candidate, Western Governors University

*Director of Spiritual Life*

- The Very Reverend Archimandrite Father Gregory Hagiogrēgoritēs

- A. A. (with highest honors) (Social Sciences), 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
- D. Min. candidate, San Francisco Theological Seminary

*Representative of the Eparchial Synod*

- The Most Reverend Metropolitan Demetrius of America
  - Dip. Theol. (General Theology), Center for Traditionalist Orthodox Studies

*Deputy Representative of the Eparchial Synod*

- The Right Reverend Bishop Maximus of Pelagonia
  - B. Th. (General Theology), Holy Trinity Orthodox Seminary

## 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 psychology, pastoral theology and practice, European history, western literature
- The Most Reverend Bishop Dr. Auxentios of Etna and Portland
  - A. B. (Religion), Princeton University

- Lic. Theol. (Patristic Theology), Center for Traditionalist Orthodox Studies
  - Th. D. (Liturgical Theology), Graduate Theological Union, Berkeley
    - *Areas:* liturgiology
- 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 Reverend Presbyter Father Dr. Jiří Ján
  - M. A. (Theology), Charles University
  - Dr. Theol. (Patristic Theology), Charles University
    - *Areas*: Patristics, dogmatics, ecclesiology, ecumenism
- The Very Reverend Archimandrite Father Dr. Patapios Hagiogrēgoritēs
  - 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), The 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, comparative theology and religion

- Schemanun Mother Justina Hagielisavetissa
  - B. A. (Cinematography Arts), Stockholm University
  - M. F. A. (Painting), Savannah College of Art and Design
    - *Areas:* iconography

### *Adjunct Professors*

- Dr. Demetrios Alibertis
  - B. S. (Biology), University of Toronto
  - B. A. (Near and Middle Eastern Studies and Jewish Studies), University of Toronto
  - M. A. (Classical Syriac, Biblical Hebrew, and Hebraica), University of Toronto
  - M. St. (Syriac Studies), University of Oxford
  - M. A. (Hebrew and Aramaic Languages and Literature), Leiden University
  - Ph. D. (Syriac Language and Literature), University of Toronto
    - *Areas:* Old Testament; New Testament, Patristic, and Byzantine Greek
- Dr. Ernest Hargreaves Latham, Jr.
  - B. A. (with distinction) (History), Dartmouth College, Rufus Choate Scholar
  - M. A. (with honors) (History), 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:* modern history, Orthodox populations and culture in the Balkans
- Dr. Herakles George Lekkas
    - Language Cert. (Greek, Spanish), University of Michigan
    - B. A. (Speech, Communications, and Theater), University of Illinois Urbana–Champaign
    - M. A. (Special Education, Administration, and Supervision), DePaul University
    - Ph. D. (Education, School Leadership), Loyola University Chicago
      - *Areas:* Modern Greek
  - 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 Emeritus of Ancient Greek Literature, Democritean University of Thrace
      - *Areas:* Classical philology, ancient philosophy, Patristics, Patristic and Byzantine Greek
  - The Reverend Presbyter Father Dr. Gregory Telepneff
    - B. A. (History, Political Science), Yale University
    - M. A. (Theology), New Brunswick Theological Seminary
    - M. Div. (Theology), Saint Sophia Ukrainian Orthodox Theological Seminary

- Th. D. (Patristics), Graduate Theological Union, Berkeley
  - *Areas:* Patristics, philosophy

### *Visiting Professors*

- The Most Reverend Metropolitan Fotiy of Triaditsa
  - M. A. (Theology), Saint Clement of Ohrid Theological Academy
  - M. A. (Classical Philology), Sofia University Saint Kliment Ohridski
    - *Prior Academics:* Lecturer, Saint John of Rila Theological Seminary (Bulgarian Orthodox Church); Assistant Professor of Ancient Greek Literature, Sofia University Saint Kliment Ohridski
    - *Awards:* Florovsky Theological Prize
    - *Areas:* dogmatic theology, ecclesiology
- 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
- 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:* Russian hesychasm, Russian émigré literature
- 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 Presbyter Father Dr. Leonidas Pittos
  - B. A. (with honors) (History), 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 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, Sorbonne University, Ruprecht Karl 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 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*: Patristics, history of religion

### *Lecturers*

- Diakonissa Milica Bushunow
  - B. A. (Spanish), Washington University in Saint Louis
  - M. A. (Spanish Literature), Washington University in Saint Louis
    - *Areas*: Church Slavonic, Russian
- 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
  - D. Min. candidate, San Francisco Theological Seminary
    - *Areas*: New Testament Greek, Byzantine chant, Divine Services, financial management
- Schemanun Mother Eupraxia Hagielisavetissa
  - B. Th. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
  - M. T. S. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
    - *Areas*: New Testament, dogmatic theology
- Subdeacon Jason Finnie
  - B. A. (Communication), University of Massachusetts Amherst
  - M. Ed. (Education), College of Our Lady of the Elms
  - C. A. G. S. (Education and School Administration), Westfield State University
    - *Areas*: European history
- The Very Reverend Archimandrite Father Gregory Hagiogrēgoritēs

- A. A. (with highest honors) (Social Sciences), 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
- D. Min. candidate, San Francisco Theological Seminary
  - *Areas:* Biblical studies, pastoral theology
- Schemanun Mother Kassiane Hagielisavetissa
  - B. S. (with honors) (Psychology), Florida State University
  - M. Arch. (Architecture), University of Colorado Boulder
    - *Areas:* vestment-making, Church architecture
- The Very Reverend Protopresbyter 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
  - M. T. S. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
    - *Areas:* Church history, Russian, liturgics, ecumenism

#### *Lecturer Librarian*

- Ms. Esther Schenone
  - A. A. (Social Studies), Solano Community College
  - A. A. (Liberal Studies), Solano Community College
  - B. S. (Business Administration), Sonoma State University
  - M. L. I. S., San José State University
    - *Areas:* information science

### *Adjunct Lecturers*

- Mr. Mateusz J. Ferens
  - B. A. (Applied Design), San Diego State University
  - M. A. (History of Art), University of California, Riverside
  - Ph. D. candidate, University of Wisconsin, Madison
    - *Areas:* art history, iconology, classical civilizations, pedagogy, bioethics
- Presbytera Klára Jánová
  - M. Th. (Protestant Theology), Charles University
    - *Areas:* iconology, iconography
- Mr. Andrei Charles Kovacs
  - B. A. (cum laude) (Arts), 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; 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
- The Reverend Presbyter Father John Somers
  - B. A. (Philosophy and History), University of Massachusetts Amherst

- B. S. (Information Systems), University of Massachusetts Lowell
- M. A. (Philosophy), Holy Apostles College and Seminary
- M. A. T. (History), College of Our Lady of the Elms
- C. A. G. S. (Literature, History, and Education), College of Our Lady of the Elms
  - *Areas:* logic, rhetoric, English composition, English literature, homiletics, apologetics

### *Visiting Lecturers*

- The Very Reverend Archimandrite Father Glykerios Hagiokyprianitēs
  - M. Math. (General Mathematics), École Normale Supérieure
  - Agrégation of Mathematics
    - *Areas:* science and religion
- Protopsaltes Nikolaos Polychros
  - Dip. (Byzantine Music), School of Byzantine Music, Metropolis of Thessalonica
  - Dip. (Byzantine Music), Aristoxeneio Conservatory
    - *Areas:* Byzantine music
- The Right Reverend Bishop Serafim of Sozopol
  - Cert. of Military Engineering, Vasil Levski National Military University
  - B. Th. (Theological Studies), Saints Cyril and Methodios Theological Seminary
  - M. A. (Structural Engineering), University of Architecture, Civil Engineering and Geodesy
    - *Areas:* catechetics
- 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:* philosophy, Church history, Byzantine studies

### *Instructors*

- Schemanun Mother Kypriane Hagielisavetissa
  - Dip. Theol. (Biblical Theology), Johannelund School of Theology
  - Lic. Theol. (Pastoral Theology), Center for Traditionalist Orthodox Studies
    - *Areas:* parish and mission work
- Schemamonk Father Vlasie Hagiogrēgoritēs
  - Dip. Theol. (General Theology), Center for Traditionalist Orthodox Studies
  - B. Th. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
  - M. S. candidate, Western Governors University
    - *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:* philosophy, science and religion, Byzantine chant, Modern Greek
- The Very Reverend Archimandrite Father Patrick Hagiosinaītēs
  - 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**

#### *Chaplain*

- The Very Reverend Protopresbyter Father George Mavromatis
  - A. B. (Theology), Saint Louis University
  - M. Div. (Theology), Holy Cross Greek Orthodox School of Theology

*Student Career Services Director*

- Mr. Andrei Charles Kovacs
  - B. A. (cum laude) (Arts), Hunter College
  - M. A. (Art History), Harvard University
  - Ph. D. (A. B. D.) (Art History), Harvard University

*Student and Exchange Visitor Program  
Primary Designated School Official*

- Mrs. Gabrielle Bushunow, B.C.B.A.
  - B. S. (Psychology), Northeastern University
  - M. S. (Applied Behavior Analysis), Simmons University

*Content Marketing Specialist*

- Reader Timothy R. Schenone
  - A. A. (Liberal Studies), Solano Community College
  - A. S. (Business Administration), Solano Community College
  - B. S. (Business Administration), CSU, Sacramento

*Student Advisor*

- Subdeacon Jason Finnie
  - B. A. (Communication), University of Massachusetts Amherst
  - M. Ed. (Education), College of Our Lady of the Elms
  - C. A.G. S. (Education and School Administration), Westfield State University

*Communications and Development Associates*

- Monk Father Innocent Hagiogrēgoritēs
  - B. Th. (Orthodox Theology), Saint Photios Orthodox Theological Seminary
  - M. T. S. candidate, Saint Photios Orthodox Theological Seminary
- Presbyteria Marie Peretti Telepneff
  - B. F. A. (Applied Arts), Pennsylvania Academy of the Fine Arts
  - B. A. (Liberal Arts), Antioch University
  - Computer-Aided Engineering Cert., UC, Berkeley
  - Exec. M. B. A. (Marketing), Heriot-Watt University

- *Memberships:* International Association of Business Communicators, International Public Relations Association, American Records Management Association, American Information and Image Management Association, Society of Petrochemical Engineers

*Library Cataloguer*

- Schemanun Mother Helen Hagielisavetissa

*Library Assistant*

- Presbytera Klára Jánová
  - M. Th. (Protestant Theology), Charles University

*Director of the Writing Center*

- Seraphim Flam
  - B. A. (Linguistics, Philosophy), Rutgers, The State University of New Jersey

*Housemaster*

- Mr. Clifford Waniewski
  - B. A. (Political Science), The Ohio State University

*Housemistress*

- Schemanun Mother Kypriane Hagielisavetissa
  - Dip. Theol. (Biblical Theology), Johannelund School of Theology
  - Lic. Theol. (Pastoral Theology), Center for Traditionalist Orthodox Studies

*Housing Advisor*

- Mr. Lawrence Holben
  - B. A. (English), Westmont College

*Maintenance Manager*

- Schemamonk Father Chrysanthos Hagiogrēgoritēs

*Art and Iconography Advisor*

- Schemanun Mother Barbara Hagielisavetissa

- B. Th. candidate, Saint Photios Orthodox Theological Seminary

*Faculty Translator (Bulgarian and Russian)*

- The Right Reverend Bishop Serafim of Sozopol
  - Cert. of Military Engineering, Vasil Levski National Military University
  - B. Th. (Theological Studies), Saints Cyril and Methodios Theological Seminary
  - M. A. (Structural Engineering), University of Architecture, Civil Engineering and Geodesy

*Legal Advisor*

- Mr. Daniel F. Lula, Esq.
  - B. A. (Pre-Law), Yale University
  - J. D. (Law), Harvard Law School

## DESCRIPTIONS OF DEGREE PROGRAMS

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

The Bachelor of Theology (B.Th.) 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 B.Th. are to be completed within four years. The B.Th. serves as one of the principal means of training students for Ordination, active ministry, teaching, or leadership within the Genuine Orthodox Church and, as such, admission to this program is limited to applicants aspiring to these goals.

The minimum requirement to enter the B.Th. program includes a high school diploma or its equivalent (e.g. a General Education Development certificate).

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.

#### *B.Th. Program Objectives*

The student's primary goal for entering the B.Th. Program is to obtain a bachelor's degree in theology and to obtain due privileges, such as qualification for continued study at the graduate level. Students entering the Seminary's B.Th. program also aspire to serve the Church in a clerical or lay capacity. In light of these goals, the B.Th. degree program adheres to the following objectives:

1. In the B.Th. Program, the student will be guided by a curriculum that emphasizes a foundational education in theology, Patristics, and Biblical studies, supported by breadth requirements that situate Orthodox theology in the broa-

- der historical context and the context of contemporary society.
2. In the B.Th. Program, the student will:
    - a) acquire accurate knowledge of Orthodox theology,
    - b) develop a Patristic ethos, and
    - c) attain comprehension of the sacred doctrines of the Eastern Orthodox Church as contained in Holy Scripture and Holy Tradition and the teachings of the Holy Fathers.
  3. By completing the B.Th. Program, the student will be prepared:
    - a) to pursue future studies in theology or related fields at the graduate level,
    - b) to apply theological knowledge and academic skills in service to the Church,
    - c) to apply liturgical and pastoral training in service to the Church, and
    - d) to participate more deeply in the life of the Church in a clerical or lay capacity.

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

The Master of Theological Studies (M.T.S.) degree is an advanced qualification in theology and may serve as the basis for subsequent doctoral study in theology. At present, the M.T.S. is the highest degree offered by the Seminary.

The minimum requirement to enter the M.T.S. program includes a bachelor's degree in theology or a related field of study. A bachelor's degree in another field not related to theology may also be acceptable for admittance into the program. Applicants who do not possess requisite credits in theology, Patristics, or Biblical Studies are required to enroll in a preliminary year of study as a condition of enrolling in the M.T.S. program.

Instruction is offered by means of seminars in key areas of Orthodox theology. Seminars are held in the Fall Term and the Spring Term of each year. All seminars are held at the Seminary's main facility.

Students devote a considerable portion of the final year to writing a thesis, which should be of publication quality. The thesis must demonstrate that the student has a good sense of critical methodology and an overall approach characterized not only by analytical rigor and original research, but also, and even more importantly, by pious fidelity to the mind of the Church Fathers and to Scriptural precepts.

### *M.T.S. Program Objectives*

The student's primary goal for entering the M.T.S. Program is to obtain a master's degree in theological studies and to obtain due privileges, such as qualification for continued study at the doctoral level and professional qualifications for teaching at the post-secondary level. Students entering the Seminary's M.T.S. program also aspire to serve the Church in a clerical or lay capacity. In light of these goals, the M.T.S. degree program adheres to the following objectives:

1. In the M.T.S. Program, the student will be guided by a curriculum that emphasizes a graduate-level education in theology, patristics, and biblical studies, supported by degree requirements that situate theological studies in the context of contemporary society.
2. In the M.T.S. Program, the student will:
  - a) acquire accurate knowledge of Orthodox theology,
  - b) develop a Patristic ethos, and
  - c) attain comprehension of the sacred doctrines of the Eastern Orthodox Church as contained in Holy Scripture and Holy Tradition and the teachings of the Holy Fathers.
3. By completing the M.T.S. Program, the student will be prepared:
  - a) to pursue a doctoral degree in theological studies or a related field,
  - b) to apply theological knowledge and academic skills in service to the Church, and
  - c) to participate more deeply in the life of the Church in a clerical or lay capacity.

### **Iconology Certificate Program**

The Iconology Certificate Program is a non-degree program providing enrolled students with the opportunity to learn the history, theory, and theology of icons. The program consists of 7 credit hours, including a sequence of Iconology lecture courses and one Art History course, and is designed to be completed across 4-6 academic terms.

#### *Iconology Certificate Program Objectives*

The student's primary purpose for entering the Iconology Certificate Program is to:

1. In the Iconology Certificate Program, the student will be guided by a curriculum that emphasizes a foundational education in applied ecclesiastical arts and the history and theology of Christian art.
2. By completing the Iconology Certificate Program, the student will be prepared:
  - a) to apply artistic and theological knowledge of ecclesiastical art in service to the Church, and
  - b) to participate more deeply in the life of the Church.

### **Iconography Certificate Program**

The Iconography Certificate Program is a non-degree program providing enrolled students with the opportunity to obtain sufficient knowledge and practice in icon painting to become an independent icon painter. The Iconography Certificate Program is complimentary to the Iconology Certificate Program, and cannot be taken independently therefrom. It is designed to be completed across 4-6 academic terms.

#### *Iconography Program Objectives*

The student's primary purpose for entering the Iconography Certificate Program is to obtain sufficient knowledge and practice in icon painting to become an independent icon painter, and therefore:

1. In the Iconography Certificate Program, the student will:

- a) develop applied skills in Orthodox ecclesiastical arts, and
  - b) attain an understanding of the historical and theological aspects of Orthodox ecclesiastical arts.
2. By completing the Iconography Certificate Program, the student will be prepared:
    - a) to establish an independent practice in icon painting,
    - b) to apply artistic skills and theological knowledge of ecclesiastical art in service to the Church, and
    - c) to participate more deeply in the life of the Church.

### **Gap Year Experience**

The Gap Year Experience is a one-year non-degree program allowing enrolled students to experience Seminary life before deciding whether to enroll in the Seminary B.Th. Program as full-time students. The Gap Year Experience provides a non-committed trial for potential students and does not guarantee continuing studies at the Seminary. However, credits earned during the Gap Year Experience are fully transferable to the B.Th. Program, and accomplishment of the program curriculum effectively completes the first year of study for students who do decide to enroll in the B.Th. Program.

#### *Gap Year Experience Objectives*

Students enrolled in the Gap Year Program have the opportunity to enroll as full-time students in the B.Th. Program upon completion of the “gap year” and to transfer any completed courses to receive credit in the B.Th. Program.

1. In the Gap Year Program, the student will be guided by a one-year curriculum that focuses on foundations in theology, patristics, and/or biblical studies, supplemented by courses that situate Orthodox theology in the broader historical context and the context of contemporary society.
2. In the Gap Year Program,
  - a) the student will be immersed in the academic and spiritual life offered in the larger B.Th. Program,

- b) the student will be exposed to courses and academic resources reflecting the educational structure of the larger B.Th. Program, and
  - c) the student will earn transferable credits by passing introductory courses in topics offered within the larger B.Th. Program.
3. By completing the Gap Year Program, the student will be prepared:
- a) to pursue a B.Th. degree at the Seminary, and
  - b) to apply theological knowledge and academic skills acquired during the gap year in service to the Church and toward personal intellectual development.

## **ADMISSIONS**

### **Prerequisites for Undergraduate Studies**

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

### **Prerequisites for Graduate Studies**

A bachelor's degree from an approved school or an accredited college or university is required for entry into 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 sent to the Seminary Registrar at the time of application.

### **Non-Degree Studies**

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.

### **Foreign Students**

The Seminary is certified with the Student and Exchange Visitor Program, which allows the Seminary to issue the Form I-20, "Certificate of Eligibility for Nonimmigrant Student Status," a required document for F-1 Visa (Academic Student) application for foreign students. Foreign students interested in attending the Seminary should contact the Registrar. The Registrar will review applications and offer counseling to students preparing for an F-1 Visa application. In select cases, foreign students accepted into a degree program at the Seminary may

be eligible to enroll in online coursework at the Seminary for their first year of studies.

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

*email:* registrar@spots.edu

*telephone:* +1 530-435-5451

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

- 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 color photographs, taken in the last six months, with a clear image of the applicant's face; no filters commonly used on social media, no selfies, no eye-glasses, and use a white or off-white background without shadows, texture, or lines
- Autobiography of at least fifteen hundred words, including the reasons why the applicant desires to study at the Seminary; the autobiography will serve as a writing sample for the Application Review Board (Please contact the Registrar if you would like to receive a grading rubric.)
- 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.)

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 video conferencing.

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 April 15 of the year in which the student plans to enroll; otherwise, the application may be deferred until the following academic year.

## Transfer Policy

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 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 B or better.
- No more than forty units of credit for work completed elsewhere may be counted toward a Bachelor of Theology degree at the Seminary.
- No more than twenty-four units of credit for work completed elsewhere may be counted toward a Master of Theological Studies degree at the Seminary.

A student who wishes to apply for transfer credit should contact the Registrar at ( [registrar@spots.edu](mailto: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.
- The administrative fee for credit by examination is \$30.00 per credit. The fee must be paid upon applying

for credit by examination, and is nonrefundable regardless of student success in the 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](mailto:registrar@spots.edu) ).



## PRICING

*Estimated Full-Time Annual Cost: \$37,500*

### Tuition

<b>Full-Time Degree-Seeking</b>	\$28,500 per year
Undergraduate 12-18 credits per term	
Graduate 9-15 credits per term	
<b>Part-Time and Non-Degree</b>	\$1,200 per credit

### Room (August 15 - June 15)

<b>Single Dorm / Shared Home</b>	\$5,000
<b>Private Home</b>	\$10,000

### Board

<b>Standard</b>	\$4,000
(required for on-campus students)	

<b>Meal Passes</b>	\$50
(sold in a set of 10; available to commuters and as a supplement for medical board exceptions; dine-in only)	

**Married Students** are expected to purchase their own groceries and household supplies and to pay their own utilities. A married student may purchase meal passes to access Seminary meals while on-campus.

### Supplies

**Textbooks, School Supplies, and Uniforms** are to be purchased independently by students and are not included in the estimated full-time annual cost. All male students are required to acquire two black, dark grey, or dark blue, Greek-style inner cassocks, which can be ordered through the Convent of Saint Elizabeth.

## **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!

### *Saint Wsewolod Memorial Scholarship Fund*

The Saint Wsewolod Memorial Scholarship Fund has been established to provide financial assistance to students enrolled in the Master of Theological Studies Program. The Fund may be used for tuition, room and board, and a textbook stipend. Preference is given to candidates who have completed the Bachelor of Theology program at the Seminary and who possess a vocation to serve the Holy Church as a clergyman.

### *Future Scholarship Funds*

The 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  
*telephone:* +1 585-490-9650

### **Financial Assistance Application Deadline**

Students seeking institutional financial assistance must complete the Application for Financial Assistance, including the submission of all required documentation, no later than one month prior to the start of classes. Students may request to submit outside of the application timeline if they experience a significant life event that alters their financial status and capacity for contribution.

## GRADUATION

### Grading System

Grade	Grade Point Average
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

### 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.

The consequence of absences from class sessions are designated by the instructor and described in the course syllabus. It is the responsibility of the instructor to enforce any consequences related to absence from a course (i.e., grade reduction), and it is the responsibility of the student to engage in and document any actions taken to excuse or remedy the absence according to the policy written in the syllabus.

Although absence policies may vary according to instructor design, the enrollment standards at the Seminary require a minimum enforcement of attendance policies as follows: Excused absences do not affect a student's grade. Two unexcused absences from any one course will result in the loss of one half a letter mark: e.g., an A becomes an A-. Additional unexcused absences will affect a student's grade on the same schedule.

The minimum threshold for attendance is 70% in order to pass a class.

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

All classes are held at the Seminary'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 General Educational Development certificate, by passage of the California high school proficiency examination, or by passage of the Test of English as a Foreign Language Internet-based Test. English language services, such as translators or English as a second language 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 Spring Term and only upon successful completion of the following requirements:

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

- The student must have acquired a minimum of 50 credits in the area of Biblical and Theological Studies.
- The student must have acquired a minimum of 30 credits in the area of General Studies.
- The student must have acquired a minimum of 18 credits in the area of Professional Studies.
- The student must have attended and actively participated in Church Services and Ministry Formation activities.
- 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 Spring 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 seventy 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 and Ministry Formation activities.
- All charges must have been paid.

### **Iconology Certificate Program**

The Iconology certificate is awarded annually at the end of the Spring Term and only upon successful completion of the following requirements:

- All courses completed with a minimum average of 3.4
- Oral Final Exam for Theory and Theology

- Minimum of three passing presentations

### **Iconography Certificate Program**

The Iconography certificate is awarded annually at the end of the Spring Term and only upon successful completion of the following requirements:

- All courses completed with a minimum average of 3.4
- Oral Final Exam for Theory and Theology
- Two completed icons
- Minimum of three passing presentations

### **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 grade point average of at least 4.00, summa cum laude
- A cumulative grade point average of at least 3.75, magna cum laude
- A cumulative grade point average 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 2025-2026

*All dates are according to the Gregorian Calendar.*

### Fall Term 2025

Orientation	September 3-5, 2025
Beginning of Classes	September 8, 2025
No Evening Classes (Eve of Elevation of the Cross)	September 26, 2025
No Evening Classes (Eve of Saints Cyprian and Justina)	October 14, 2025
No Classes (Saints Cyprian and Justina)	October 15, 2025
No Classes (Ministry Formation Event)	November 22-24, 2025
Thanksgiving Recess	November 25-28, 2025
No Evening Classes (Eve of Entry of the Theotokos)	December 3, 2025
No Classes (Entry of the Theotokos)	December 4, 2025
No Evening Classes (Eve of Saint Nicholas Day)	December 19, 2025
No Classes (Saint Nicholas Day)	December 19, 2025
Exams	December 29-January 2, 2026
End of Term	January 2, 2026
Nativity Break	January 3-25, 2026

### Spring Term 2026

Beginning of Classes	January 26, 2026
Seminary Conference	February 16-19, 2026
No Classes (Seminary Conference)	February 17-19, 2026
No Classes (Clean Monday)	February 23, 2026
Ministry Formation Event	March 14-15, 2026
Pascha Break	April 4-19, 2026
No Evening Classes (Eve of Ascension)	May 20, 2026
No Classes (Ascension)	May 21, 2026
End of Classes	May 23, 2026
Exams	May 25-29, 2026
End of Term	May 29, 2026
Graduation	May 30, 2026

## 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 of Courses for the Bachelor of Theology (B. Th.) Program for Students

#### Year One

##### FALL TERM 2025

<i>Course</i>	<i>Credits</i>
Career Preparedness I	1
Church History I	3
European History	3
Logic	3
New Testament Greek I	3
Rhetoric and Composition	3
	—
	16

##### SPRING TERM 2026

<i>Course</i>	<i>Credits</i>
Classical Civilizations	3
English Literature	3
Financial Management	1
New Testament Greek I	3
New Testament I	3
Divine Services	2
	—
	15

*Year Two***FALL TERM 2026**

<i>Course</i>	<i>Credits</i>
Byzantine Music I	2
History of Philosophy I	3
New Testament I	3
Old Testament I	3
Science and Religion	2
Western Literature	3
	—
	16

**SPRING TERM 2027**

<i>Course</i>	<i>Credits</i>
Byzantine Music II	2
Church History II	3
Computers and Information Technology	2
History of Philosophy II	3
Old Testament II	3
Parish and Mission Work	3
	—
	16

*Year Three***FALL TERM 2027**

<i>Course</i>	<i>Credits</i>
Art History	3
Comparative Theology & Religion	3
Dogmatic Theology I	3
Pastoral Psychology	3
Patristics I	3
	—
	15

**SPRING TERM 2028**

<i>Course</i>	<i>Credits</i>
Bioethics	3
Dogmatic Theology II	3
Homiletics	3
Patristics II	3
Practical Liturgics	3
	—
	15

*Year Four*  
**FALL TERM 2028**

<i>Course</i>	<i>Credits</i>
Patristics III	3
Old Testament III	3
Elective	3
Catechetics	3
Elective	3
	—
	15

**SPRING TERM 2029**

<i>Course</i>	<i>Credits</i>
Ecclesiology and Ecumenism	3
New Testament III	3
Pastoral Theology	3
Apologetics	3
Elective	3
	—
	15
Total credits for graduation	123

### Electives

The following courses fulfill elective requirements:

<i>Course</i>	<i>Credits</i>
Advanced Greek	3
Church Architecture	3
Iconography	3
Latin I	3
Latin II	3
Modern Greek I	3
Modern Greek II	3
Orthodox History and Culture	3
Philosophy of Religion	3
Religion in Society	3
Russian I	3
Russian II	3
Vestment-Making	3
Liturgiology	3
Pedagogy	3
Patristics IV	3
Independent Study	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

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

*Year One*

**FALL TERM 2025**

<i>Course</i>	<i>Credits</i>
Church History I	3
Patristics I	3
Dogmatic Theology I	3
New Testament Greek I	3
—	—
	12

**SPRING TERM 2026**

<i>Course</i>	<i>Credits</i>
Church History II	3
Patristics II	3
Dogmatic Theology II	3
New Testament Greek II	3
—	—
	12

*Year Two*

**FALL TERM 2026**

<i>Course</i>	<i>Credits</i>
Contemporary Thought	3
Patristics III	3
Ecclesiology & Ecumenism	3
Advanced Pedagogy	3
—	—
	12

**SPRING TERM 2027**

<i>Course</i>	<i>Credits</i>
Advanced Biblical Studies	3
Advanced Patristics I	3

Advanced Dogmatic Theology	3
Advanced Pastoral Theology	3
	—
	12

*Year Three*

## FALL TERM 2027

<i>Course</i>	<i>Credits</i>
Modern Greek I	3
Advanced Patristics II	3
Thesis Preparation	3
Elective or Teaching	3
	—
	12

## SPRING TERM 2028

<i>Course</i>	<i>Credits</i>
Modern Greek II	3
Elective or Teaching	3
Thesis Writing	6
	—
	12
Total credits for graduation	72

**Schedule of Courses for the Master of Theological Studies (M. T. S.) Program with Advanced Standing**

*Advanced Standing is automatically granted to graduates of the Seminary B.Th. Program who achieved an overall G.P.A. of 3.0 or higher.*

*Year One*

## FALL TERM 2025

<i>Course</i>	<i>Credits</i>
Contemporary Thought	3
Elective	3

<i>Academic Catalogue 2025–2026</i>	69
Elective	3
Advanced Pedagogy	3
	—
	12

**SPRING TERM 2026**

<i>Course</i>	<i>Credits</i>
AAdvanced Biblical Studies	3
Advanced Patristics I	3
Advanced Dogmatic Theology	3
Advanced Pastoral Theology	3
	—
	12

*Year Two*

**FALL TERM 2026**

<i>Course</i>	<i>Credits</i>
Modern Greek I	3
Advanced Patristics II	3
Thesis Preparation	3
Elective	3
	—
	12

**SPRING TERM 2027**

<i>Course</i>	<i>Credits</i>
Modern Greek II	3
Elective	3
Thesis Writing	6
	—
	12
 Total credits for graduation	 48

## Schedule of Courses for the Iconography Certificate Program

### *Year One*

#### FALL TERM 2025

<i>Course</i>	<i>Credits</i>
Iconology I	1
Iconography I	2
	—
	3

#### SPRING TERM 2026

<i>Course</i>	<i>Credits</i>
Iconology II	1
Iconography II	2
	—
	3

### *Year Two*

#### FALL TERM 2026

<i>Course</i>	<i>Credits</i>
Art History	3

#### SPRING TERM 2027

<i>Course</i>	<i>Credits</i>
Iconography Elective	3

### *Year Three*

#### FALL TERM 2027

<i>Course</i>	<i>Credits</i>
Iconology III	1
Iconography III	2
	—
	3

**SPRING TERM 2028**

<i>Course</i>	<i>Credits</i>
Iconology IV	1
Iconography IV	2
	—
	3
Total credits for completion	18

**Schedule of Courses for the  
Iconology Certificate Program**

*Year One*

**FALL TERM 2025**

<i>Course</i>	<i>Credits</i>
Iconology I	1

**SPRING TERM 2026**

<i>Course</i>	<i>Credits</i>
Iconology II	1

*Year Two*

**FALL TERM 2026**

<i>Course</i>	<i>Credits</i>
Art History	3

*Year Three*

**FALL TERM 2027**

<i>Course</i>	<i>Credits</i>
Iconology III	1

**SPRING TERM 2028**

<i>Course</i>	<i>Credits</i>
Iconology IV	1
Total credits for completion	7

## Schedule of Courses for the Gap Year Experience

### *Year One*

#### FALL TERM 2025

<i>Course</i>	<i>Credits</i>
Career Preparedness	1
Church History I	3
European History	3
Logic	3
New Testament Greek I	3
Rhetoric and Composition	3
	—
	16

#### SPRING TERM 2026

<i>Course</i>	<i>Credits</i>
Classical Civilizations	3
English Literature	3
Financial Management	1
New Testament Greek I	3
New Testament I	3
Divine Services	2
	—
	15
 Total credits for completion	 31

## 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*  
In this course, students will learn the way to best defend the Faith through an introduction to Orthodox apologetics. The Faithful of our Church are beset by ever-changing attacks on the Orthodox Faith. Indeed, the very notion of truth itself is under attack. Given these manifold attacks on the Faith, varied as they are, students will be introduced to a conceptual approach to Orthodox apologetic theology. In this course, therefore, we will cover an Orthodox understanding of knowledge and both natural and spiritual proofs for the existence of God, the soul, and free will. The course will include a basic introduction to logic and metaphysics based upon selections of the philosophical chapters of Saint John of Damascus.
- 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 Œcumenical 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; the Angelic world; Divine Providence; the Fall of man; the origins of evil; the human condition; 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 (elective) *3 credits*  
An overview of the origins of Christian worship and the historical development of the Divine Liturgy and other services of the Orthodox Church in the light of contemporary scholarship and classic liturgical commentaries.
- New Testament I *3 credits*  
An introduction to the study of the New Testament, concentrating on the Synoptic Gospels, with the aim of coming to a better understanding of the Gospels with the help of Patristic commentaries. Some attention will also be given to the lives of the Evangelists who wrote the Synoptic Gospels and the historical context in which they were written. Emphasis will be placed on the application of Christ's teachings in the life of every Orthodox Christian.
- New Testament II *3 credits*

A general survey of the Epistles of Saints Paul, James, Peter, John, and Jude, aimed at coming to a better understanding of these Epistles with the help of Patristic commentaries. Some attention will also be given to the lives of these Apostles, the historical context in which their Epistles were written, and the application of their teachings in the life of every Orthodox Christian.

- New Testament III *3 credits*  
An in-depth exegetical study of Saint John's Gospel, with intensive study of the interpretations of this Gospel by Saint John Chrysostomos and Saint Cyril of Alexandria, supplemented by the commentaries of Saint Theophylact of Ohrid and Archbishop Averkiy of Syracuse, as well as exploration of themes and teachings particular to this Gospel and how they are foundational to and intertwined with the theology and Patristic traditions of the Church. Emphasis will be placed on how the teachings contained in the Gospel relate to and inform correct Orthodox thought and behavior.
- 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 and the early history of Israel, covering the Pentateuch and the historical books. Special attention will be accorded to Genesis, Exodus, the four books of Kingdoms, and I Esdras and II Esdras. The course will also examine the differences between the Septuagint and the Masoretic Text, the importance and centrality of the Septuagint in the Orthodox Church, and the issue of Biblical canon.

Finally, the course will initiate students into the basic principles of Patristic exegesis as the major figures and events will be examined in view of their typological significance.

- Old Testament II *3 credits*  
 An introduction to the study of the Prophets and the Prophetic Writings in the Old Testament. Special attention will be accorded to the pre-Exilic and Exilic Prophetic figures and statements, as well as to Prophetic works that do not fall specifically under the category of Prophets, such as the Book of Job and the Psalms. The course will also examine any differences in the Prophetic canon that may be found between the Septuagint and the Masoretic Text. Finally, the course will initiate students into the basic principles of Patristic exegesis as the Prophets and their statements will be examined in view of their Christ-centered typological significance. As such, points of divergence between the early Rabbinic and Christians traditions in their respective interpretations will be assessed and discussed, with special attention given to the historical, cultural, and social conditions that prevailed during the Post-Second Temple and Early Church period.
- Old Testament III *3 credits*  
 An in-depth study on the Book of Daniel as found in the Septuagint. This course will focus on the Patristic interpretations given to the various components of the book by the Church Fathers. The course will concentrate on the commentaries by Saint Hippolytus of Rome and Saint Theodoret of Cyrus. Special attention will be given to the relation of the Apocalyptic segments of the book to (a) other books of the Old Testament, (b) the New Testament, and (c) other Apocalyptic works, such as the Shepherd of Hermas and the Revelation of Saint John. The course will also examine the differences between the versions of Daniel as found in the Septuagint and the Masoretic Text, and furthermore investigate the reason for the discrepancies in light of the historical and religious-social conditions during the Apostolic era and in the years following the destruction of the Second Temple. Finally, the course will initiate

students into the more advanced principles of Patristic exegesis as the major figures and events will be examined in view of their typological significance.

- 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 (elective) *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 *3 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 Literature *3 credits*  
 This course is designed to complement and supplement the courses in Logic, and Rhetoric and Composition. As such, it focuses on selections from the five main genres of English literature (poetry, fiction, nonfiction, drama, and prose) chosen especially for the development of oratorical and rhetorical skills. The class is writing-intensive.
- 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 Revolution, and the Russian Revolution, 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 Gregory the Theologian, Saint Augustine of Hippo, Saint Dionysios the Areopagite, Saint Maximus the Confessor, Saint John of Damascus, Thomas Aquinas, Saint Gregory Palamas, and others, with an emphasis on the divergent ways ancient Greek philosophy was used for Christian purposes by the Eastern Church Fathers and the Western Scholastics.
- Introduction to Church Slavonic (elective) *1 credit*  
A basic introduction to Church Slavonic, its alphabet and numerical system, grammar, syntax, and vocabulary, with practice in reading selected passages from Scripture, the Divine Liturgy, and hymnography.
- 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 Latin I, with particular emphasis on ecclesiastical Latin, supplemented with readings from Scripture, early Latin hymnography and hagiography, and simpler Latin Patristic texts.
- Logic *3 credits*  
Logic is the science of right thinking. In this class, we will learn how to make arguments, identify logical fallacies, and the consistent use of terms. Throughout our lives, we are often riddled with confusion, especially in this information age where a plethora of ideas are

buzzing in and out of our minds every second. Given this situation, our mind is like a cluttered desk, with papers, books, staplers, and pens all strewn about. Logic is the filing cabinet, the bookshelf, and the pen cup. In other words, logic is the organizer. Hence, this course will enable us to organize our minds.

- Modern Greek I (elective) *3 credits*  
An introduction to the basics of Modern Greek grammar, as well as speaking, reading, writing, and comprehension, with emphasis on conversation.
- Modern Greek II (elective) *3 credits*  
A continuation of Modern Greek I.
- 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.
- Pedagogy (elective) *3 credits*  
This course explores the fundamental principles and practices of pedagogy, focusing on effective teaching strategies, learning theories, and classroom management techniques. Students will engage with various educational models, develop lesson plans, and analyze the impact of diverse learning environments
- 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.
- Rhetoric and Composition *3 credits*  
Aristotle rightly defines rhetoric as the ability to find the available means of persuasion in a set of circumstances. We employ rhetoric in our everyday lives, even as children,

when we try to convince our parents to let us see friends or when we seek a refund for a returned item at the grocery store. Persuasion is dominant in human communication. Therefore, this course aims to teach the classical form of rhetoric that was utilized by esteemed orators and thinkers such as Aristotle and Cicero. By imparting the principles of proper argumentation, arraignment, and style, students will be equipped to apply rhetoric effectively in any situation they encounter.

- 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 Russian I.
- Science and Religion *2 credits*  
This course investigates the relationship between Orthodox Christianity and scientific inquiry, with particular reference to the central issues of contemporary cosmology and the “new physics.” Students 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 I *2 credits*  
 An introduction to Byzantine chant, with a strong emphasis on learning Byzantine musical notation and its different scales.
- Byzantine Chant II *2 credits*  
 A continuation of Byzantine Chant I.
- Career Preparedness I *1 credit*  
 The purpose of this course is to equip students with the following practical skills, among others: time management; writing a resume and a cover letter; compiling portfolios; creating personal websites; conducting job searches; networking; preparing for interviews; and searching for graduate programs or professional training.
- Career Preparedness II *1 credit*  
 A continuation of Career Preparedness I.
- Catechetics *3 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 Information Technology *2 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 *2 credits*  
 An introduction to the Divine Services of the Orthodox Church and to the cycles of the Church year, including the Lenten and Paschal seasons.
- Homiletics *3 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 I and II *2 credits*  
Students are introduced to the basic skills of icon painting through practical instruction. This includes drawing, color values, mixing paints, basic painting techniques, and working with other materials such as gesso and gold leaf.
- Iconography III and IV *2 credits*  
Students complete their previously started painted icons, then explore alternative mediums including egg tempera, mosaic, metal work, and wood carving. This course also includes a visit to an off-campus icon studio or project.
- Iconology I and II *1 credits*  
Students are given a broad introduction to the development of icons, changing conventions throughout their development, and different schools of iconography. The instructor emphasizes the deep and essential connection between the spiritual life and the practice of iconography. Assignments include readings and presentations related to specific festal icons and the symbolism, history, and theology contained therein.
- Iconology III and IV *1 credits*  
Students conduct research on selected topics within the field of iconographic history, theory, or theology. Students present their research and lead classroom discussions throughout the term.
- Parish and Mission Work *3 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 *3 credits*  
A presentation of the anthropology, cosmology, and soteriology of the Orthodox Church, with a focus on sin, the passions, the nature of evil, the therapeutic treatment of spiritual illness, and the restoration of men and women to spiritual health.
- Pastoral Theology *3 credits*  
Preparation of students for practical pastoral service in a parish: hearing confessions, 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 and Symbolism *3 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**

- Advanced Biblical Studies *3 credits*  
The purpose of this seminar is to examine in detail a number of books from the Second Temple Period (516 B.C.–A.D. 70) that fall under the category of Intertestamental writings. This will include, but is certainly not limited to, several of the core, non-sectarian documents from the Dead Sea Scrolls collection, as well as the Book of Jubilees, the Book of Enoch, and the Testament of Moses. Special attention will be given to (a) the dates of composition and the socio-historical conditions in which the texts were written, (b) the categorization of these texts and their use by different Jewish groups during the Second Temple Period, and (c) the influence of some of these works on several authors of the New Testament and

on the Early Church. The course will also examine the issue of canon and canonicity, and investigate the reasons for why these books did not make it into either the Jewish or Christian canons of Scripture in the post-Second Temple period.

- **Advanced Byzantine Studies** *3 credits*  
 This seminar serves to introduce students to four different and crucial aspects of Byzantine thought and culture, the intellectual and cultural matrix within which the Orthodox Faith achieved its mature expression: literature and hagiography, hymnography, art and architecture, and political theology in the form of Church–state relations. Students will learn how to deal with key concepts and theoretical approaches in the fields of literary, historical, and visual studies.
- **Advanced Dogmatic Theology** *3 credits*  
 The course will be divided in two parts. We will be studying two difficult and also controversial theological concepts, one coming from the Western theological tradition and the second from Eastern theology. In the first part, we will examine Saint Augustine of Hippo’s teaching about predestination, Divine Grace, and human will. We will adopt a diachronic approach and follow the gradual crystallization of this teaching that Saint Augustine regarded as the very heart of Christ’s Gospel. We will also study the reception of this teaching in the Western Church during the first millennium. In the second part, we will explore Saint Gregory of Nyssa’s teaching about Apokatastasis. First, we will analyze the main pillars on which Saint Gregory constructed his eschatological teaching, i.e., his protology, his teaching about the nature of evil, his understanding of human free will, and his Christology. Secondly, we will study selected passages in which Saint Gregory develops his concept of Apokatastasis. Thirdly, we will try to assess critically this teaching from the Orthodox point of view. In this way, we will be able to compare two great, influential, and very different eschatological visions of Christianity.
- **Advanced Patristics I** *3 credits*

The primary focus of this seminar is the theology of Saint Maximus the Confessor. Because Saint Maximus's thought cannot properly be understood without reference to his theological predecessors, primarily Clement of Alexandria, Origen, Evagrius, Saint Makarios the Great, Saint Gregory the Theologian, and Saint Dionysios the Areopagite, the first part of the seminar will involve an examination of those issues in their writings that bear upon the development of Saint Maximus's thinking. The remainder of the seminar will be devoted to a close reading of selections from the Responses to Thalassios and the Ambigua, as well as other shorter works by Saint Maximus.

- **Advanced Patristics II** *3 credits*  
 The primary focus of this seminar, which will build upon the authors studied in the preceding Patristics seminar, is the thought and writings of Saint Gregory Palamas, one of the pillars of later Byzantine theology. Particular attention will be devoted to the role of demonstration (apodeixis) in Saint Gregory's correspondence with Barlaam of Calabria and, more generally, to demonstration as a basic principle of Orthodox theological methodology.
- **Advanced Pedagogy** *3 credits*  
 This course addresses key questions and issues related to methods and techniques of effective teaching. Special focus is given to the mental formation of young adults, philosophy and psychology of education, classroom environment, instructors' responsibilities and limitations, and the practical application of pedagogical skills.
- **Contemporary Thought** *3 credits*  
 The purpose of this seminar is to trace the development of modern thought from its genesis in late medieval nominalism all the way to existentialism and postmodernism and to articulate an Orthodox assessment of and response to the various schools of philosophical thought over the past four centuries, with a view to equipping students with the intellectual tools and resources for confronting the many challenges that face the Orthodox Church in the contemporary world.
- **Elective** *3 credits*

- Patristic and Modern Greek I *3 credits*  
The purpose of this two-part seminar is to enable students to attain a reasonable degree of facility in reading, translating, and assessing Greek theological texts, both Patristic and contemporary. Beginning with the Apostolic Fathers, the course will proceed during the term to examine—chronologically and thematically—writings by a variety of Patristic authors from the pre-Nicene period through to the eighth century. Discussion of word-use, grammar, and syntax will afford students the opportunity to hone the skills acquired in earlier courses on New Testament Greek.
- Patristic and Modern Greek II *3 credits*  
The purpose of this two-part seminar is to enable students to attain a reasonable degree of facility in reading, translating, and assessing Greek theological texts, both Patristic and contemporary. Beginning with Saint Gregory Palamas, the course will proceed during the term to examine—chronologically and thematically—writings by a variety of Patristic authors from post-Late Antiquity through to the early twentieth century. Discussion of word-use, grammar, and syntax will afford students the opportunity to hone the skills acquired in earlier courses on New Testament Greek.



## **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, the expectations placed on students and the services offered to students are designed to form

the academic, spiritual, and practical character of a sound Orthodox Christian.

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.

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. The Seminary provides significantly more affordable housing to students. While facilities are limited, the Seminary will make an effort to assist students in finding affordable off-campus housing if needed.

The Seminary has designated personnel responsible for the support and formation of our students. 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. Academic difficulties are addressed by the Academic Counselor and, as needed, the Dean. In the event that any of the students falls ill, the Seminary refers the student to the local medical clinic, if needed. For psychological counseling needs, the Seminary refers students to a local mental health counselor.

Students are responsible for maintaining their own physical health, but the Seminary makes an effort to support healthy living. A nutritious lunch is prepared on weekdays, and students are asked to share in the preparation of breakfast, dinner, and weekend meals in the Seminary's kitchen facilities. Basic and nutritious foodstuffs are provided as part of room and board. Students are, of course, free to supplement their meals, if they so desire, at their own cost. There are fitness facilities at the main campus as well as the female dormitory for students to use at will. The Seminary also promotes physical wellness by maintaining a strict curfew policy.

Students will be responsible for the cost of school supplies, textbooks, and personal items. Male students wear a cassock while at the Seminary during their period of studies, and therefore must acquire two custom-fitted cassocks upon their enrollment, which can be ordered from the Convent of Saint Eliz-

abeth or elsewhere 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.

### **Student Advising Office**

The Student Advisor provides personalized support and counseling to students. The Student Advisor helps students identify their learning goals (i.e. Student Goals) and to develop and implement a learning plan (i.e. Student Learning Plan) based on their goals.

The day-to-day operation of the office for student advising is overseen by the Student Advisor who holds meetings with students, maintains records of the office, and submits regular reports to the Director of Spiritual Life and the Dean. The office for student advising is supervised by the Director of Spiritual Life.

### **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	Entrance Year	Fall Cohort*	Retained	Percent Retained	Total Completed within 150%	Percent Completed within 150%
B.Th.	2016	6	4	67%	6	67%
	2017	1	1	100%	6	100%
	2018	3	2	67%	6	67%
	2019	3	1	33%	6	33%
	2020	2	2	100%	6	100%
	2021	4	4***	100%	6	6
	2022	4	1***	75%	ongoing	ongoing
	2023	4	3**	100%	ongoing	ongoing
	2024	3	3	100%	ongoing	ongoing
M.T.S.	2016	n/a	n/a	n/a	n/a	n/a
	2017	3	3	100%	100%	100%
	2018	0	n/a	n/a	n/a	n/a
	2019	0	n/a	n/a	n/a	n/a
	2020	0	n/a	n/a	n/a	n/a
	2021	0	n/a	n/a	n/a	n/a
	2022	0	n/a	n/a	n/a	n/a
	2023	3	3	100%	3	100%
	2024	5	5	100%	ongoing	ongoing

\* Fall Cohorts are Full-Time, First-Time, Degree-Seeking Students

\*\*Student retained, but transferred program within-institution to the M.T.S.

\*\*\*One student left the program to serve the church as clergy/monastic

## 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, 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:* +1 916–574–8900

*toll-free:* +1 888–370–7589

*facsimile:* +1 916–263–1897

A student or any member of the public may file a complaint about this institution with the Bureau for Private Postsecondary Education by calling +1 888–370–7589 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 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 Student Tuition Recovery Fund, 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 Student Tuition Recovery Fund and you are not required to pay the Student Tuition Recovery Fund 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 Student Tuition Recovery Fund 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:* +1 916-574-8900

*toll-free:* +1 888-370-7589

*facsimile*: +1 916–263–1897

To be eligible for the Student Tuition Recovery Fund, 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 Student Tuition Recovery Fund 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 Student Tuition Recovery Fund 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 Student Tuition Recovery Fund.

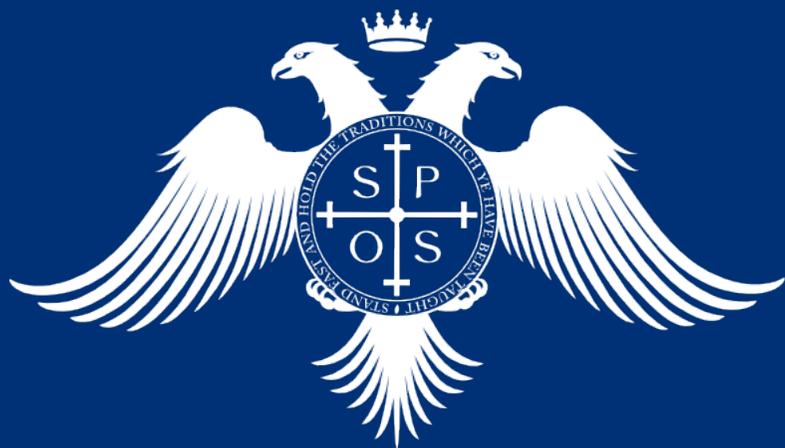
A student whose loan is revived by a loan holder or debt collector after a period of noncollection may, at any time, file a written application for recovery from Student Tuition Recovery Fund for the debt that would have otherwise been eligible for recovery. If it has been more than four years since 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

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Saint Photios Orthodox Theological Seminary  
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