

# Holy Trinity Orthodox Seminary

## Catalog

Chartered by the University of the State of New York State Education Department  
Education Building, 89 Washington Ave. Albany, NY 12234  
(518) 474-5851

PO Box 36, Jordanville, NY 13361, telephone/fax (315) 858-0945  
e-mail: [admissions@hts.edu](mailto:admissions@hts.edu)  
website: <https://hts.edu>

## Mission

Holy Trinity Orthodox Seminary prepares its students for service to the Church, emphasizing spiritual formation and the pursuit of intellectual and cultural knowledge in accordance with the standards and traditional teachings of Orthodox Christianity.

*Adopted 07/2000*

*Revised 09/2012*

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## Accreditation

Holy Trinity Orthodox Seminary is currently engaged in the Middle States Commission on Higher Education’s (MSCHE) process for determining its readiness for candidate for accreditation status. MSCHE is an institutional accrediting agency recognized by the United States Department of Education (USDE) to conduct accreditation and pre-accreditation (candidacy status) activities for institutions of higher education throughout the United States. MSCHE accepts complaints and third-party comments for institutions engaged in the application and candidacy process. MSCHE provides an online form for the submission of complaints or third-party comments on the complaints page of its website. Please visit MSCHE’s website at [www.msche.org](http://www.msche.org) for more information.

## Academic Calendar 2024-2025

	<i>Secular Calendar Dates</i>	<i>Church Calendar Dates</i>
<b><i>Fall Semester</i></b>		
FALL SEMESTER PAYMENT DEADLINE	<i>Aug. 15</i>	
<i>New Student Orientation &amp; Placement Exams</i>	<i>Aug. 30, Sep. 2-3 (Fri., Mon., Tues.)</i>	
<i>St. Job Pilgrimage &amp; Labor Day Weekend</i>	<i>Aug. 31 - Sep. 1 (Sat.-Sun.)</i>	

<i>Fall Convocation</i>	<i>Sep. 3 (Tues.)</i>	
<i>Molebin and First Day of Classes</i>	<i>Sep. 4 (Wed.)</i>	
<i>Fall Faculty Council Meeting</i>	<i>Sep. 6 (Fri.)</i>	
<i>Feast of St. Job of Pochaev</i>	<i>Sep. 10 (Tues.) [No Classes]</i>	<i>Aug. 28</i>
<i>Feast of the Beheading of St. John the Baptist</i>	<i>Sep. 11 (Wed.) [No Classes]</i>	<i>Aug. 29</i>
<i>Feast of the Nativity of the Theotokos</i>	<i>Sep. 21 (Sat.)</i>	<i>Sep. 8</i>
<i>Feast of the Exaltation of the Holy Cross</i>	<i>Sep. 27 (Fri.) [No Classes]</i>	<i>Sep. 14</i>
<i>Feast of the Protection of the Mother of God</i>	<i>Oct. 14 (Mon.) [No Classes]</i>	<i>Oct. 1</i>
<i>Synaxis of the Arch. Michael and Bodiless Hosts</i>	<i>Nov. 21 (Thurs.) [No Classes]</i>	<i>Nov. 8</i>
<i>Autumn Holiday (American Thanksgiving)</i>	<i>Nov. 25-29 [No Classes]</i>	
<i>Feast of the Entry of the Theotokos</i>	<i>Dec. 4 (Wed.) [No Classes]</i>	<i>Nov. 21</i>
<b>SPRING SEMESTER PAYMENT DEADLINE</b>	<i>Dec. 15</i>	
<i>Feast of St. Nicholas</i>	<i>Dec. 19 (Thurs.) [No Classes]</i>	<i>Dec. 6</i>
<i>Last Day of Fall Semester Classes</i>	<i>Dec. 26 (Thurs.)</i>	
<i>Final Exam Week</i>	<i>Dec. 27-Jan. 2</i>	
<i>Nativity Preparation</i>	<i>Jan. 3-5</i>	
<i>Feast of the Nativity &amp; Nativity Vacation</i>	<i>Jan. 7 (Tues.) - Jan. 26 (Sun.)</i>	
<b><i>Spring Semester</i></b>		
<i>First Day of Classes</i>	<i>Jan. 27 (Mon.)</i>	
<i>Faculty Council Meeting</i>	<i>Jan. 31 (Fri.)</i>	
<i>Feast of the Three Hierarchs</i>	<i>Feb. 12 (Wed.) [No Classes]</i>	<i>Jan. 30</i>
<i>Feast of the Meeting of the Lord</i>	<i>Feb. 15 (Sat.)</i>	<i>Feb. 2</i>
<i>First week of Great Lent</i>	<i>Mar. 3-8</i>	
<i>Pannykhida for the repose of Met. Laurus</i>	<i>March 16 (Sun.)</i>	
<i>Lenten Clergy Retreat</i>	<i>Mar. 19 or 26 (Wed.) [No classes]</i>	
<i>Feast of the Annunciation</i>	<i>Apr. 7 (Mon.) [No Classes]</i>	<i>Mar. 25</i>
<i>Passion week</i>	<i>Apr. 14-19</i>	
<i>Great and Holy Pascha</i>	<i>Apr. 20</i>	<i>Apr. 7</i>
<i>Bright Week &amp; Paschal Vacation</i>	<i>Apr. 21-26 [No Classes]</i>	<i>Apr. 8-13</i>
<i>Feast of Great Martyr George</i>	<i>May 6 (Tues.) [No Classes]</i>	<i>Apr. 23</i>
<i>Pannykhida for the repose of Met. Hilarion</i>	<i>May 16 (Fri.)</i>	
<i>Feast of the Trans. of Relics of St. Nicholas</i>	<i>May 22 (Wed.) [No Classes]</i>	<i>May 9</i>
<i>Memorial Day</i>	<i>May 26 (Mon.) [Regular Class Day]</i>	
<i>Feast of Ascension</i>	<i>May 29</i>	<i>May 16</i>
<i>Last Day of Classes</i>	<i>May 30</i>	
<i>Final Exam Week</i>	<i>June 2-6 (Mon. - Fri.)</i>	
<i>Feast of Pentecost</i>	<i>June 8</i>	
<i>Faculty Council Meeting</i>	<i>June 12 (Thurs.)</i>	
<i>Commencement &amp; Summer Vacation</i>	<i>June 15 (Sun.)</i>	

## Board of Trustees

The Right Rev. Bishop Luke (Murianka), *Rector, Bishop of Syracuse, Vicar of the Diocese of Eastern America and New York, Rector of Holy Trinity Seminary, President of the Board*

The Most Rev. Gabriel (Chemodakov), *Archbishop of Montreal and Canada*

The Right Rev. Irenei (Steenburg), *Bishop of London and Western Europe*

The Very Rev. Archimandrite Theophylact (Clapper-Dewell), *Secretary of the Board*

The Very Rev. Archimandrite Nektarios (Harding)

The Very Rev. Archpriest Stefan Pavlenko, *Director of HTOS Alumni Association*

The Very Rev. Hegumen Cyprian (Alexandrou)

Dr. Nicolas Schidlovsky, M.F.A., Ph.D., *Dean of the Seminary (ex officio)*

Mr. George A. Williams

Mr Joachim Pissaro, Ph.D.

## Administration

### Dean of the Seminary

Dr. Nicolas Schidlovsky, M.F.A., Ph.D., (*CEO*)

### Officers of the Seminary

Rev. Ephraim Willmarth, *Assistant Dean, Director of Admissions, Registrar*

[ejwillmarth@hts.edu](mailto:ejwillmarth@hts.edu)

Rev. Hieromonk Ignatius (Matszschke-Brull), *Deputy Dean of Students*

[ignatius.matszschke.brull@hts.edu](mailto:ignatius.matszschke.brull@hts.edu)

The Rev. John Boddecker, *Director of Graduate Studies*

The Rev. Protodeacon Andrei Psarev, *Director of Undergraduate Studies*

The V. Rev. Archimandrite Nektarios (Harding), *CFO*

### Staff

Rev. Dcn. Michael Pavuk, *Director of Development*

[mpavuk@hts.edu](mailto:mpavuk@hts.edu)

Michael Perekrestov, *Seminary Librarian and Director and Curator of Collections, Foundation of Russian History*

[library@hts.edu](mailto:library@hts.edu)

Andrei Lyubimov, *Library Manager*

[alyubimov@hts.edu](mailto:alyubimov@hts.edu)

Marian Peko *Buildings and Grounds Manager*

## Faculty

### Full-Time Faculty

The Right Rev. Luke (Murianka)

*Rector, Associate Professor*

*Department of History, Philosophy and Humanities*

*Department of Ministry Practicum and Homiletics*

B.A., Hartwick College

B.Th., Holy Trinity Orthodox Seminary

M.A., Syracuse University

D.A. Candidate, SUNY- University at Albany

Dr. Nicolas Schidlovsky

*CEO & Dean of the Seminary*

*Professor and Chair, Department of Liturgics, Sacred Arts and Music*

B.A., Williams College

M.F.A., Princeton University

Ph.D., Princeton University

The Rev. Protodeacon Andrei Psarev

*Professor, Department of Theology, Patrology, and Canon Law*

*Department of History, Philosophy and Humanities*

*Director of Undergraduate Studies*

B.Th., Holy Trinity Orthodox Seminary

M.Th., St Vladimir's Orthodox Theological Seminary

Ph.D., Queen's University, Belfast (UK)

The Rev. John Boddecker

*Senior Lecturer, Department of Scriptural Studies and Exegesis*

*Director of Graduate Studies*

B.S., Cairn University

M.A., St. Michael's University College (University of Toronto)

M.Th., St. John of Damascus Institute of Theology (Balamand University, Lebanon)

Hierodeacon Methodios (Pranic)

*Senior Lecturer*

*Department of Liturgics, Sacred Arts, and Music*

S.T.B., Pontifical Gregorian University

B.A., University of Rochester

M.A., St Bernard's School of Theology and Ministry

S.T.L., The Liturgical Institute

Th.D. (cand.), University of Belgrade

Edward F. Novis

*Instructor, Department of History, Philosophy and Humanities*

A.B., Dartmouth College

M.A. Phil., Dominican School of Philosophy and Theology

M.A., Graduate Theological Union

The Rev. Hieromonk Theodore (Stanway)

*Instructor, Department of Theology, Patrology, and Canon Law*

B.Th., Holy Trinity Orthodox Seminary

M.Div. Holy Trinity Orthodox Seminary

Elizabeth Purdy

*Instructor, Department of Translingual Fluency and Language*

B.A., University of Washington

M.A., University of California, Berkeley

The Rev. Deacon Nicholas Kotar

*Instructor, Department of Liturgics, Sacred Arts and Music*

*Director of Choral Programs*

B.A., University of California, Berkeley

B.Th., Holy Trinity Orthodox Seminary

## Part-Time, Visiting, and Adjunct Faculty

The Very Rev. Archpriest David Pratt

*Visiting Professor, Department of Theology, Patrology, and Canon Law*

BA and MAPHil, Dominican School of Philosophy and Theology, Berkeley, California

MDiv, St. Vladimir's Orthodox Theological Seminary, New York

STL, Jesuit School of Theology, Graduate Theological Union, Berkeley, California

PhD and STD, Katholieke Universiteit Leuven, Louvain, Belgium

The Rev. John Palmer

*Lecturer, Department of Ministry Practicum and Homiletics*

B.A., St. Thomas University

M.A., Durham University (England)

Th.D., Aristotle University of Thessaloniki (Greece)

The Very Rev. Serge Kotar

*Lecturer, Department of Ministry Practicum and Homiletics*

B.Th., Holy Trinity Orthodox Seminary

MLS, Pratt Institute

Peter Fekula

*Senior Lecturer, Department of Liturgics, Sacred Arts and Music*

A.B., Harvard College

Anastasia Kaliada-Kotar

*Lecturer, Department of Liturgics, Sacred Arts and Music*

B.A., Minsk Conservatory of Music (Belarus)

M.A., Minsk Conservatory of Music (Belarus)

The Very Rev. Hegumen Cyprian (Alexandrou)

*Lecturer, Department of Translingual Fluency and Language*

B.A., University of Sydney

Graduate Diploma in Education, Macquarie University

The Very Rev. Archimandrite Theophylact (Clapper-Dewell)

*Lecturer, Department of Liturgics, Sacred Arts and Music*

B.A., SUNY – University at Albany

B.Th., Holy Trinity Orthodox Seminary

Elizabeth Szlek

*Adjunct Professor, Department of Ministry Practicum and Homiletics*

B.M., Syracuse University

M.M., Yale University

M.M., Liberty University

## Certificate of Theological Studies (CTS) Faculty

Reader Aleksandr Andreev

*Lecturer, Department of Liturgics, Sacred Arts and Music*

B.S., Duke University

M.S., University of North Carolina at Chapel Hill

M.Th., St. Petersburg Theological Academy (Russia)

Ph.D., St. Petersburg State University (Russia)

The Rev. Matthew Penney

*Lecturer, Department of Scriptural Studies and Exegesis*

B.A., Saint Thomas University

M.A. in Theology, Aristotle University of Thessaloniki (Greece)

Ph.D. Candidate, Queen's University at Kingston (Canada)

The Rev. Priest Joshua Genig

*Lecturer, Department of Theology, Patrology, and Canon Law*

Ph.D., The University of St. Andrews, UK

Certificate, Cand. (Bioethics), Loyola University Chicago

M.Div., Concordia Theological Seminary, IN

B.A., Concordia University, MI

## Emeritus Faculty

The Very Rev. Alexander F.C. Webster

*Dean of the Seminary & Professor of Moral Theology Emeritus (15 Aug 2019)*

A. B., University of Pennsylvania

M.A., Columbia University Teachers College

M.T.S., Harvard University Divinity School

Ph.D., University of Pittsburgh

The Very Rev. Gregory Naumenko

*Lecturer Emeritus (2018)*

B.S., Hartwick College

B.Th., Holy Trinity Orthodox Seminary

The Rev. Protodeacon Victor Lochmatow

*Associate Professor of Russian Literature Emeritus (2021)*

B.Th., Holy Trinity Orthodox Seminary

M.A., Norwich University



## The Seminary

### Mission and Purpose

Holy Trinity Orthodox Seminary is an institution of higher learning under the jurisdiction of the Russian Orthodox Church Outside Russia. The Seminary offers a three-year program of study leading to the degree of Master of Divinity (M.Div.), a four-year program of study leading to the degree of Bachelor of Theology (B.Th.), a two-year program leading to a Certificate in Pastoral Studies, and a two year self-study program leading to a Certificate of Theological Studies, and is chartered by the Board of Regents of The University of the State of New York for and on behalf of the State Education Department.

The mission of Holy Trinity Orthodox Seminary is to serve the Russian Orthodox Church Outside Russia by preparing students for service to the Church. Training students in disciplines that are preparatory for active service to the Church as clergy, monastics, choir directors and cantors, iconographers, and lay leaders serves to realize this mission.

As the only seminary within the Russian Orthodox Church Outside Russia, the Seminary opens its doors annually to applicants not only from the United States but also from abroad, thereby serving its mission to serve parishes in all corners of the world. Many members of ROCOR are now primarily English-speaking, and the English language has gained prominence as an international language. Therefore, Holy Trinity Orthodox Seminary has risen to meet this need of our Church by offering instruction in English to English-speaking Seminarians. The Russian language continues to be taught at HTS.

The Seminary emphasizes the importance of the spiritual life in theological education. Active participation in the life of the monastery, on whose premises the seminary is located, allows students to experience firsthand the spiritual depth of the Orthodox Church and gives future clergy the rare opportunity of gaining a thorough foundation in and experience of the Orthodox liturgical life. The Seminary strives to preserve the high scholarly standards, teaching, and traditions of the Russian Orthodox Church.

### A Brief History

Holy Trinity Orthodox Seminary was founded in 1948 by Archbishop Vitaly (Maximenko) under the auspices of Holy Trinity Monastery as a school for the young members of the monastic brotherhood, but thanks to the untiring efforts of its founder, Archbishop Vitaly, and its first Dean, Professor Nicholas N. Alexandrov, the Seminary has grown into a theological school for Orthodox Christian students from all over the world.

From the very beginning, the Seminary emphasized the importance of spiritual life in theological education. Active participation in the liturgical, spiritual, and working life of the monastery has always been a distinctive feature of its program of theological formation, allowing the students to experience first-hand the spiritual depth of Orthodoxy and giving them as future pastors a rare opportunity of gaining a thorough experience of the Orthodox liturgical life. This was the foundation of the Seminary life established and maintained through the tireless labors of its ever-memorable Rectors: Archbishop Vitaly, Archbishop Averky (Taushev; 1952- 1976), and Metropolitan Laurus (Škurla; 1976- 2008).

In the course of over sixty five years of its existence, the Seminary has produced more than three hundred graduates, including three metropolitans, a number of archbishops, bishops, and many priests, deacons, and devout laymen.

Likewise, the Seminary always sought to preserve the high scholarly standards and intellectual traditions of the pre-revolutionary Russian Orthodox Church, and the Seminary library, publications, museum, and archives play an important role in achieving this goal. This continuity was secured through the efforts of the first generation of

Seminary professors, which included such luminaries as Protopresbyter Michael Pomazansky (1888-1988), Nikolai D. Talberg, Ivan Andreev, Archimandrite Konstantin (Zaitsev), and others. The current generation of Seminary professors seeks to the best of their abilities to maintain the legacy of their predecessors, while striving to impart to the new seminarians the rich heritage of the Russian Orthodox theological tradition.

In subsequent years, the Seminary has continuously improved and developed its academic standards and practices in response to the changing demographics of the Russian Orthodox Church Abroad. For a number of years now, the majority of the Seminary courses has been taught in English, and the program of study of Russian and Church Slavonic languages continues in its full rigor, as the Seminary seeks to enable its students to serve both Russian-speaking and English-speaking communities. These changes augmented the main mission and goal of the seminary: to serve the Russian Orthodox Church Outside Russia by preparing students to be effective pastors serving the Church and proclaiming the Gospel to the world.

## Seminary Life

The daily life of a seminarian is one of study and spiritual struggle together, with the aim of forming good habits which will support him throughout his life. As students of Orthodox theology, seminarians are under a special discipline, which is not only academic, but in many ways monastic as well. Students participate in church services together with the monastic brotherhood and the local Orthodox community. Singing in the choir and serving in the altar are considered to be important aspects of the students' preparation for the priesthood. Graduate and undergraduate students have somewhat different schedules, as graduate studies feature significantly greater reading and writing requirements.

Seminary students are required to attend a schedule of church services, to attend all classes for which they are registered, to fulfill all duties prescribed by the Seminary's administration, and to observe the Student Handbook. Seminarians are expected to conduct themselves at all times in a manner keeping with their position both inside and outside the Monastery, *including during vacation times*.

The Seminary requires strict adherence to its rules and regulations. It is presumed that the students have come to Seminary for the purpose of preparing for active service in the Orthodox Church; frivolity and unbecoming conduct are inconsistent with that aim. The Seminary reserves the right to suspend, expel, or refuse to register any student whose academic status, conduct, or attendance are unsatisfactory.

## Seminary Year

In the course of the academic year, each semester consists of fourteen weeks of classes followed by a one-week examination period. The classes meet weekly, corresponding to the number of credit hours assigned to the course in the Seminary catalog. The fall semester usually begins around Labor Day in September and ends after the Divine Liturgy on the Nativity of Our Lord. The spring semester usually begins after the Feast of Theophany (January 6/19) and ends with the Commencement ceremonies on or after Memorial Day weekend in May. Classes do not meet on the days of the Great Feasts, during the First Week of Lent, Holy Week, and Bright Week, but the students are expected to attend liturgical services at Holy Trinity Monastery. Holidays include the week of American Thanksgiving (the week including the fourth Thursday of November), the Nativity Break between semesters, and Bright Week. During these holidays, students may travel away from the Seminary. Students are on summer vacation after the conclusion of Commencement Exercises.

## Seminary Residences

Undergraduate students live in the Seminary dormitory, while graduate students generally live in graduate student housing, located a short distance from the Seminary/Monastery campus.

## Married Students

The Seminary cannot guarantee housing for married students, though a limited number of residences may be available. In the case that it is not available, students with families must obtain housing independently. Information concerning the off-campus housing options and housing costs will be provided to interested students upon request.

## Language of Instruction

All subjects are conducted in English. It is not necessary to acquire a basic knowledge of Russian prior to entering the Seminary's regular academic program, although it is very helpful. Russian Language studies assume no prior knowledge. Native speakers of Russian will be evaluated and placed accordingly.

\* \* \*

## Programs of Study

Holy Trinity Orthodox Seminary offers two degree programs: a Master of Divinity (M.Div.) and a Bachelor of Theology (B.Th.), as well as two certificate programs: Certificate of Theological Studies (CTS), and Certificate in Pastoral Studies (CPS). Students should note that enrollment in other than registered or otherwise approved programs may jeopardize a student's eligibility for certain student aid awards.

## Bachelor of Theology Degree

The Bachelor of Theology (HEGIS 2301) is an undergraduate degree offered at Holy Trinity Orthodox Seminary. This program lays a strong foundation for the study of theology by incorporating both basic courses in humanities and theological disciplines. The B.Th. program intends to prepare candidates for ordination by providing students with theological, liturgical, and pastoral training. Likewise, the program is intended to prepare choir directors and lay leaders for the service to the Orthodox Church.

## Program Objectives

Holy Trinity Seminary identifies the following program objectives or learning outcomes, seeking to equip its B.Th. students, upon graduation, with the ability to:

- Read and interpret Holy Scriptures in the light of the Orthodox, patristic tradition to proclaim the Gospel with knowledge and understanding;
- Possess a broad knowledge of Orthodox Christian theology, history, and pastoral disciplines and learn to apply this learning in pastoral work;
- Acquire and develop an understanding of history, literature, philosophy, other humanities and cultural contexts through the theological perspective of the Orthodox Christian teaching;
- Have a thorough practical and theoretical knowledge of liturgical services of the Orthodox Church and be able to celebrate them “decently and in order” (1 Cor 14:40) in accordance with the Orthodox tradition;
- Have sufficient competence in Russian and Church Slavonic languages to be able to serve the bilingual communities of the Russian Church Abroad.

## Degree Requirements

The degree of Bachelor of Theology is awarded annually at the close of the spring semester at the recommendation of the Faculty Council. The degree will be awarded upon the completion of the degree requirements which include:

- Successful completion of a minimum of 120 credit hours in coursework and of all required courses with a cumulative grade point average of at least 2.0 (C);
- Successful completion of the B.Th. comprehensive examination;
- Successful completion of the field education (practicum) component of the B.Th. curriculum;
- A satisfactory record of attendance at church services as shown in the grade for Practical Liturgics;
- Successful submission of a B.Th. thesis (Honors only).

## Schedule of Courses

**Note:** For the description of courses and their designated credit hours, see “Description of Courses” below.

### Freshman Year

#### FALL (6 courses)

Old Testament I  
Music - The Eight Tones I  
Principles of Liturgy I  
Russian I  
Church Slavonic I  
English Literature/Composition

#### SPRING (5 courses)

Old Testament II  
Music - The Eight Tones II  
Principles of Liturgy II  
Russian II  
Church Slavonic II  
Foundations of Theology

### Sophomore Year

#### FALL (6 courses)

New Testament I  
Church History I  
Liturgical Theology  
Topics in Applied Music I  
Russian III  
Church Slavonic III

#### SPRING (6 courses)

New Testament II  
Church History II  
Russian Church History  
Topics in Applied Music II  
Russian IV  
Church Slavonic IV

### Junior Year

#### FALL (5 courses)

History of Philosophy I  
Russian Lit. and Culture I  
Orthodox Visual Arts I  
Biblical Greek I  
Russian V

#### SPRING (5 courses)

History of Philosophy II  
Russian Lit. and Culture II  
Orthodox Visual Arts II  
Biblical Greek II  
Russian VI

### Senior Year

#### FALL (6 courses)

Comparative Theology I  
Dogmatic Theology I  
Moral Theology  
Sacramental Practicum  
Homiletics/Catechesis I

#### SPRING (5 courses)

Comparative Theology II  
Dogmatic Theology II  
Patrology  
Canon Law  
Homiletics/Catechesis II

Pastoral Theology

Honors Thesis (conditional)

## Comprehensive Examinations

All B.Th. students must pass comprehensive examinations, comprising both written and oral components. The comprehensive examinations are meant to assess a student's knowledge of theological disciplines, language, practical liturgics, and his ability to use this knowledge in pastoral situations. Successful completion of the comprehensive examinations is a requirement for graduation from the Seminary.

## Language Proficiency Examinations

Proficiency exams for Church Slavonic and Russian languages will be administered at the completion of the final required semester for each language, at the end of the sophomore year.

## Honors Thesis Option

In their senior year, B.Th. students may elect to write an Honors Thesis under the direction of a faculty member. An Honors Thesis is an extended research paper about 35 pages in length on a topic in Orthodox theology, Church history, liturgy, or pastoral practice. A student is eligible to write an Honors Thesis if he shows a good academic promise and if his cumulative GPA at the end of his junior year is 3.4 or higher. The topic of the thesis is determined in coordination with the student's chosen Honors Thesis advisor, who makes a recommendation to the Dean.

The thesis topic should be clearly indicated on the Thesis Approval Form, submitted to the Office of the Dean and bearing the signature of the thesis advisor. The decision to allow a student to write an Honors Thesis rests with the Dean of the Seminary.

Two copies of the final version of the thesis must be submitted to the Office of the Dean no later than Friday of the tenth week in the spring semester. Copies of the thesis shall be distributed to the thesis advisor and the second reader, who will read the thesis and award their respective grades. The student's final (combined) thesis grade will be recorded on his transcript.

Successful completion of an Honors Thesis results in one course credit (with grade) and renders a student eligible for higher honors at graduation (see above) and for a "Commendation for Thesis" issued by the Faculty Council, if the combined grade for the thesis equals A. Thesis of substandard or unacceptable quality render a student ineligible for any honors.

## Description of Courses (B.Th.)

**Note:** The course offerings below are applicable for the Bachelor of Theology and the Certificate in Pastoral Studies programs. For the course offerings for the Certificate in Theological Studies, see the relevant sections of this Catalog.

### FRESHMAN YEAR

#### LIT 101 & 102: Principles of Liturgy I and II

**Credits: 3 & 2 credits**

**The Rev. Hierodeacon Methodios (Pranic)**

This two-semester introductory course in Eastern Orthodox liturgics is designed for incoming first-year students. The course aims to provide them with comprehensive knowledge and understanding of the historical and theological development of the divine services, with a particular emphasis on the Russian Orthodox liturgical tradition. In addition to offering students an academic understanding of liturgics, the course includes a practical component focused on analyzing and (practically) organizing divine services. During the first semester, the practical component will concentrate on the Hours and Vespers (stand-alone and as part of the All-Night Vigil service). In the second semester, the focus will shift to Matins, which represents the second part of the All-Night Vigil. By the end of the course, students should have gained proficiency in both historical, theological, and practical aspects of Eastern Orthodox liturgics.

## **MUS 101 & 102: The Eight Tones I and II**

**Credits: 2 & 2 credits**

### **The Rev. Hierodeacon Methodios (Pranic)**

The Eight Tones course introduces first-year students to the Russian Orthodox music tradition, specifically the singing and melodies employed in worship. Tailored for individuals without prior experience in church music, the course places a primary focus on the practical and musical aspects of the Eight Tones. These include learning melodies, working with texts, and applying acquired knowledge and experiences in a worship setting, aligning closely with the Liturgics class. Emphasizing a balanced approach, the course integrates theoretical knowledge with practical skills. Participants will cultivate the tools necessary to confidently engage with and perform the distinct melodies associated with each of the Eight Tones. The overarching goal is to equip students with practical skills geared towards choral performances within the context of Russian Orthodox liturgical worship.

## **BIBLE 331: Old Testament I**

**Credits: 3 credits**

### **The Rev. John Boddecker**

*Pentateuch and Historical Books.* The course introduces students to the books of the Scriptures of the Old Testament, focusing specifically on the structure, history, content, composition, and patristic exegesis of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) and the historical books of the Bible.

## **BIBLE 332: Old Testament II**

**Credits: 3 credits**

### **The Rev. John Boddecker**

*Prophets and Writings.* The course introduces students to the books of the Old Testament Scriptures, focusing specifically on the structure, history, content, composition, and patristic interpretation of the Psalms, ethical books (Proverbs, Wisdom of Solomon, etc.), and the books of the Prophets. The messianic theme in the Prophets (esp. Isaiah) and the liturgical use of the Old Testament Scriptures are given special attention.

*Prerequisite: Old Testament 331.*

## **CS 105 & 106: Church Slavonic I and II**

**Credits: 3 & 3 credits**

### **Ms. Elizabeth Purdy**

The course introduces students to the Church Slavonic alphabet and the numerical system. Upon the development of initial vocabulary, the students are engaged in intensive practice in reading with reference to English translations to develop comprehension.

## **ENG 107: English Literature, Composition, and Declamation**

**Credits: 3 credits**

### **Mr. Edward F. Novis**

This is a first-year college-level English course that integrates literature and composition. The course includes a survey of English literature, which the students access through close reading and analysis of a selection of representative texts. The students will also be taught different modes of writing, with special emphasis on developing a thesis and on the formal rules of English grammar.

## **RUS 101 & 102: Russian I and II**

**Credits: 3 & 3 credits**

**Ms. Elizabeth Purdy**

Russian I and II function as a comprehensive program for the study of Russian language and culture. The course focuses on proficiency in the following skills: listening, reading, speaking, and writing, as well as on the building blocks of grammar and vocabulary. The course is taught with a communicative, process-oriented approach in compliance with ACTFL's Oral Proficiency Guidelines and the 5C's of the National Standards for Foreign Language Learning.

## **THEO 149C: Foundations of Theology**

**Credits: 2 credits**

**The Rev. Hierodeacon Methodios (Pranic)**

The course offers an introduction to the principles of Orthodox theology and spiritual life for the first-year students. The course includes a survey of the Scriptures, sacred history, basic catechism, structure and content of the divine services, and the foundations of spirituality.

## **SOPHOMORE YEAR**

### **MUS 321 & 322: Topics in Applied Music I & II**

**Credits: 1 & 1**

**Mrs. Anastassia Koliada-Kotar**

This course covers the basics of using the voice as a fine-tuned instrument. This includes body work, technical voice work, and music theory. The practical application of this training then extends to making the finest voice that your body can produce, using that voice to read properly in church, and sing appropriately on kliros. Finally, after becoming comfortable with the technique of vocal practice, we will instruct the students in how to apply it to the prayerful aesthetic and respectful attitude appropriate to every singer and reader on kliros, both in the Seminary choir and in other church choirs.

### **BIBLE 333: New Testament I**

**Credits: 3 credits**

**The Rev. John Boddecker**

*Gospels and Acts of the Apostles.* The course introduces the students into the study of the canonical Gospels and the Acts of the Apostles, particularly focusing on the role and the reception of the Gospels in the liturgical, theological, and spiritual life of the Church. The course studies historical, literary, and theological aspects of the individual books of the New Testament, showing the relationships between the texts in presenting the unique theological vision of the Person of our Lord Jesus Christ.

### **BIBLE 334: New Testament II**

**Credits: 3 credits**

**The Rev. John Boddecker**

*Epistles and Revelation.* The course introduces the students into the study of the Epistles of St. Paul, General Epistles, and the Revelation (Apocalypse) of St. John, particularly focusing on the role and the reception of these

writings in the liturgical, theological, and spiritual life of the Church. The course studies historical, literary, and theological aspects of these books of the New Testament.

*Prerequisite: New Testament 333.*

## **CS 205 and 206: Church Slavonic III and IV**

**Credits: 3 credits**

**Ms. Elizabeth Purdy**

This is a practical course that trains students to articulate and understand Church Slavonic liturgical texts. Students learn vocabulary items and master fundamental grammar topics in the context of authentic liturgical texts. Special attention is given to festal troparia and Gospel readings, which are often presented in an order that corresponds to the Orthodox liturgical calendar. Students also memorize basic Church Slavonic prayers.

*Prerequisite: Church Slavonic 105-106.*

## **HIST 319: Church History I**

**Credits: 3 credits**

**The Rev. Protodeacon Andrei Psarev**

*Formation, Struggles, and Triumph..* This course is a history of the Church from Pentecost to the defeat of the Byzantine army at Manzikert by the Seljuks in 1071. The purpose of this course is to provide the student with an introduction to the names, dates, places, events, and ideas that have figured prominently in the Church throughout its first 1000 years. Emphasis will be placed on the political context, theological ideas, and significant figures in the years leading up to, during, and following the era of the seven Ecumenical Councils (A.D. 325-787).

## **HIST 320: Church History II**

**Credits: 3 credits**

**The Rev. Protodeacon Andrei Psarev**

*Byzantium, the Middle Ages, Russia to Modernity.* The course covers the aftermath of the Byzantine defeat at Manzikert, the widening schism with Rome, the rise of the Russian Church, aspects of the Protestant Reformation, Orthodox responses to heterodox confessions, 20<sup>th</sup> century ecclesiastical events, as well as select contemporary Orthodox theologians. The purpose of this course is to provide the student with an introduction to the names, dates, places, events, and ideas that have figured prominently in the Church and the wider Christian world throughout the past 1000 years.

*Prerequisite: Church History 319.*

## **RUS 201 and 202: Russian III and IV**

**Credits: 3 credits**

**Ms. Elizabeth Purdy**

Russian 201 and 202 follow from 101/102 in continuing to develop proficiency in the following skills: listening, reading, speaking, and writing, as well as on the building blocks of grammar and vocabulary. Russian 201/201, taught primarily in Russian, functions as a comprehensive program for the study of Russian language and culture. The course is taught with a communicative, process-oriented approach in compliance with ACTFL's Oral Proficiency Guidelines and the 5C's of the National Standards for Foreign Language Learning.

*Prerequisite: Russian 101-102.*

## **THEO 443: Liturgical Theology**

**Credits: 3 credits**

**The Rev. Hierodeacon Methodius (Pranic)**

This course interprets "liturgical theology" as the study of historical and theological meaning of liturgical rites achieved through the close reading of patristic and liturgical sources. The course focuses on the reading and



discussion of primary and secondary texts, illuminating the early history and formation of the Orthodox Christian liturgy in the Byzantine tradition.

## **JUNIOR YEAR**

### **GREEK 311: Biblical and Liturgical Greek I**

**Credits: 3 credits**

**The Very Rev. Hegumen Cyprian (Alexandrou)**

Introduction to Biblical and Liturgical Greek grammar and vocabulary, with emphasis on translation and exegesis. Texts include excerpts from Gospels, Acts, Epistles, Genesis, Exodus, Psalms, and Prophecies, as well as the Liturgy of St. John Chrysostom and other material from the Divine Services.

### **GREEK 312: Biblical and Liturgical Greek II**

**Credits: 3 credits**

**The Very Rev. Hegumen Cyprian (Alexandrou)**

Introduction to Biblical and Liturgical Greek grammar and vocabulary, with emphasis on translation and exegesis. Texts include excerpts from Gospels, Acts, Epistles, Genesis, Exodus, Psalms, and Prophecies, as well as the Liturgy of St. John Chrysostom and other material from the Divine Services.

*Prerequisite: GREEK 311.*

### **LITVIS 101 & 102: Orthodox Visual Arts I and II**

**Credits: 3 & 3 credits**

**Mrs. Thekla Golovin**

An introduction to Orthodox visual arts examining the historical, theological, and stylistic development of sacred images, icons, and church architecture within the context of the Orthodox tradition. Emphasis will be placed on the influence of cultural and religious climate on subject matter and style of iconography during different periods. This course will also include a systematic analysis of different categories of icons used in Orthodox worship throughout the liturgical year with forays into liturgical embroidery, mosaics, and relief work.

### **PHILO 366: History of Philosophy I - Ancient to Modern**

**Credits: 3 credits**

**Mr. Edward F. Novis**

This course is a historical overview of the major philosophies developed from ancient Greece to contemporary Europe. Topics such as humanity, the cosmos, and divinity, will be traced through a chronological study of individual philosophers and their understanding of these concepts.

### **PHILO 365: History of Philosophy II - Byzantium to Slavophilism**

**Credits: 3 credits**

**Mr. Edward F. Novis**

An overview of the Byzantine philosophical framework, which was forged during and as a result of the Oecumenical councils. Emphasis on Nemesius of Emesa (c. 390) and St. John of Damascus (d. 749). Students will familiarize themselves with the works of other Church Fathers who utilized the Byzantine philosophical framework to dialogue with those outside the Church and to exhort those within it. This class will give the students a basic philosophical wherewithal or “toolkit” necessary to make sense of Byzantine theology and culture as well as the Slavic culture(s) it subsequently and decisively molded.

*Prerequisite: PHILO 365.*

### **RUS 315: Russian Literature and Culture I**

**Credits: 3 credits**

**The Right Rev. Luke (Murianka)**

Part one of an introductory survey of Russian literature, both ecclesiastical and secular, from the baptism of Russia to the “Golden Age” classical Russian authors. Specific focus is made on the 18<sup>th</sup>-19<sup>th</sup> century writers and major literary trends of this period. The classical Russian writers and poets are given special attention, including Pushkin, Gogol, Lermontov, Dostoevsky, and Tolstoy.

**RUS 316: Russian Literature and Culture II**

**Credits: 3 credits**

**The Right Rev. Luke (Murianka)**

Part two of the introductory survey of Russian literature, both ecclesiastical and secular, from the baptism of Russia to the “Golden Age” classical Russian authors. Specific focus is made on the 18<sup>th</sup>-19<sup>th</sup> century writers and major literary trends of this period. The classical Russian writers and poets are given special attention, including Pushkin, Gogol, Lermontov, Dostoevsky, and Tolstoy.

*Prerequisite: RUS 315.*

**RUS 301 & 302: Russian V and VI**

**Credits: 2 & 2 credits**

**Ms. Elizabeth Purdy**

Conducted primarily in Russian, this course focuses on discussion, reading, vocabulary acquisition, and grammar review. The course is taught with a communicative, process-oriented approach in compliance with ACTFL’s Oral Proficiency Guidelines and the 5C’s of the National Standards for Foreign Language Learning.

*Prerequisite: Russian 101-102, Russian 201-202.*

**SENIOR YEAR**

**PAST 413: Homiletics, Catechesis, and the Art of Preaching I**

**Credits: 2 credits**

**The Very Rev. Archpriest Serge Kotar**

The course acquaints students with the means and methods of proper catechesis and homiletics in a parish setting.

**PAST 414: Homiletics, Catechesis, and the Art of Preaching II**

**Credits: 2 credits**

**The Very Rev. Archpriest Serge Kotar**

The course, continuing further the exploration of the themes of Pastoral Theology 453, seeks to teach the students theological perspectives and practical skills to equip them for their future pastoral ministry in a parish.

*Prerequisite: Pastoral Theology 453.*

**PAST 453: Pastoral Theology**

**Credits: 3 credits**

**The Right Rev. Luke (Murianka)**

The course acquaints students with the traditional teaching of the Orthodox Church concerning pastorship, especially focusing on the ideal of the pastor as presented in the Scriptures and Fathers and on the duties and problems of pastoral ministry. The relationship between pastor and parish are thoroughly examined.

**PAST 656: Sacramental Practicum**

**Credits: 2**

**The Very Rev. Serge Kotar**

*Combined with the Graduate program.* Students will focus on (1) the daily and Sunday operations of the parish, (2) the priest's and lay leaders' leadership styles, personal encounters, and conflict resolution / peacemaking skills, and (3) the "business" dimensions of parish administration such as office and facilities management, budgeting, and interfacing with public and corporate officials or entities.

**PATR 435: Patrology**

**Credits: 3 credits**

**Mr. Edward Novis**

*Early and Byzantine Fathers.* A study of Apostolic Fathers, Apologists, and major fathers of the fourth century through their works, biography, teachings, and influence. Students will also study the ascetical writers, the rise of monasticism, the fathers of the Byzantine period, and the Russian fathers up to the present day.

**THEO 425: Canon Law**

**Credits: 3 credits**

**The Rev. Protodeacon Andrei Psarev**

The course introduces students to the fundamentals of Orthodox canon law with a focused discussion of the canonical sources concerning Orthodox ecclesiology, the sacrament of marriage, and the ecclesiastical court.

**THEO 447: Comparative Theology I**

**Credits: 3 credits**

**Mr. Edward Novis**

*World Religions.* A theological journey around the globe and through history, using two distinct but complementary approaches: phenomenological and theological. Judaism, Islam, Hinduism, Buddhism and others, particularly as practiced in the United States. Students will learn to compare and evaluate each religious tradition from the perspective of a faithful, traditional Orthodox Christian and prospective pastor.

**THEO 448: Comparative Theology II**

**Credits: 3 credits**

**Mr. Edward Novis**

*Western "Christianities."* Part two of a journey around the globe and through history, using two distinct but complementary approaches: phenomenological and theological. The course will identify and study certain key features of contemporary religions: non-Orthodox Christian communions (Non-Chalcedonian, Roman Catholic, Protestant), non-Christian offshoots from Protestantism (Mormons, Jehovah's Witness, etc.). Students will learn to compare and evaluate each tradition from the perspective of a faithful, traditional Orthodox Christian and prospective pastor.

*Prerequisite: THEO 447.*

**THEO 451: Dogmatic Theology I**

**Credits: 3 credits**

**The Very Rev. Archpriest David Pratt**

*Faith and the knowledge of God, the Holy Trinity, and Creation.* Part one (of two) of the study of Orthodox Christian dogmatic theology. The purpose of this course is to introduce and familiarize the student with the fundamental, historically grounded, and timeless truths of the Orthodox Christian faith. Emphasis will be placed on the definitions of the ecumenical councils and their Scriptural and patristic foundations.

**THEO 452: Dogmatic Theology II**

**Credits: 3 credits**

**The Very Rev. Archpriest David Pratt**

*Christology, the Church, the Holy Mysteries, and Eschatology.* Part two of the study of Orthodox Christian dogmatic theology. The purpose of this course is to introduce and familiarize the student with the fundamental and timeless truths of the Orthodox Christian Church. Emphasis will be placed on the definitions of the ecumenical councils, ecumenically-sanctioned confessions and catechisms, and their Scriptural and patristic foundations.

*Prerequisite: THEO 451.*

## **THEO 456: Fundamental Moral Theology**

**Credits: 3**

**The Very Rev. Alexander F.C. Webster**

Addressing the urgent need to shape the moral conscience of prospective Orthodox clergy in accordance with the historic Orthodox Christian moral tradition through a close reading of biblical, patristic, and contemporary theological texts, this graduate seminar focuses on the philosophical and theological foundations of the unique discipline of Orthodox moral theology; man as a moral agent; personal character, conscience, and discernment; the natural law and the “transfigurative” evangelical ethic; the problems of evil, sin and sins, and death; repentance and conversion; human actions as moral acts; formal and material norms; virtue and the virtues; and moral decision-making.

## Opportunities for all seminary students in all years

### **Chamber Choir**

**The Rev. Dcn. Nicholas Kotar**

Participation depends upon an audition with the Director of Choral Programs. Students participate in choir rehearsals weekly to master repertoire, improve harmonization, and strengthen singing skills for kliros performance. The Chamber Choir regularly travels to parishes to sing Vigil and Liturgy.

### **Liturgics Lab**

**The Rev. Archimandrite Theophylact (Clapper-DeWell)**

This is a one-on-one liturgics tutorial to assist students in preparing to conduct daily kliros assignments.

### **GREEK 101-102: Modern Greek I and II**

**The Very Rev. Hegumen Cyprian (Alexandrou)**

This course introduces Modern Greek Grammar and vocabulary by means of many everyday practical examples, including aspects of Greek life, culture and history. The course introduces bilingual religious texts to begin building up a religious vocabulary which will prove beneficial throughout the course of a student’s enrollment in Seminary. This course will provide the foundations for students to further develop their Greek skills in order to be able to use theological resources in Greek.

\* \* \*

## Master of Divinity Degree

The Master of Divinity at Holy Trinity Orthodox Seminary is a graduate professional degree in theology and ministry. The goal of the graduate Theology program is to offer professional, academic training in the Russian Orthodox Christian tradition for Orthodox Christians who desire to serve the Orthodox Church as ordained clergy and lay leaders in the Church. That goal is consistent with the position of Holy Trinity Orthodox Seminary as “an institution of higher learning under the jurisdiction of the Russian Orthodox Church Outside Russia,” and with its mission “to serve the Russian Orthodox Church Outside Russia by preparing students for service to the Church” (Mission Statement). The establishment of a graduate Master of Divinity degree at HTOS expands the mission of

HTOS by raising professional and academic standards for its students, while preparing professional, effective, and successful pastors and leaders who will serve the Church in parish ministry, other ministry settings, and academia.

## Program Objectives

- To award its graduates the degree of Master of Divinity, a graduate professional degree in theology and religious studies.
- To prepare the M.Div. students to be professional, effective, and successful clergy and leaders, who will serve the Church in ministry and in academia.
- To augment the mission of this institution by raising professional and academic standards for its students, thus aiming to prepare professional, efficient, and successful clergy and leaders, who will serve the church in ministry and in academia.
- To equip the M.Div. students with a thorough practical and theoretical knowledge of liturgical services of the Orthodox Church so that they may celebrate them “decently and in order” (1 Cor 14:40).
- To fulfill the mission of Holy Trinity Orthodox Seminary as “an institution of higher learning under the jurisdiction of the Russian Orthodox Church Outside Russia . . .” to serve the Russian Orthodox Church Outside Russia by preparing students for service to the Church” (Mission Statement, revised 2012)

## Admission Requirements

In addition to the requirements listed in the “Admissions” section of the Catalog for all students (see above), an applicant for the M.Div. degree program must have completed an accredited bachelor’s degree in theology, arts and sciences, or business (or its equivalent) with a grade-point average of 3.0. Each applicant must also have a recommendation from his Orthodox Christian parish priest / spiritual father and a blessing from his diocesan bishop specifically for pursuit of the graduate degree.

## Degree Requirements

The M.Div. degree requires the completion of 94 credit hours including an honors thesis, extended essay, or special project in the final semester of study. Those requirements are expected to be completed ordinarily in three years for a full-time student. The proposed curriculum consists of a balanced distribution of classroom hours in the study of Holy Scripture, courses in Orthodox theology, history, philosophy, morality / ethics, liturgical tradition, and practical disciplines such as liturgics, Church music, homiletics, pastoral counseling, etc. In addition to academic work in the classroom, students will be expected to complete a parish internship between the second and third years of the program.

## Schedule of Courses

**Note:** For the description of courses and their designated credit hours, see “Description of Courses” below.

### First Year

#### FALL (4 + 3 courses)

Pastoral Theology: Sacramental Practicum  
Comparative Theology I  
Church History I  
History of Philosophy I  
Liturgics I  
Music I  
Biblical Greek I

#### SPRING (4 + 3 courses)

Introduction to Holy Scriptures  
Comparative Theology II  
Church History II  
History of Philosophy II  
Liturgics II  
Music II  
Biblical Greek II

## Second Year

### FALL (5 courses)

Old Testament Theology/Exegesis  
Dogmatic Theology I  
Pastoral Theology: Ministry  
Pastoral Theology: Counseling  
Language Elective I  
Liturgical Theology

### SPRING (5 courses)

New Testament Theology/Exegesis I  
Dogmatic Theology II  
Orthodox Visual Arts  
Patristics  
Language Elective II

## Third Year

### FALL (5 courses)

New Testament Theology/Exegesis II  
Fundamental Moral Theology  
Canon Law  
Advanced Homiletics/Catechesis I  
Graduate Thesis/Project

### SPRING (5 courses)

ROCOR Church History  
Orthodox Christian Social Ethics  
Senior Elective  
Advanced Homiletics/Catechesis II  
Graduate Thesis/Project

## Senior Thesis/Extended Essay/Project

The capstone of the M.Div. degree program is the Senior Thesis / Extended Essay / Project (THESIS 798) completed during the third year of study and worth three credits toward the degree. Three options are available to each student, depending on his grade point average (GPA). Each option must demonstrate the student's ability to understand a significant dimension of Orthodox Tradition (theology, biblical exegesis, history, liturgical practice, liturgical music, iconography, spiritual practice, pastoral care, etc.) and either present a compelling argument for a particular position or provide a useful critical English translation of a heretofore untranslated theological text or present a new musical composition or a literary / artistic work, etc.

**Thesis Option.** Invited M.Div. students may write an honors thesis of 40–50 pages in length (a maximum of 20,000 words not including endnotes, appendices, excurses, table of contents, and bibliography) that demonstrates an ability to understand a significant dimension of Orthodox Tradition (see above list) and presents a compelling argument for a particular position (“thesis”) subject to discussion or debate. Prerequisites for writing an honors thesis include:

- Minimum cumulative GPA of 3.4 before registration for the Fall Term in the third-year.
- Submission of an acceptable thesis proposal under the guidance of a prospective thesis advisor chosen from the residential faculty before the third week of classes of the Fall Term in the third-year.
- Invitation, normally toward the end of the third week of classes of the Fall Term in the third-year, by a member of the residential faculty, with the approval of the Dean of the Seminary.

Note: Although an honors thesis is not required to fulfill M.Div. degree program requirements, it is required for graduation honors above *Cum Laude*. An honors thesis that earns a grade lower than B from the thesis advisor will be treated as an “extended essay” (see next section). The student will not be eligible for academic honors above *Cum Laude*, and the thesis will not be bound and deposited permanently in the Seminary library.

**Extended Essay Option.** M.Div. students may choose to write an extended essay of 25–35 pages in length (a maximum of 14,000 words not including endnotes, appendices, excurses, table of contents, and bibliography) under the guidance of a member of the residential faculty. This option allows only for *Cum Laude* graduation honors.

**Project Option.** In lieu of an honors thesis or extended essay, and under the supervision of a member of the residential faculty and with the approval of the Seminary Dean, M.Div. students with special skills or talents may

engage in a practical project that results in a useful English translation of a heretofore untranslated theological text, a new liturgical music composition, a creative literary or other artistic work, etc. If the project entails a musical or artistic product, the student will be expected to perform or display his creation on campus before or during the Commencement ceremony.

## Description of Courses

### FIRST YEAR

#### **LIT 101 & 102: Principles of Liturgy I and II** (Undergraduate credit- M.Div. students take pass/fail or test out)

##### **The Rev. Hierodeacon Methodios (Pranic)**

This two-semester introductory course in Eastern Orthodox liturgics is designed for incoming first-year students. The course aims to provide them with comprehensive knowledge and understanding of the historical and theological development of the divine services, with a particular emphasis on the Russian Orthodox liturgical tradition. In addition to offering students an academic understanding of liturgics, the course includes a practical component focused on analyzing and (practically) organizing divine services. During the first semester, the practical component will concentrate on the Hours and Vespers (stand-alone and as part of the All-Night Vigil service). In the second semester, the focus will shift to Matins, which represents the second part of the All-Night Vigil. By the end of the course, students should have gained proficiency in both historical, theological, and practical aspects of Eastern Orthodox liturgics.

#### **MUS 101 & 102: The Eight Tones I and II** (Undergraduate credit - M.Div. students take pass/fail or test out)

##### **The Rev. Hierodeacon Methodios (Pranic)**

The Eight Tones course introduces first-year students to the Russian Orthodox music tradition, specifically the singing and melodies employed in worship. Tailored for individuals without prior experience in church music, the course places a primary focus on the practical and musical aspects of the Eight Tones. These include learning melodies, working with texts, and applying acquired knowledge and experiences in a worship setting, aligning closely with the Liturgics class. Emphasizing a balanced approach, the course integrates theoretical knowledge with practical skills. Participants will cultivate the tools necessary to confidently engage with and perform the distinct melodies associated with each of the Eight Tones. The overarching goal is to equip students with practical skills geared towards choral performances within the context of Russian Orthodox liturgical worship.

#### **BIBLE 549: Introduction to the Holy Scriptures**

**Credits: 3**

##### **The Rev. John Boddecker**

*An introduction to the Scriptures of the Old and New Testament as received and read in the Orthodox Church.* This course will provide a comprehensive survey of the contents, genres and structure of the Orthodox Scriptural canon, while also introducing the student to its use and interpretation in the Orthodox tradition. As such, this course will lay a necessary foundation for further study in biblical exegesis and an understanding of how to make use of Scripture in relation to other areas of theological, liturgical and pastoral study

#### **GREEK 311: Biblical and Liturgical Greek I** **Credits: (Undergraduate credit- M.Div. students take pass/fail or test out)**

##### **The Very Rev. Hegumen Cyprian (Alexandrou)**

An introduction to the vocabulary and grammar of New Testament Greek (also known as *Koine*), using a deductive methodology—that is, beginning with a rule and expanding it with examples. The graduate seminar component of

this course includes a discussion and research project exploring the different ways of pronouncing Koine Greek according to the Western “Erasmian” reconstruction and contemporary spoken Greek in Greece and elsewhere.

## **GREEK 312: Biblical and Liturgical Greek II**

**Credits: (Undergraduate credit- M.Div. students take pass/fail or test out)**

**The Very Rev. Hegumen Cyprian (Alexandrou)**

Continuation of the study of the vocabulary and grammar of New Testament Greek (also known as *Koine*), using a deductive methodology—that is, beginning with a rule and expanding it with examples. basics of the New Testament Greek grammar, began in Biblical and Liturgical Greek I, using a deductive approach methodology. The graduate seminar component of this course incorporates analytical reading of the Gospel of John and the Resurrectional troparia of the Orthodox Church.

*Prerequisite: GREEK 511.*

## **HIST 519: Church History I**

**Credits: 3**

**The Rev. Protodeacon Andrei Psarev**

*Formation, Struggles, and Triumph..* This course is a history of the Church from Pentecost to the defeat of the Byzantine army at Manzikert by the Seljuks in 1071. The purpose of this course is to provide the student with an introduction to the names, dates, places, events, and ideas that have figured prominently in the Church throughout its first 1000 years. Emphasis will be placed on the political context, theological ideas, and significant figures in the years leading up to, during, and following the era of the seven Ecumenical Councils (A.D. 325-787). Students will be required to read and utilize primary sources in their research for this course as well as engage with modern historians.

## **HIST 520: Church History II**

**Credits: 3**

**The Rev. Protodeacon Andrei Psarev**

*Byzantium, the Middle Ages, Russia to Modernity.* The course covers the aftermath of the Byzantine defeat at Manzikert, the widening schism with Rome, the rise of the Russian Church, aspects of the Protestant Reformation, Orthodox responses to heterodox confessions, 20<sup>th</sup> century ecclesiastical events, as well as select contemporary Orthodox theologians. The purpose of this course is to provide the student with an introduction to the names, dates, places, events, and ideas that have figured prominently in the Church and the wider Christian world throughout the past 1000 years. Students will be required to read and utilize primary sources in their research for this course as well as engage with modern historians.

*Prerequisite: Church History 519.*

## **PHILO 576: History of Philosophy I**

**Credits: 3**

**Mr. Edward F. Novis**

This course is a historical overview of the major philosophies developed from ancient Greece to contemporary Europe. Topics such as humanity, the cosmos, and divinity, will be traced through a chronological study of individual philosophers and their understanding of these concepts.

## **PHILO 566: History of Philosophy II: Byzantine Philosophy**

**Credits: 3**

**Mr. Edward F. Novis**

An overview of the Byzantine philosophical framework, which was forged during and as a result of the Oecumenical councils. Emphasis on Nemesius of Emesa (c. 390) and St. John of Damascus (d. 749). Students will familiarize themselves with the works of other Church Fathers who utilized the Byzantine philosophical framework to dialogue



with those outside the Church and to exhort those within it. This class will give the students a basic philosophical wherewithal or “toolkit” necessary to make sense of Byzantine theology and culture as well as the Slavic culture(s) it subsequently and decisively molded.

*Prerequisite: PHILO 565.*

## **THEO 647: Comparative Theology I**

**Credits: 3**

**Mr. Edward Novis**

*The World's Religions.* A theological journey around the globe and through history, using two distinct but complementary approaches: phenomenological and theological. Judaism, Islam, Hinduism, Buddhism and others, particularly as practiced in the United States. Students will learn to compare and evaluate each religious tradition from the perspective of a faithful, traditional Orthodox Christian and prospective pastor.

*Prerequisites: BIBLE 549, HIST 519, HIST 520, THEO 552*

## **THEO 648: Comparative Theology II**

**Mr. Edward Novis**

**Credits: 3**

*Western “Christianities.”* Part two of a journey around the globe and through history, using two distinct but complementary approaches: phenomenological and theological. The course will identify and study certain key features of contemporary religions: non-Orthodox Christian communions (Non-Chalcedonian, Roman Catholic, Protestant), non-Christian offshoots from Protestantism (Mormons, Jehovah’s Witness, etc.). Students will learn to compare and evaluate each tradition from the perspective of a faithful, traditional Orthodox Christian and prospective pastor.

*Prerequisites: THEO 647.*

## **SECOND YEAR**

### **BIBLE 631: Old Testament I: Theology and Exegesis**

**Credits: 3**

**The Rev. John Boddecker**

*On Genesis: The early history of man and Israel.* A seminar to introduce students to the theology and exegesis of the Holy Scriptures of the Old Testament, focusing on the Septuagint (Greek) text of the book of Genesis. During the semester, students will utilize commentaries of the Church Fathers on Genesis to gain a patristic understanding of the creation of the world, the creation and fall of man, and the early history of Israel and of the Patriarchs.

*Prerequisites: BIBLE 549 and GREEK 512*

### **BIBLE 634: New Testament Theology and Exegesis I**

**Credits: 3**

**The Rev. John Boddecker**

*Soteriology and Ecclesiology in the Epistles of St Paul.* A seminar to introduce students to the theology and exegesis of the Holy Scriptures of the New Testament in the original *Koine* (Greek) texts with the assistance of patristic commentaries (especially those of St John Chrysostom), focusing on the biblical teaching on the Church and salvation in the epistles of St Paul with close attention to these major sub-themes: the nature and boundaries of the Church, salvation, justification, theosis, virtue and vice, predestination and election.

*Prerequisites: BIBLE 549, BIBLE 631, and GREEK 512.*

### **PATR 536 Patristics**

**Credits: 3**

**Edward Novis**

*Patristic Thought Through the Ages* This course is a historical overview of the Holy Fathers who articulated the doctrine, ethics, and ethos of the Eastern Orthodox Church. Topics, such as the Trinity, Christology, ecclesiology, anthropology, cosmology, and asceticism, will be traced through a chronological study of the representative work from St. Ignatius through St. Gregory Palamas. Ultimately, this course aims to familiarize students with the theology of the Church through the primary sources where this theology was first precisely articulated. An important component will be any possibly practical pastoral application of the material covered.

## **PAST 653 Pastoral Theology - Priestly Vocation**

**Credits: 3**

**The Very Rev. Bishop Luke (Murianka)**

The course seeks to introduce students to the Holy Priesthood, including the calling to become a priest, the spiritual life required of a priest, the role of the priest in the Church, his service to the people of God through confession, spiritual direction, preaching, counseling and serving the Divine Liturgy.

## **PAST 753: Pastoral Theology I**

**Credits: 3**

**Ms. Elizabeth Szlek**

*Counseling methodology.* A theoretical and practical exploration of the many facets of counseling Orthodox Christians and others from a faith-based perspective utilizing both contemporary professional insights and patristic Orthodox Christian texts. Topics include premarital and marital counseling, counseling for spiritual issues, addictions, guiding children and adolescents, counseling the sick and dying, grief counseling, identifying underlying physiological conditions contributing to mental distress, peacemaking and conflict resolution, and conducting groups effectively.

## **PAST 656: Pastoral Theology II**

**Credits: 3**

**The Very Rev. Serge Kotar**

*Sacramental Practicum.* Students will focus on (1) the daily and Sunday operations of the parish, (2) the priest's and lay leaders' leadership styles, personal encounters, and conflict resolution / peacemaking skills, and (3) the "business" dimensions of parish administration such as office and facilities management, budgeting, and interfacing with public and corporate officials or entities.

*Prerequisite: PAST 653*

## **GREEK 101/102, RUS 101/102, OR CS 105/106**

**Credits: undergraduate credit only (fulfills program requirement)**

**The Very Rev. Hegumen Cyprian (Alexandrou)/Ms. Elizabeth Purdy**

Second-year students will have the opportunity to further their studies in modern Greek or, alternatively, to enhance their skills or begin studies in Church Slavonic or modern Russian.

## **THEO 643: Liturgical Theology**

**Credits: 3**

**The Rev. Hierodeacon Methodios (Pranic)**

A seminar focused on the early history and formation of the Orthodox Christian liturgy in the Byzantine tradition, as well as the unfolding of the Orthodox eucharistic doctrine from the early Church to the modern period, through a close reading of patristic and liturgical sources (both primary and secondary) and the critique, through the patristic lens, of modern attempts at constructing "liturgical theology."

## **THEO 551: Dogmatic Theology I**

**Credits: 3**

## **The Very Rev. Archpriest David Pratt**

*Faith and the knowledge of God, the Holy Trinity, and Creation.* Part one (of two) of the study of Orthodox Christian dogmatic theology. The purpose of this course is to introduce and familiarize the student with the fundamental, historically grounded, and timeless truths of the Orthodox Christian faith. Emphasis will be placed on the definitions of the ecumenical councils and their Scriptural and patristic foundations. Students will be required to read and utilize primary sources in their research for this course as well as engage with modern theologians.

## **THEO 552: Dogmatic Theology II**

**Credits: 3**

## **The Very Rev. Archpriest David Pratt**

*Christology, the Church, the Holy Mysteries, and Eschatology.* Part two of the study of Orthodox Christian dogmatic theology. The purpose of this course is to introduce and familiarize the student with the fundamental and timeless truths of the Orthodox Christian Church. Emphasis will be placed on the definitions of the ecumenical councils, ecumenically-sanctioned confessions and catechisms, and their Scriptural and patristic foundations. Students will be required to read and utilize primary sources in their research for this course as well as engage with modern theologians.

*Prerequisite: THEO 551.*

## **THIRD YEAR**

## **BIBLE 635 New Testament Theology and Exegesis II**

**Credits: 3**

## **The Rev. John Boddecker**

A seminar to introduce students to the theological and exegetical study of the Holy Scriptures of the Gospels. During the semester, students will utilize the commentaries of the Church Fathers on Romans both to gain insight into their general hermeneutical practices and their specific understanding of the evangelical accounts of our Lord's life, teaching, Passion and Resurrection. In addition, students will also be trained in the application of contemporary exegetical methods which, by their careful attention to textual and rhetorical analysis, syntax and grammar, history and geography, archeology and comparative literature, shed light on the canonical form of the Four Gospels.

## **HIST 723: Russian Orthodox Church Abroad: Its History and Identity**

**Credits: 3**

## **The Rev. Protodeacon Andrei Psarev**

A study of significant persons, issues, and events in the history of the Russian Church Abroad (1920-2007) to help students understand its historical development and ecclesial identity. Most of the main themes are still topical: the relation between Orthodoxy and politics, Russian émigré ecclesiastical divisions, adaptation to non-Russian lands in the "diaspora," attitudes toward ecumenism, and relations with other Orthodox Churches.

*Prerequisites: HIST 519, HIST 520*

## **THEO 725: Canon Law**

**Credits: 3**

## **The Rev. Protodeacon Andrei Psarev**

A study of the Orthodox canonical tradition, particularly the hermeneutical methodology by which the canons are interpreted, to help students to develop an Orthodox mindset through studying the logic of the canons for the salvation of souls. This seminar focuses on the canonical requirements for the clerical vocation, development of canonical order, Church teaching on the roles of clergy and laity, and canonical legislation of the Russian Church Abroad.

## **PAST 715-716: Pastoral Theology III & IV**

**Credits: 3**

**The Rev. John Palmer**

*Advanced Homiletics, Catechesis, and the Art of Preaching.* This course will introduce and examine those principles which guide the work of Orthodox preaching as they emerge from the works of the Holy Fathers and exemplary ecclesiastical writers.

## **THEO 755: Fundamental Moral Theology**

**Credits: 3**

**The Very Rev. David Pratt**

Addressing the urgent need to shape the moral conscience of prospective Orthodox clergy in accordance with the historic Orthodox Christian moral tradition through a close reading of biblical, patristic, and contemporary theological texts, this graduate seminar focuses on the philosophical and theological foundations of the unique discipline of Orthodox moral theology; man as a moral agent; personal character, conscience, and discernment; the natural law and the “transfigurative” evangelical ethic; the problems of evil, sin and sins, and death; repentance and conversion; human actions as moral acts; formal and material norms; virtue and the virtues; and moral decision-making.

*Prerequisites: BIBLE 549, PATR 536, PHILO 565, THEO 552*

## **THEO: 756 Orthodox Christian Social Ethics**

**Credits: 3**

**The Very Rev. David Pratt**

Building upon the study of fundamental moral theology (THEO 755), this graduate seminar expands the students’ moral horizon from “the one” to “the many”: from personal morality to the moral and ethical challenges of living and working out one’s salvation in society and its institutions. Major themes and topics include the deepening moral “crisis” in America and the vanishing Orthodox moral consensus; the ecclesial context for Orthodox social ethics; bioethics; the moral dimensions of economics; loving God and neighbor; human rights and Christian duties / virtues; moral dimensions of marriage and family life; the morality of the politeia (commonwealth or state); issues in Church & state relations; and the morality of war and peace.

*Prerequisites: BIBLE 549, PATR 536, PHILO 565, THEO 552, THEO 755*

## **THESIS 798: Senior Thesis / Extended Essay / Project**

**Seminary Dean and Thesis / Essay / Project Advisor**

(See description above)

## **HTOS 700, 701, 702: Directed Study/Senior Elective**

**Credits: 3**

**Staff**

A tutorial in one of the sub-disciplines in the graduate degree program (Bible, Greek, History, Liturgics, Music, Patristics, Philosophy, Pastoral Theology, Dogmatic Theology, or Moral Theology) taught by a full-time residential instructor, with the approval of the Dean of the Seminary, for a student who may need to fulfill a specific course requirement, including an elective course, when that course is not offered in the Fall (HTOS 701) or Spring (HTOS 702) semesters.

**Opportunities for all seminary students in all years**

**Chamber Choir**

**The Rev. Dcn. Nicholas Kotar**

Participation depends upon an audition with the Director of Choral Programs. Students participate in choir rehearsals weekly to master repertoire, improve harmonization, and strengthen singing skills for kliros performance. The Chamber Choir regularly travels to parishes to sing Vigil and Liturgy.

## **Liturgics Lab**

### **The Rev. Archimandrite Theophylact (Clapper-DeWell)**

This is a one-on-one liturgics tutorial to assist students in preparing to conduct daily kliros assignments.

## **GREEK 101-102: Modern Greek I and II**

### **The Very Rev. Hegumen Cyprian (Alexandrou)**

This course introduces Modern Greek Grammar and vocabulary by means of many everyday practical examples, including aspects of Greek life, culture and history. The course introduces bilingual religious texts to begin building up a religious vocabulary which will prove beneficial throughout the course of a student's enrollment in Seminary. This course will provide the foundations for students to further develop their Greek skills in order to be able to use theological resources in Greek.

## Graduation

The degrees and certificates are awarded by the Board of Trustees at the recommendation of the Faculty Council. All degrees and certificates are issued at the Commencement ceremony that takes place at the end of the academic year. No degrees or certificates shall be awarded if a student has unfulfilled academic or financial obligations before the Seminary. Before his graduation, a student is also required to submit a certificate showing no outstanding obligations before the Seminary Library.

**Graduation Honors.** At the recommendation of the Faculty Council, a student of a graduating class may be awarded honors together with his M.Div. or B.Th. degree. The graduation honors are awarded on the basis of the cumulative grade point average resulting from the coursework this student has completed at the Seminary and are as follows:

- M.Div. and B.Th. *cum laude* is awarded to a student with a cumulative GPA between 3.50 and 3.74;
- M.Div. and B.Th. *magna cum laude* is awarded to a student with a cumulative GPA between 3.75 and 3.89;
- M.Div. and B.Th. *summa cum laude* is awarded to a student with a cumulative GPA between 3.9 and 4.0.

Upon its awarding, the graduation honors will be added to the student's transcript. Transfer students will constitute a special category with regard to honors at graduation: their designation for honors will be based solely on work completed at the Seminary. Students in the Certificate programs are not awarded honors or citations at Commencement.

**Commendation for Thesis:** The Faculty Council may also decide to award a "commendation for the thesis" honor for an M.Div. or B.Th. thesis of an outstanding quality based on the recommendation of the thesis advisor confirmed by the second reader of the thesis.

**Valedictorian:** A valedictorian is an M.Div. or B.Th. student from the graduating class who is given an honor to speak in the name of his class at the Commencement ceremony. The Faculty Council bestows this honor upon a student who has completed all the degree requirements and has the highest cumulative grade point average in his class and showed excellence in all other aspects of the Seminary life.

**Withholding a Degree:** The Faculty Council may resolve to withhold a degree from a graduating student if there is a pending investigation or hearing concerning suspected instances of dishonesty or proscribed conduct or if such investigation or hearing has shown that the degree candidate was guilty of dishonesty or proscribed conduct.

**Postponed Graduation:** The Faculty Council may also resolve to postpone the awarding of the degree to a student of a graduating class if the student has unfulfilled academic, financial or other obligations before the Seminary. At its discretion, the Faculty Council may decide to allow this student to participate in the Commencement Ceremonies as a member of the graduating class but without the awarding of the diploma.

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## Certificate in Theological Studies

The Certificate in Theological Studies (HEGIS 5623) is an independent study program designed for Orthodox Christian clergy and laity who wish to broaden their knowledge of the history, theology, and pastoral practice of the Orthodox Church but are unable to enroll in the full course of study at the Seminary. Through independent study, supported by syllabi and some pre-recorded lectures, the students acquire competence in Orthodox theology and other disciplines in order to enrich their ecclesial and spiritual life and to apply this learning to the proclamation of the Gospel. The independent study courses are offered in English. Liturgics and Pastoral Theology have Russian-language sections.

The Seminary now offers a track for clergy and those on a clergy track, and a track for laity and those not seeking ordination. The track for laity is open for all Orthodox Christians, both men and women. Please note that C.T.S. applicants have a separate [application form](#).

**Course Requirements:** The Certificate in Theological Studies program requires the completion of 32 credit hours accomplished over four semesters of independent study, normally with four courses taken per semester. Each course requires an independent completion of assigned readings, written work, and a written examination.

**Course Procedures:** At the beginning of each semester students have access to course information through Populi, including syllabi with essay topics and book lists, study guides, instructor contact information, related materials, and helpful web links.

**Examinations:** Certificate students are expected to take their examinations during the final examination periods at the Seminary at the end of each semester. Exams may be taken in person at the Seminary or online using a remote proctoring solution. Before admittance to exams, students submit course papers to the course instructor. The program is designed for a student to complete four courses in a semester, but that is not a requirement, and students may take as few as one course per semester. The application process is the same for certificate students as it is for full-time students, except that a student may apply at any time and begin either in the fall or in the spring semester.

## Description of Courses (C.T.S.)

### First Semester

#### **Principles of the Orthodox Faith THEO 149C (and THEO 150C)**

**Credits: 2 credits each**

#### **Rev. Hierodeacon Methodios (Pranic)**

This is a comprehensive, two-semester introductory course into the beauty and splendor of theological thought and practice (life) of the Orthodox faith, as contained in the Sacred Scriptures, Church Fathers, Holy Tradition, Church History, Dogmatics, Spirituality, and Liturgics. At the core of this course is the Nicæan—Constantinopolitan Creed,

where each of its statements is made into a study unit. In-between these units are interwoven various other topics, such as history, iconography, spirituality, and liturgics.

## **Old Testament I: BIBLE 231C**

**Credits: 2 credits**

**The Rev. Priest Matthew Penney**

This course is an introduction to the study of the Holy Scriptures of the Old Testament's Pentateuch (first five books of Moses) and the historical books through the lens of Orthodox Tradition, Patristic writings, and secondary sources.

## **New Testament I: BIBLE 333C**

**Credits: 2 credits**

**The Rev. Priest John Palmer**

This course will introduce the Holy Gospels and their proper interpretation by the Holy Fathers of the Orthodox Church..

## **Liturgics I: LITURG 341C**

**Credits: 2 credits**

**Dr. Aleksandr Andreev**

The purpose of this course, the first of a two-semester sequence, is practical: to prepare the student for correctly performing the divine services of the Orthodox Church, whether in the altar as a clergyman or in the choir as a reader or singer. The first semester will focus on fundamental concepts of Liturgics, the structure of the All-Night Vigil, weekday services, and the fixed-date feasts.

## **Second Semester**

## **Old Testament II: BIBLE 331C**

**Credits: 2 credits**

**The Rev. Priest Matthew Penney**

This course is an introduction to the study of the Holy Scriptures of the Old Testament's Wisdom and Prophetical books through the lens of Orthodox Tradition, Patristic writings, and secondary sources.

## **New Testament II: BIBLE 433C**

**Credits: 2 credits**

**The Rev. Priest John Palmer**

This course will introduce the Acts of the Apostles, Epistles, and Revelation and their proper interpretation by the Holy Fathers of the Orthodox Church.

## **Liturgics II: LITURG 441C**

**Credits: 2 credits**

**Dr. Aleksandr Andreev (English and Russian sections)**

Students learn about the Divine Liturgy, studying its formation and present structure, Lenten and Paschal services, Sacraments, and the Book of Needs.

## **Church History: HIST 419C**

**Credits: 2 credits**

**The Rev. Priest Joshua Genig**

An overview of the history of the Church from the first century to the twenty-first century. Topics include: The Eastern Orthodox Church, the Protestant Church, and the Roman Catholic Church. Ultimately, this course aims to

familiarize the student with the historical overview of the Church, both Orthodox and non-Orthodox, so as to expose the student to the major persons, major events, and major teachings central to the Church's way of life

## Third Semester

### **Comparative Theology: THEO 448C**

**Credits: 2 credits**

#### **The Rev. Priest Ignatius Green**

The goal of the course is to examine historical origins and theological systems of major heterodox denominations and sects, focusing on theology, spirituality, and liturgy of Roman Catholic Church and of the most prominent Protestant traditions. The major doctrinal characteristics of non-Orthodox denominations are approached in conjunction with seeking the Orthodox response to what the Church considers to be deviations from the fullness of the Orthodox Christian faith.

### **Patrology I: PATR 435C**

**Credits: 2 credits**

#### **The Rev. Priest Joshua Genig**

An overview of the teachings of the Eastern Fathers of the Church from the first three centuries. Topics include: The Apostolic Fathers, the Apologetic Fathers, the Ante-Nicene Fathers, and the Nicene Fathers. The doctrine of the deification of humanity will function to connect each of the different groups of the early Eastern Fathers. Ultimately, this course aims to familiarize the student with the writings of the early Eastern Fathers, so as to expose the student to the formative years, formative personalities, and formative concepts central to the Church's way of life.

### **Dogmatic Theology I: THEO 451C**

**Credits: 2 credits**

#### **Rev. Hierodeacon Methodios (Pranic)**

This is a comprehensive, two-semester course in Orthodox Dogmatic Theology—a journey into the fundamental beliefs, doctrines, and theological principles of the Eastern Orthodox Christian Tradition. Students will embark on a deeply spiritual and intellectual exploration of the topics such as our knowledge of God, what dogma is, the mystery of the Holy Trinity, God and creation, God's providence, evil and sin, salvation of mankind.

### **Pastoral Theology: PAST 453C**

**Credits: 2 credits**

#### **The Rev. Priest John Palmer (English section), The Very Rev. Gregory Naumenko (Russian section)**

This course will provide an introduction to the 'art of arts and science of sciences' as this is understood by the Orthodox Tradition through reflection on Patristic and Canonical texts and engagement with secondary material.

## Fourth Semester

### **Canon Law: THEO 425C**

**Credits: 2 credits**

#### **The Rev. Protodeacon Andrei Psarev**

The main objectives of this course are: 1) to develop an Orthodox mindset in students through the study of the logic of the canons; 2) to familiarize students with the Orthodox canonical tradition and particularly with the



hermeneutical methodology by which the canons are interpreted, and 3) to familiarize students with a number of specific topics addressed by the canons.

## **Patrology II: 535C**

**Credits: 2 credits**

**The Rev. Priest Joshua Genig**

An overview of the teachings of the Eastern Fathers of the Church from the subsequent eleven centuries. Topics include: The Post-Nicene Fathers and the Pseudo-Nicene Fathers. The doctrine of the deification of humanity will function to connect each of the different groups of the middle and late Eastern Fathers. Ultimately, this course aims to familiarize the students with the writings of the middle and late Eastern Fathers, so as to expose the student to the subsequent years, subsequent personalities, and subsequent concepts central to (and even opposed to) the Church's way of life.

## **Dogmatic Theology II: THEO 551C**

**Credits: 2 credits**

**Rev. Hierodeacon Methodios (Pranic)**

This is a comprehensive, two-semester course in Orthodox Dogmatic Theology—a journey into the fundamental beliefs, doctrines, and theological principles of the Eastern Orthodox Christian Tradition. Students will embark on a deeply spiritual and intellectual exploration of the topics such as our knowledge of God, what dogma is, the mystery of the Holy Trinity, God and creation, God's providence, evil and sin, salvation of mankind.

## **Moral Theology: THEO 555C**

**Credits: 2 credits**

**The Very Rev. Archpriest Gregory Naumenko**

Students study dogmatic principles of moral theology: moral law, virtue, sin, the Church, and a Christian's obligations to self, family, neighbor, and the state.

OR

## **Byzantine Philosophy: PHILO 265C**

**Credits: 2 credits**

**Mr. Edward F. Novis**

An overview of the Byzantine philosophical framework, which was forged during and as a result of the Oecumenical councils. Emphasis on Nemesius of Emesa (c. 390) and St. John of Damascus (d. 749). Students will familiarize themselves with the works of other Church Fathers who utilized the Byzantine philosophical framework to dialogue with those outside the Church and to exhort those within it. This class will give the students a basic philosophical wherewithal or "toolkit" necessary to make sense of Byzantine theology and culture as well as the Slavic culture(s) it subsequently and decisively molded.

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## **Certificate in Pastoral Studies**

The Certificate in Pastoral Studies (HEGIS 5623) is designed for the Orthodox Christians who wish to undergo theological, spiritual, and pastoral formation in preparation for the service to the Orthodox Church but cannot or are unwilling to enroll in a full Bachelor of Theology program. The objective of the program is to provide basic theological and pastoral training to the candidates wishing to serve the Orthodox Church as priests, deacons, minor clergy or lay leaders or to those who wish to enrich their theological education and ecclesial life.

**Application Requirements:** Application requirements and tuition are the same as for the Bachelor of Theology. All classes are taught in English and must be completed on-campus, and a distance study option is not provided.

**Course Requirements:** The program requires a completion of 60 credit hours, normally over the course of four semesters. The courses constituting the Certificate program include survey courses in the Scriptures, liturgics, systematic theology, and church history. The language courses are not required by this program.

## Schedule of Courses (Certificate in Pastoral Studies):

### First Year

#### FALL (5 courses plus LSAM)

BIBLE-331	Old Testament I
BIBLE-333	New Testament I
HIST-319	Church History I
THEO-351	Dogmatic Theology I
PHILO 366	History of Philosophy I
LSAM 101/103	Music and Liturgics

#### SPRING (5 courses plus LSAM)

BIBLE-332	Old Testament II
BIBLE-334	New Testament II
HIST-320	Church History II
THEO-352	Dogmatic Theology II
PHILO 365	History of Philosophy II
LSAM 102/104	Music and Liturgics

### Second Year

#### FALL (4 courses plus LSAM)

PATR-435	Patrology
PAST-413	Homiletics & Catechesis I
THEO-453	Pastoral Theology I
THEO 447	Comparative Theology I

#### SPRING (4 courses plus LSAM)

THEO-443	Liturgical Theology
PAST-414	Homiletics & Catechesis II
THEO-425	Canon Law
THEO 448	Comparative Theology II

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## Admissions

### Admission Requirements

Since the Seminary is a traditional theological college, the main requirement for admission is the applicant's sincere desire to serve the Orthodox Church. Only with this motivation will the applicant appreciate the opportunities for learning and growth offered by the Seminary. A high school diploma or GED is necessary for entrance into the Bachelor of Theology, Certificate in Pastoral Studies, and Certificate of Theological Studies programs. See below for Master of Divinity program requirements.

Both inquiries and the process of application for admission to the Seminary should begin by filling out an inquiry form or by starting an online application form found on the Seminary website: <https://www.hts.edu/inquiries>; or by contacting:

Office of Admissions  
Holy Trinity Orthodox Seminary  
PO Box 36  
Jordanville, N. Y. 13361

(315) 858-0945  
admissions@hts.edu.

The seminary accepts applications from Orthodox Christians who are members of a canonical jurisdiction and who have been received into the Church for at least two years and are parishioners in good standing. Three years of active participation in one parish is preferred.

The following must be submitted to the Office of Admissions for all programs:

1. **Completed Online Application Form.** Please select the appropriate online application form.
2. **Official transcripts:**
  - a. For the M.Div. program: from all colleges and universities attended.
  - b. For the B.Th. and C.P.S. programs: from all secondary schools and institutions of higher learning attended.
  - c. For the C.T.S. program: one transcript from the highest level/most recent institution attended.
3. **Recommendation of spiritual father/parish priest** (to be sent directly to the Seminary).
4. **Application fee** (non-refundable). For all students: **\$50**.

Payment can be made in US dollars or by credit card, bank card, or e-check, through HTOS' payment gateway (provided by Authorize.net and Stripe), by phone (315-858-0945), or by check or money order. For other arrangements, please contact admissions@hts.edu.

For the Master of Divinity, Bachelor of Theology, and Certificate in Pastoral Studies programs, the following are also required:

1. **Blessing of diocesan bishop** (including members of the ROCOR). A blessing is also required for the C.T.S. program IF the candidate is seeking ordination.
2. **Completed certificate of medical examination.** New York State requires the following minimum vaccination records OR proof of immunity: MMR—2 doses of measles vaccine, 1 dose of Mumps vaccine, and 1 dose of Rubella vaccine. Allowable exemptions include a religious exemption and verified allergy to the vaccine(s). More information is available on the application form.
3. **Non-native speakers of English are required to pass the TOEFL exam** with the following minimum scores for undergraduate programs: Reading—20, Listening—20, Speaking—18, and Writing—18. The Master of Divinity program requires a score of 96. Scores should be submitted through ETS.
4. **Proof of health insurance.** International and domestic students can obtain affordable health insurance. Domestic students are now subject to new US health insurance legislation, and should verify existing coverage in New York State. International students can obtain coverage independently, but may also obtain insurance through the new "marketplace."

## Application Deadlines

A completed online application form for the Master's and Bachelor's programs and Certificate In Pastoral Studies with all required documents must be submitted by **April 1**; otherwise the application may be deferred until the following academic year. **Financial Aid priority** will be given to applications received by or before **February 15**. If any difficulty arises in obtaining the necessary documents, please do not hesitate to contact the admissions office. Online applications for the Certificate of Theological Studies program must be submitted by **August 1** and **December 1** for the fall and spring semesters, respectively. Applications may be sent in early, but students may enter the program only at the beginning of the fall or spring semesters. The decision of the Admissions Committee will be communicated to the applicant by email and regular mail.

## Assessment Examinations

At the beginning of the academic year all incoming (new) students must take assessment examinations in English, Russian, and Church Slavonic. Exemptions from Russian and Church Slavonic courses will be determined entirely by the results of entrance exams and documents supplied by students. Students who have taken courses at other accredited institutions that correspond to courses offered at Holy Trinity Seminary must supply all relevant official transcripts to the Office of Admissions with their applications in order to transfer applicable credits. After completion of entrance exams students may be exempted from attending certain classes, at the discretion of the administration.

## Transfer of Credits

Holy Trinity Orthodox Seminary can accept up to 30 credits toward a Master of Divinity degree and 60 credits toward a Bachelor of Theology degree at the discretion of the administration. If a student wishes to have credits transferred, an official transcript, including course descriptions, must be submitted to the Office of Admissions. Course syllabi may be also requested by the Office of Admissions in order to evaluate course content. In assessing the transfer of credits, the unique mission of Holy Trinity Orthodox Seminary centered on the Orthodox Christian theological tradition will be considered normative in establishing equivalency. Only credits compatible with seminary courses will be considered for transfer and counted towards a degree.

## Tuition and Fees

### **Master of Divinity, Bachelor of Theology, and Certificate in Pastoral Studies - General Notes:**

Tuition, room, and board fees are invoiced on a semester basis and due prior to the beginning of each semester. Institutional scholarships for each academic year will be awarded prior to the fall semester (sometimes prior to each semester) and applied directly to invoices. See below for more information on scholarships. Payment plans must be completed before the beginning of the following semester, or else students will not be allowed to register. Arrangements can be made with parents, sponsors, parishes and dioceses to make payments directly to a student's invoices. Official receipts and IRS 1098-T forms are available on request.

## Due Dates

For domestic and international students, payment for the fall semester of on campus programs is due August 15, and for the spring semester, December 15. For the self-study Certificate in Theological Studies, program fees are due by the first day of each semester. The online proctoring fee is payable at the time of the exam. The Seminary reserves the right to withhold registration or withdraw a student from classes if payment is not made. Monthly payment plans are available for a \$100 fee. Payments are due on the first of the month, with a seven-day grace period. A \$15 late fee will be assessed after that period.

## Work-Study and Community Service

Monastery obediences can provide students with valuable work experience. Work study is currently available only to undergraduate students who live in the dormitory. Jobs are divided into two categories: community service and work-study. Community service applies to all students and the jobs include, but are not limited to, cleaning and kitchen assignments. Each student will be expected to fulfill approximately 60 hours per semester. Community service is what we do as part of a community to serve our neighbor.

Work-study jobs are those that require training and/or skilled labor, including but not limited to these areas: bookstore, museum, archives administrative offices, library, candle factory, icon mounting studio, carpentry and building maintenance, IT, camera work, photo editing, website work, and publications.

Students are not guaranteed to be assigned a work-study job. It is necessary to express your desire and intention informally with each supervisor, who has the authority to accept or decline. A work study job qualifies a student for a lower room and board rate.

## Scholarships, Bursaries, and Eligibility

Institutional scholarships, bursary, and stipend funds are awarded by the administration to M.Div., B.Th., and C.P.S. students on the basis of academic merit and in consideration of financial need. Scholarships are merit-based, and Bursary Awards are need-based, whereas stipend awards have individual criteria which are specific to that stipend. Institutional scholarship and Bursary funds are not currently available to students in self-study or distance-education programs.

Applicants and students may apply for financial aid by filling out and submitting HTOS' own financial aid and scholarship application form, (not FAFSA) which is made available during the application process.

All scholarship and bursary funds are awarded directly through the Seminary and are payable toward tuition or room and board invoices prior to the beginning of each semester, except for stipend awards. Incoming students who wish to be considered for financial aid should apply by or before April 1, and indicate need on the application form. Continuing students must be enrolled full-time and be in good standing in order to remain eligible. "Good Standing" means, for undergraduate students, a GPA above 3.0 and regular liturgical participation. Graduate students must maintain a GPA of 3.3 or higher. Enrollment in registered or otherwise approved programs may jeopardize a student's eligibility for certain student aid awards.

The available scholarships for the Seminary students include (but are not limited to):

1. Metropolitan Philaret Scholarship;
2. The Protopresbyter Valery Lukianov Scholarship;
3. The Colonel George Codrea, USMC Memorial Scholarship;
4. The FFA Prince Vladimir Galitzine Memorial Scholarship Fund;
5. Tsar-Martyr Nicholas, II Scholarship;
6. Saint Matrone the Blind Bursary Fund;
7. Bishop Mitrophan Memorial Award;
8. Holy Trinity Seminary Bursary Fund.
9. St. Mardarije Scholarship Fund
10. Archbishop Vitaly (Maximenko) Scholarship

## Cost of Attendance

### Master of Divinity Program

	Per Semester	Annual
<b>Tuition 2024-25</b>	\$5000	\$10,000
<b>Room and Board</b>	\$2,650	\$5,300
<b>Books and supplies</b>	\$300	\$600

(approximate)		
<b>Total</b>	\$7,950	\$15,900

**Bachelor of Theology and Certificate in Pastoral Studies Programs**

	Per Semester	Annual
<b>Tuition 2024-2025</b>	\$4500	\$9000
<b>Room and board 2024-25 work study rate/non-work study rate</b>	\$1995/2995	\$3990/5990
<b>Books and supplies 2024-25</b>	\$200	\$400
<b>Total 2024-25</b>	\$6695/7695	\$13,390/\$15,390

**Certificate in Theological Studies Program**

	1 course	4 courses	16 courses (entire program)
<b>Tuition 2024-2025</b>	\$300	\$1200	\$4800
<b>Books and supplies</b>	\$75 (estimate- actual varies)	\$300	\$1200
<b>Online Exam fees (due at time of exams)</b>	\$20	\$80	\$320
<b>Total</b>	\$395	\$1430	\$6320

**Additional Fees:**

<b>Application fee</b>	<b>\$50</b>
<b>Late registration (on-campus)</b>	<b>\$50</b>
<b>Room Deposit (for single or shared rooms)</b>	<b>\$500</b>
<b>Auditors (on-campus)</b>	<b>\$375 per course</b>
<b>Assessment exams</b>	<b>\$25</b>
<b>Graduation fee</b>	<b>\$175</b>

## Room Deposit

A security deposit is due for all students upon moving in (for on-campus or graduate housing), and by the first day of classes for students who reside off-campus. If a student decides to change rooms in the dormitory, a standard cleaning fee of \$75 will be deducted automatically, and damages assessed.

## Withdrawals and Refunds

Students who decide to withdraw from the Seminary in the course of the semester must notify the Office of the Dean in writing, stating the reasons for withdrawal. Refunds of tuition and fees will be made according to the following schedule. The date of filing of the notification with the Office of the Dean will be regarded as the official date of withdrawal from the Seminary.

Withdrawal notification received by Dean's Office:

First week of class . . . . .	80% refund
Second week . . . . .	60% refund
Third week . . . . .	40% refund
Fourth week . . . . .	20% refund

Fees are not refunded after the fourth week.

Classes may be dropped before the Friday of the third week of classes without academic penalty.

**Leaves of Absence:** In clearly established cases of good cause necessitating a postponement of the normal academic program, a leave of absence may be granted or required by the Dean in consultation with the Rector for a period not exceeding two years. A student returning from a leave of absence must contact the dean prior to August 15 for re-registration in the fall semester. A student returning from a medical leave of absence must submit a signed statement from his medical practitioner certifying that he is able to resume full-time attendance at Holy Trinity Seminary.

## International Students

Applicants who reside outside the US and are accepted into a degree program will be sent an I-20 form along with an acceptance letter. The I-20 is necessary to pay the I-901 fee and schedule a consular appointment to apply for a student visa. Typically, the US Consulate will require proof of ability to pay at the consular appointment. If any financial aid or scholarship funds are offered, they will be listed on the I-20 and the accepted student will be liable to prove he can pay the difference, often in the form of a bank statement. In order to gain entry to the United States, you will need:

- I-20 form and I-901 Fee receipt
- F-1 visa,
- A receipt from Populi showing that you have paid the full year's tuition,
- IF LIVING IN A DORMITORY: either a receipt from Populi showing that the full year's room and board is paid OR a bank statement showing adequate funds.
- IF LIVING OFF-CAMPUS (FOR FAMILIES or M.Div. students): you will need a bank statement with equal or more funds than is shown on the I-20 form for estimated living expenses.

Without all of these documents, you may be denied entry into the United States.

## Employment for Foreign Students and Optional Practical Training (O.P.T.)

**Employment for Foreign Students:** Those students who arrive on student visas must keep in mind that they are not permitted to hold outside employment while in the US except under special circumstances. Therefore, they must be

able to provide the necessary funds to cover all expenses, including medical care. It is now required that students obtain medical coverage before arriving at the Seminary. The Monastery and Seminary are not responsible for students' personal expenses.

F-1 students have the option to apply for the **Optional Practical Training** program offered through SEVIS, which allows a full-time student to obtain salaried or hourly employment for up to one year *in the student's field of study*. The student must maintain full-time status as a student (on-campus only) during the time of employment OR he may work for up to one year after graduation. The seminary has no obligation to hire any student.

Seminarians arriving in the US on a student visa must return to their native country after completion of their studies. This also applies to those who withdraw from the Seminary before graduating. Applicants already in the United States on a visitor's visa must either return to their country of origin to obtain a student visa or themselves arrange their change of status.

## Academic Policies

### Class Attendance

Students are expected to attend all classes for which they are registered. See student handbook for further guidance.

### Course Auditing

Non-degree-seeking students may register for a course as an auditor. Degree-seeking students may also do so if such an option is provided by the instructor and the Office of the Dean. An auditor is expected to attend the class regularly and to complete such obligations as may be arranged with the instructor but does not receive academic credit for the course. The student must pay an established fee for the audited course, and the course will appear on the student's transcript (marked AUD).

### Grading System

Grade	Grade Points
A (Excellent)	4.0 . . . . . 93-100
A-	3.7 . . . . . 90-92
B+	3.3 . . . . . 87-89
B (Good)	3.0 . . . . . 83-86
B-	2.7 . . . . . 80-82
C+	2.3 . . . . . 77-79
C (Average)	2.0 . . . . . 73-76
C-	1.7 . . . . . 70-72
D+	1.3 . . . . . 67-69
D (Lowest Passing Grade)	1.0 . . . . . 65-66
D- (Failure)	0.7 . . . . . 60-64
F (Failure)	0.0 . . . . . 00-64
Inc (Incomplete)	0.0
W (Withdrawal)	0.0

A grade of 'Incomplete' (Inc) may be allowed at the faculty member's discretion. A complete description of the policy may be found in the *Student Handbook*. In cases when course requirements have not been satisfactorily fulfilled by the allotted deadline, an 'Incomplete' (Inc) automatically becomes a 'Failure' (F).



## Academic Probation

If at the end of the first semester of a student's first year in seminary academic performance is unsatisfactory, consideration will be given either to placing the student on probation for the following semester or requiring him to withdraw from the Seminary. In cases when students are placed on probation, further advancement will depend on overall performance for the whole year.

Any student who receives an F grade during the academic semester will be placed on academic probation and lose financial aid eligibility.

## Transcripts

The Registrar's Office issues transcripts upon request with e-transcript and paper transcript options. Although a student may request an unofficial copy for his own use, official transcripts are issued directly to other academic institutions. Current and former students may request transcripts through the hts.edu website at this address: [https://hts.edu/students\\_resources](https://hts.edu/students_resources).

Transcripts will not be issued until the student has fulfilled all outstanding financial obligations to the Seminary. If an apostille is requested, the fee is \$75 and may take up to two weeks (or longer depending upon the State records office).

## Reporting of Grades

Grade reports are visible through the Seminary's Student Information System. A downloadable grade report is available to all students at the end of each semester. Students are required to fill out a course evaluation before a given course grade is visible.

## Academic Advisors

Students are assigned an academic advisor from among the faculty for the duration of their program as a resource to enable student success.

## Academic Integrity

The learning environment at Holy Trinity Seminary is intended to be one of trust. Students are expected to adhere to academic conduct that honors this trust and respects the integrity of the academic community. Academic dishonesty, including cheating (on an examination or test), plagiarism and collusion, is a violation of this trust, and all instances of academic dishonesty will be thoroughly investigated and will result in academic sanctions.

Plagiarism is considered an even more egregious violation of trust and a moral, intellectual and academic offense, and all allegations of plagiarism will be rigorously investigated. All instances of academic dishonesty will be investigated by the faculty member who is the course instructor with the assistance of the Office of the Dean. Repeated violations resulting in two letters of warning or reprimand will result in the imposition of a greater sanction after the third infraction. Moreover, in cases of repeated and blatant violations of the standards of academic integrity, the faculty member may request for additional sanction or sanctions to be imposed, including the letter of warning or reprimand, probation, suspension, notation in the student's file or expulsion from the Seminary. This decision will be subject to the discretion of the Dean and the Faculty Council.

## Disciplinary Policy

The Seminary reserves the right to place on probation or administrative hold any student who has unfulfilled academic or financial obligation before the school. Similarly, the Seminary may apply disciplinary measures, up to suspension and dismissal, with respect to students who engage in such proscribed conduct, acts of dishonesty or continuing behavior that interferes with the well-being of other members of the Seminary or Monastery community. See student handbook for further details.

## Disciplinary Measures

Each student of Holy Trinity Orthodox Seminary is required to abide by the rules and standards of conduct as set forth in the *Regulations of the Faculty Council* and the *Student Handbook*.

Any violation of the standards of conduct constitutes proscribed conduct. It may include rude, disrespectful, or unethical behavior toward ecclesiastical authority, faculty, administration, or monastics; violation of the Seminary alcohol and substance abuse policy; sexual misconduct; harassment, bullying, and discrimination; criminal activity; insubordination to ecclesiastical authority, administration or faculty; public proclamation of teachings incompatible with the doctrine of the Church; or any other conduct unbecoming of a student of the Seminary or contrary to the best interests of the Seminary.

Any instance of proscribed behavior will be subject to an investigation by the Dean of Students and Student Affairs Committee, and its results will be reported to the Dean, who will make a decision concerning the matter. If a student does not accept the sanction imposed by the Dean, a formal hearing will follow, which may result in the imposition of one of the disciplinary sanctions, including a letter of warning or formal reprimand, probation, suspension, permanent notation in the student's file or expulsion from the Seminary. Repeated violations resulting in two letters of warning or reprimand will result in the imposition of a greater sanction after the third infraction.

A student can be suspended from the Seminary, pending the outcome of the investigation and/or hearing, if his presence on campus threatens the safety of other students, faculty, and Seminary and Monastery staff. Specific instances of proscribed conduct, including sexual misconduct, substance abuse, and criminal activity, will necessarily result in the student's suspension or expulsion from the Seminary after the first instance of such misconduct.

A student can be placed on probation pending the outcome of the investigation or hearing. A student can also be placed on probation if he has unfulfilled financial or academic obligations before the Seminary. If the outstanding obligations are not fulfilled within one semester, the Office of the Dean may place the student on administrative hold or recommend that he be dismissed from the Seminary.

## Termination

In accordance with the established policies and procedures of the Seminary, a student may be dismissed (expelled) from the Seminary if found guilty of repeated and blatant violation of the standards of academic honesty and the standards of conduct. A student will be dismissed from the Seminary after the first proven instance of sexual misconduct, substance abuse, and criminal activity. A student may also be advised to withdraw from the Seminary if he fails to maintain a satisfactory academic record or demonstrates disruptive and immoral behavior, thus showing a lack of diligence and aptitude for service to the Church.

## Alumni Association

The HTOS Alumni Association is the association of the graduates of the Seminary, which serves to advance the mission of the Seminary and to support brotherly ties and fellowship among the Seminary graduates. It assists the Board of Trustees in promoting interest and securing financial commitment to the Seminary for the advancement of its mission. Any alumnus who holds a degree or a certificate from the Seminary is by default a member of the Alumni Association.

The Alumni Association gathers for its meetings and retreats on its own schedule. Its work is directed by the Alumni Association Board. The President of the Alumni Association represents the Seminary alumni on the Seminary’s Board of Trustees.

## Alumni Data

Entering Cohort Year	Entering Cohort Number	Graduates	Graduation Rate	“Job Placement” Rate*	Graduate School Enrollment (undergrad. only)
2020	11 (undergrad/grad)	7	64%	75%	13%
2019	11 (undergrad/grad)	6	55%	83%	33%
2018	15 (undergrad/grad)	8	53%	88%	13%
2017	6 (undergrad only)	3	50%	66%	33%
2016	6 (undergrad only)	1	17%	n/a	100%
2015	6 (undergrad only)	4	67%	50%	50%
2014	7 (undergrad only)	5	71%	80%	60%

The Seminary’s degree program prepares students as “clergy, monastics, choir directors and cantors, iconographers, and lay leaders.” Therefore, job placement statistics, which are required by law, must be seen in this context. We consider that graduates who serve in their parishes as readers or higher clergy orders, choir directors, cantors, serving on the parish council, or any significant leadership role to be fulfilling the mission of the Seminary. Furthermore, some who do not complete their program serve in their parishes. Job Placement statistics apply only to students who finish their respective programs. Students who do complete their programs may be ordained several years after graduation, such that “job placement” statistics will improve dramatically over time. The purpose of such statistics is to demonstrate the viability of a degree as a career path. Service to the Church can be a career, as in the case of a clergyman who is supported by his parish. However, other roles in the church may not be supported or may be so on a limited basis. Therefore, “job placement” in the Church is not understood to mean a position with financial remuneration.

## Library and Archives

The Library currently holds nearly 48,000 cataloged volumes as well as approximately 20,000 still lacking electronic bibliographic description. The library subscribes to roughly 50 current periodicals, and combined with the collection of periodicals housed in the archives, has a significant research collection relating to Russian Orthodoxy and the history of the Russian emigration. The library serves the needs of the Seminary faculty, students, and monastic brotherhood as well as the neighboring Russian Orthodox community.

**Foundation of Russian History Staff:**

Michael Perekrestov, *Director, Curator of the Collections*

Andrei Lyubimov, *Library Manager*

**Seminary Library Hours (During Fall and Spring Semesters):**

Monday- Thursday 1:00- 7:00 PM

Friday 1:00- 5:00 PM

Saturday 1:00- 5:00 PM

*The Library is closed on Sundays and Church feast days.*

## Lectures, Conferences, and Colloquia

Holy Trinity Seminary frequently features guest speakers and hosts academic colloquia and conferences. The conferences deal with subjects related to Orthodox theology, church history, and the broader field of Russian Studies. Leading scholars from around the world participate alongside the faculty and students of the Seminary.

## Facilities

**Dean Nicholas N. Alexandrov Building:** This is the main seminary building which houses classrooms, administrative and faculty offices, the Seminary Hall, the library, museum, and archives.

**Seminary Dormitory:** This historic building housed the entire monastery prior to building Holy Trinity Cathedral and the monastic brotherhood building. The first classes were conducted here. Currently this building is used exclusively as a seminary dormitory

**Holy Trinity Cathedral:** A gem of Russian Orthodox Architecture and iconography, the cathedral has two churches which are used at different times of year.

**Chapel of the Dormition of the Theotokos:** Located in the middle of the cemetery, English-language services are held in the Cemetery Chapel of the Dormition of the Theotokos. Faithful in the local community gather for akathist services as well. Vigil and Liturgy are served on the Feast of the Dormition in the English language.

**Chapel of Ss. John of Kronstadt and John of Rila:** The "chapel in the woods" is used for occasional English-language services, mostly in the warmer months.

**Monastery Brotherhood Building:** The main building of the monastery, the "bratskii korpus" houses monastic cells, the refectory or Trapeza, offices, the bakery, the bookstore, and the infirmary.

**Monastery Trapeza:** Seminarians join with the monastic brotherhood for common meals. Lunchtime is the main meal and a time for the entire community to share a meal, news, and solidarity.

For a more complete description of our facilities, visit <https://www.hts.edu/facilities>.

## Contact Information

**By mail:**

P.O. Box 36

Jordanville, NY 13361

**Email:** [admissions@hts.edu](mailto:admissions@hts.edu), [info@hts.edu](mailto:info@hts.edu),

**Website:** <https://hts.edu/>

**Physical address:**

1407 Robinson Road  
Mohawk, NY 13407