

ST. TIKHON'S ORTHODOX THEOLOGICAL SEMINARY

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A Message from the Dean of the Seminary

Dearly Beloved in Christ:



In the 6th chapter of Luke's Gospel, Jesus prayed on the mountain throughout the night, and then in the morning called His disciples and chose from among them the twelve. With them, He then came to the plain. Before them, as their very first lesson in ministry, He healed those coming to Him who were suffering and struggling. "And the whole multitude sought to touch Him: for there went virtue (δύναμις) out of Him, and healed them all." Only after this did He begin to teach them the Beatitudes. Later, after seeing another example in the woman with the flow of blood who touched the hem of His garment and, in like manner, received virtue, the twelve were sent out by Jesus with both δύναμις and authority (ἐξουσίαν) to minister to others.

The disciples learned from their first steps to pray, to bring their brokenness to God for healing, to receive virtue, and only then, with Jesus' teaching and the grace of the Holy Spirit, to go out to minister to others out of what they had received. St. Maximos the Confessor defines virtue as: "the conscious union of human weakness with divine strength." St. John of Damascus says about virtue: "Truly blessed is the man who seeks virtue and pursues it and inquires diligently into its nature, since it is through virtue that he approaches God and enters into spiritual communion with Him." Those who are called to the Priesthood are called to follow the path of the disciples to experience God profoundly working in their lives, and in turn to reach out to others desiring healing in the form of ministry.

St. Tikhon's Orthodox Theological Seminary offers its formation program within the context of a vibrant monastery community – monastics striving to live authentic life in Christ – seeking to be in communion with Christ. Fr. Alexander Atty, our former dean, noted well that the seminary "humbly strives to fulfill her mission to guide Orthodox Christians toward a life of virtue so that they might become, as God so wills, good shepherds of the Holy Orthodox Church." Men and women come here to experience this formation that is grounded, through our outstanding faculty and staff, in the Biblical and Patristic ethos of our Orthodox Tradition, in a program of study accredited by the Association of Theological Schools in the United States and Canada.

As you read through the following pages, we ask for your prayers in our unworthy efforts to continue to expand the mission of Orthodoxy here in North America, and beyond. Those of you listening for our Lord's call today are invited to "come and see" this crucible of formation, and may it be for you an integral part of your vocational discernment. Together may we seek to declare the wonderful deeds of Him who "called us out of darkness and into His marvelous light" (I Peter 2:9).

With Love in Christ,

Very Reverend John Parker III, D.Min.,
Dean of the Seminary

Introduction

A Brief History of St. Tikhon's Seminary

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

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

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

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

The Seminary and the Monastery: A Symbiotic Relationship

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

Orthodox theological education, rooted deeply in the Christian mystical and spiritual tradition, was safeguarded and passed down through the centuries by the monastic community, and revived in the eleventh century by one of the great mystics and theologians of the Orthodox Church, St. Symeon the New Theologian (949-1022). This revival providentially coincided with the beginning of the great Orthodox missionary

effort among the Slavic peoples, especially those of Russia, and was eventually brought by them to North America.

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

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

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

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

With its affiliation to St. Tikhon's Monastery Press, the seminary has expanded its missionary and teaching efforts to the larger community by making available a range of theological and liturgical works and texts for the general advancement of Orthodox

theological knowledge and scholarship. St. Tikhon's Bookstore provides its services to students, faculty, clergy, and visitors.

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

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

The Seminary: An Overview

- **ST. TIKHON'S ORTHODOX THEOLOGICAL SEMINARY**

An academic and religious community …
with Scriptural mandate
with theological vision
with a guiding mission
with a pastoral and
teaching vocation

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

FOR THE LIFE OF THE WORLD AND ITS SALVATION

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

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

Philosophy of Purpose. In the 200-year history of Orthodoxy in America, Orthodox theological education has continually had to face and meet special missionary challenges. The living tradition of Orthodox spiritual life, however, firmly and deeply rooted in the Church's experience in the Old World, remains for us a source of inspiration and energy,

courage and wisdom, patience and tolerance, and moves us to do the work of God here in the twenty-first century.

As a community we are committed to the Gospel of Jesus Christ, as proclaimed by the Apostles, articulated by the Holy Fathers, and manifested fully in the Orthodox Church. Holding fast to these commitments, we believe that it is essential to provide an educational experience that fosters the personal, spiritual, and pastoral formation of our students in preparation for service to Christ in ordained and lay ministry. At St. Tikhon's we embody the Holy Tradition of the Orthodox Church in a lived community as the authentic means of acquiring the Orthodox spiritual, theological, and pastoral ethos. Thorough participation in this community, our students acquire that which is necessary to carry out the divine ordained task of the Church in contemporary society.

Because of its well-known faculty dedicated to the Patristic Tradition, and through its close relationship with the St. Tikhon's Monastery, our seminary has gradually emerged as a significant center of Orthodox theological education and spiritual formation that serves the pressing needs of the Church in North America. Through our relationship with the Monastery, we provide our students with an ideal environment for pastoral formation that integrates worship, theological study, field education, and personal transformation in the context of authentic Christian community. With God's blessings we can expect the continued growth and spiritual enrichment of the institutional life of the seminary, and the increase of its sustaining contribution to the life of the broader Church community.

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

St. Tikhon's Orthodox Theological Seminary, with the appointment of its rector confirmed by the Holy Synod of the Orthodox Church in America, and the Metropolitan of the Synod serving as president of the Board, is subject to the guidance of the Holy Synod of Bishops, as the highest governing authority of the Orthodox Church in America, in matters of doctrinal discernment. The seminary's oversight and management is directly vested in the Board of Trustees.

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

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

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

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

The Seminary Seal. In the established and time-honored tradition of institutions of higher education, the seal of St. Tikhon's Seminary symbolically expresses core values found at the heart of the seminary's institutional life and ethos, which inspires and guides the learning and teaching process, as well as the public service of our students and faculty. Emblematic of the symbolic legacy of the Orthodox theological schools of Russia, the seal of the seminary depicts the image of the Lord Christ 'Not Made with Hands,' traditionally borne by the People of God on processional banners and standards of the Christian Faith, set against the background of a Greek cross.

The Slavonic letters 'IC XC,' characteristic of the Slavic historical roots of the seminary's ethos, affirm the Lord to be the historical Jesus, Who was crucified under Pontius Pilate,

Who suffered, and was buried, and resurrected on the third day, in accord with the Scriptures. The Greek letters 'O ON,' meaning 'He Who Is,' or 'The Existing One,' exemplary of Orthodox Christian patristic theology, proclaim Him to be God, the Pre-Eternal Divine Word of the Father, Who in the perfect harmony of His theanthropic nature, as God and Man, is at one and the same time the Divine Teacher and Source of Orthodox Theology, as well as the Divine Object of Orthodox worship, the very Image and Likeness of the Father, and the Victorious Champion of our Eternal Salvation.
The two fronds of laurel in the lower part of the Seal are emblematic of Confession of Faith and Triumph of Victory in spiritual struggle, while the date '1938' signifies the year of the founding of St. Tikhon's Seminary.

The Seal of the seminary is affixed to official documents (i.e., seminary diplomas, certificates, and resolutions, and transcripts) and indicates the authority of the school's Board of Trustees to grant degrees, award honors, and make proclamations on behalf of the institution.



The Primary Seminary Logo. In addition to its Seal, the seminary employs the use of a primary logo which is affixed to the letterhead of the seminary and used for the purposes of public relations and official institutional communication. The primary logo, rendered in the institutional colors of blue and gold, is a heraldic shield that incorporates several distinct elements. The upper part of the shield resembles the distinctive features of the main doors of the seminary building. The open text of the Gospel Book emphasizes the missionary imperative of active ministry in preaching the Gospel to all nations (Matt. 28:18). The waves under the Gospel hearken to both the initiation of the Christian life in Baptism (Jn. 3:5) and the life-long call of those in Holy Orders to be the servers of the sacraments of Christ's Church. The motif of a three-barred cross surmounted atop an anchor which can be found in the decorative iconographic borders of the Monastery Church is a reminder that all preaching and serving is to be grounded in and centered around the salvific work of Christ that reaches its culmination in His Passion, Death, and Resurrection.

Administration. The seminary administration enables and assures the proper personal, spiritual, educational, and professional formation of future leaders and servants of the Orthodox Church, both in North America and across the world, in fidelity to Orthodox Christian Tradition, and in sober attentiveness to contemporary realities. Together with the seminary faculty, the administration facilitates a dynamic and focused learning and teaching process within a spiritually nurturing and academically challenging environment; ethically

and equitably manages human, informational, financial, and physical resources; and maintains integrity in all aspects of institutional ethos and life.

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

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

Students and Graduates. The seminary provides affordable and cost-effective access to high quality professional Orthodox theological education to a global constituency that encompasses the people and churches of other states and national traditions. In decades past, students from Alaska to Florida, New England to Texas and California, Canada and Mexico, Scandinavia and Europe (United Kingdom, Denmark, Norway, Sweden, Russia, Ukraine, Byelorussia, Albania, Bulgaria, Poland, Romania, Georgia, and Serbia), the Middle East (Palestine, Syria, and Jordan), Africa (Egypt, Ethiopia, Uganda, Kenya, and South Africa), and Asia (India, Pakistan, and the Philippines) have come to our school on the recommendation of their bishops. Successfully entering the field of priestly ministry, seminary graduates throughout the world exhibit and maintain the highest moral and professional standards of their chosen profession.

Admission

Preparation for Theological Study. In accordance with guidelines of the Holy Synod of the Orthodox Church in America, candidates for priestly formation should have acquired a general familiarity with ecclesial life at the parish level, and be communicant members of an Orthodox parish for at least three years prior to applying for admission to the seminary. All applicants for theological study should generally possess a broad background in the Liberal Arts, including humanities, mathematics, and the natural and social sciences.

Undergraduate preparation for the graduate first-professional Master of Divinity (M. Div.) program should include such subjects as history, philosophy, religious studies, literature, and languages, including both classical and modern, especially those languages traditionally associated with Orthodox theological scholarship. Acquisition of essential communication skills, including oral communication and computer literacy, is highly recommended.

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

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

All applicants must submit evidence of personal commitment and qualities desirable for pastoral leadership, and an appropriate level of academic preparation and qualification to undertake the academic program of study offered by the seminary. Such evidence, which is provided by student credentials and other documentation required for the application process, should be submitted in a timely fashion to the Admissions Committee for action. The deadline for student applications is June 1 for the academic year which begins in September.

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

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

- A recent photograph
- A copy of the Record of Baptism and/or Chrismation
- Health Form
- Immunization Record Form (For policy, see Vaccinations section below.)
- Official academic transcripts of attained baccalaureate and/or graduate degrees.
- International students:
    - Affidavit of Support (USCIS Form I-134; download at https://www.uscis.gov/sites/default/files/document/forms/i-134.pdf

  - TOEFL (Test of English as a Foreign Language) score(s). Please enter the following institution code when completing your test application form: "8670."
  - International students needing to apply for Optional Practical Training (OPT), may also download the OPT Request Form.
  - International Student Transfer Form if transferring
- A letter of recommendation from your Bishop, sent directly to the seminary
- A letter of recommendation from each of your parish priests from the past five years, sent directly to the seminary. (Do not use the Reference Form.)
- Two additional Reference Forms from individuals who can knowledgeably discuss your personal background, academic, and/or vocational qualifications, to be sent directly to the seminary; these must be from persons other than relatives.
- A brief biographical essay (1-2 pp.) reflecting on your professional background and interests, as well as your reasons for application to the seminary
- A reflection (1.5-2 pp.) on one of the following essays. These are samples of materials one might read in seminary. Write a reflection on the chosen essay. Submit in Word with the following parameters: two pages, single-spaced, 12 point, Times New Roman font, 1-inch margins. This is an opportunity for a formal writing sample. This reflection should represent entirely your own work and thoughts.
  - Pevear, R. and Volokhonsky, L. (trans.) (2003). The Second Gospel Commandment. In *Mother Maria Skobtsova: Essential Writings* (pp. 45-60). Orbis Books.
  - Schmemann, Alexander (1973). And Ye Are Witnesses of These Things. In *For the Life of the World: Sacraments and Orthodoxy* (pp. 107-113). St. Vladimir's Press.
  - Archbishop Ambrosius (1902). Every Christian is called to be a Missionary. *Russian American Orthodox Messenger*, September, 297-306.
- Non-refundable $75 application fee (covers the cost of background checks and fingerprinting)
- Finalist applicants will also complete leadership assessments prior to final acceptance through the Middle Way Institute.

As directed by the *Policies, Standards, and Procedures of the Orthodox Church in America on Sexual Misconduct* adopted by the Holy Synod of the Orthodox Church in America in spring 2014, the following general restrictions will apply to all applicants seeking entrance into St. Tikhon's Seminary:

- Unless special dispensation is granted by the Ruling Bishop, no applicant will be considered for admission into the seminary unless he/she has been an Orthodox Christian for three years;
- No applicant will be admitted to the seminary who has been convicted or has plead guilty to any violation of law involving any type of abuse, or been diagnosed with paraphilia specified or not otherwise specified as defined by the American Psychiatric Association;
- No applicant will be admitted to the seminary who has been removed as a lay worker within the Church as a final decision of Section 10 of the sexual misconduct *Policies, Standards, and Procedures* adopted by the Holy Synod of Bishops of the Orthodox Church in America or similar policies of another Orthodox jurisdiction or Christian denomination; and

- Applicants who are adult survivors of child abuse must meet with his/her ruling bishop and submit to a clinical examination for consideration of admission into the seminary.

In addition the restrictions provided above, in accordance with the *Policies, Standards, and Procedures of the Orthodox Church in America on Sexual Misconduct*, all seminary applicants must undergo a criminal background check prior to their acceptance into the Master of Divinity Program. In accordance with the policies established by the Holy Synod, all letters of recommendation by diocesan hierarchs for applicants already ordained to Holy Orders must include a certification that the applicant has not been the subject of any sexual misconduct complaint and/or investigation, and has no known criminal, substance abuse, or gambling abuse history.

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

Vaccinations. By Pennsylvania law (Pennsylvania 2002 Act 83), all students living in campus housing must be immunized against meningococcal disease or sign a waiver that they have received detailed information on the risks associated with meningococcal disease and the availability and the effectiveness of the vaccine and that they choose not to be vaccinated based on medical contraindication to vaccination or if religious beliefs prohibit immunization. Students may either submit proof of vaccination since age 16 or submit the Meningococcal Immunization Waiver during orientation. No other vaccinations are required currently. Please note that the Orthodox Church in America has no official position regarding vaccines and thus neither promotes nor discourages vaccinations.

Offer of Admission. It is exclusively the prerogative of the Admissions Committee to determine which applicants merit an offer of admission to the seminary and into its approved program of study. Admission is based on 1) the academic record and credentials of the applicant; 2) endorsement by the local diocesan bishop and the applicant's parish priest; 3) written letters of reference; and 4) the applicant's demonstrated personal commitment to preparation for ecclesial ministry and pastoral leadership. St. Tikhon's Seminary provides its educational program and services, in fulfillment of the goals of its institutional mission and vision, on the basis of its confessional commitments, advertised policies, regulations, and procedures, and in compliance with applicable federal, state, and local non-discrimination laws.

The Admissions Committee will consider an applicant's acceptance to the seminary after the application and all required credentials and supplementary materials have been received. No consideration regarding admission will be given prior to the receipt of the required endorsement by the local diocesan bishop.

Acceptance of Offer of Admission. Acceptance by a student of an offer of admission and matriculation into the seminary's M.Div. program constitutes agreement to abide by all

applicable seminary policies, procedures, and regulations. The seminary faculty and administration reserve the right to determine when students have fulfilled the completion requirements for the program.

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

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

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

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

- A completed North American baccalaureate degree from an institution accredited by an agency recognized by the Commission on Higher Education Accreditation, or holding membership in the Association of Universities and Colleges in Canada, or the educational equivalent of such degree (see *Baccalaureate Equivalency* policy below).
- Academic ability to engage in graduate education.
- An adequate working knowledge of New Testament Greek; upon matriculation, this requisite may be satisfied by passing a qualifying examination, or by taking the non-credit course offered by the seminary.

A limited number of mature M. Div. candidates may be admitted without a baccalaureate degree on merit based on life experience and academic promise on a case-by-case basis. Such candidates, however, would not be eligible for advanced standing with credit (see p. 36) in the program. Graduates of previous St. Tikhon's postsecondary programs (e.g.,

Diploma Program, Certificate of Pastoral / Priestly Formation Program), or their equivalent, should consult with the dean about applicable requirements.

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

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

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

The applicant should be aware that pursuing admission to the M. Div. program on the basis of articulated baccalaureate equivalency requirements might significantly increase the

necessary commitment of time and finances for the completion of the M. Div. degree requirements, depending on the amount of undergraduate credit that may need to be transferred. Returning graduates of St. Tikhon's four and five-year postsecondary programs, or their equivalent, should consult with the academic dean about applicable degree requirements.

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

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

The granting of an F-1 student visa requires evidence of the student's ability to meet all expenses (i.e., tuition, fees, educational expenses, and personal expenses) during his/her stay in the United States. St. Tikhon's Seminary does not assume financial responsibility for international students. For matriculation into the program, an applicant must demonstrate the ability to pay for his/her education from personal savings or an identified sponsor must provide an Affidavit of Support (Form I-134) indicating the source of financial support for the student's tuition, fees, and living expenses that is required by the U.S. Citizenship and Immigration Services (USCIS). See instructions on form I-134 for required supporting documentation (*http://www.uscis.gov/graphics/formsfee/forms/i-134.htm*). In normal circumstance, sponsors of individual students will be required to provide the first year of tuition in advance for enrollment in the program. Please be aware that the Affidavit of Support will be returned to the applicant since it is required by USCIS to be submitted with the I-20).

English language proficiency, as evidenced by an adequate score (suggested minimum total score of 87; Composite Score of 63 for reading comprehension, listening comprehension, and a score of 24 for speaking) on the internet-based Test of English as a Foreign Language (TOEFL-iBT), is normally required of all non-native speakers of English applying for admission to the seminary. The Educational Testing Service reports scores from the TOEFL examination directly to the seminary. Applicants should enter the seminary code (8670) on their answer sheets when they sit for the examination. This code should also be entered on the Score Report Request Form for any tests previously taken. If

upon matriculation a significant deficiency in English language proficiency is determined to exist, a student's course load may be adjusted, and/or the student may be assigned remedial ESL (English as a Second Language) courses in addition to any other courses for which the student might be registered. This may prolong a student's program and necessitate an additional year of studies.

Admission of Non-matriculated Students. Non-matriculated students are those students who register on occasion for one or more seminary courses on a 'credit' or 'audit' basis. Non-matriculated students pay the required audit or credit tuition fee, as applicable, and attend classes in accordance with applicable academic policy. Spouses of matriculated students are normally welcome to attend or sit in on classes from time to time, on an informal basis, and with the permission of the course instructor.

Admission of Veterans. St. Tikhon's Theological seminary has obtained a waiver for the Title IV requirement through the Veterans Administration. The seminary will accept enrollment of VA beneficiaries. The seminary seminary is approved by the Veterans Administration and the Pennsylvania Department of Education for the training of eligible veterans of the United States Armed Services.

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

GI Bill® is a registered trademark of the U.S. Department of Veterans Affairs (VA). More information about education benefits offered by VA is available at the official U.S. government website at www.benefits.va.gov/gibill

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

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

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

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

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

Program and Courses of Study

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

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

- For students who have earned a baccalaureate and/or a higher academic degree from a recognized North American institution of higher education, the seminary offers a three-year graduate first-professional Master of Divinity (M. Div.) Degree Program.
- For those pursuing a calling to the Holy Diaconate, the seminary offers non-degree Certificate Programs in Diaconal Formation at various off-campus sites. Information concerning Diaconal Formation Programs is available from the office of the dean.
- Beyond its formal M.Div. Program, for students who cannot normally enroll in the residential formational program of study, as also for lay leaders and parish clergy, the seminary offers a limited selection of courses, workshops, lectures, and other educational experiences for personal enrichment, on topics related to the theological curriculum and/or to the larger ministry of the Church.

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

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

programs, and the recommended first theological degree for admission to advanced programs oriented to theological research and teaching.

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

- Graduates of prior St. Tikhon's Diploma or Certificate in Priestly Formation programs, or their educational equivalent, may be admitted into the Master of Divinity program on the basis of fulfillment of general education requirements, on a case-by-case basis. Such applicants should consult with the dean about applicable requirements.
- A limited number of applicants who demonstrate academic promise, commitment to the priestly vocation, and significant previous life experience may be admitted into the M. Div. program on a case-by-case basis. Such students will be admitted on the basis of evaluative criteria established by the seminary administration.

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

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

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

Such an approach not only provides for integrated historical and theological knowledge of the roots and contemporary realities of the Orthodox Christian Faith in general, but also for an experiential and practical understanding of the priesthood in particular. Student learning, gained through academic study, community living, and worship, as well as applied practical field experience, becomes a substantial and continuing framework for a life-long pursuit of educational, liturgical, pastoral, and administrative responsibilities in the Church. St. Tikhon's Master of Divinity program is designed to ensure that our graduates meet specific professional criteria, enabling them to successfully pursue their vocation and ecclesial responsibilities after seminary. By taking the course of studies offered by the seminary, model graduates are to leave of Program as:

1. **A Student:** formed by the mindset of the Orthodox Church, our model graduate will be grounded in and committed to lifelong learning in the biblical, patristic, ascetical, pastoral, and liturgical Tradition;
2. **A Scholar:** our model graduate, individually or in collaboration with others, will be able to conduct scholarly research in the various theological disciplines;
3. **A Celebrant:** our model graduate loves the liturgical life of the Church, and will demonstrate this in excellence of both attitude and action;
4. **A Servant:** our model graduate will have begun a life of service in the Church, whether in Holy Orders or in some form of lay ministry, at either a parish or in another institution; and
5. **A Sharer:** our model graduate will be capable of witnessing to and teaching the Faith, communicating in appropriate ways to a variety of audiences, including clergy, scholars, lay professionals, parishioners of all ages, and the public.

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

1. **Know:** The ability to apply the biblical, historical, patristic, ascetical, pastoral, cultural, and liturgical Traditions of Orthodox Christianity to the lives of parishioners and to all who will listen;
2. **Pray:** A discipline of personal and corporate prayer and the ability to pray publicly and privately in an Orthodox manner;
3. **Communicate:** The ability to express the Orthodox Faith in word, both spoken and written, for instruction, correction, encouragement, and healing.
4. **Lead:** The ability to inspire and to impart vision and purpose to those around them;
5. **Administer:** The capacity to manage human resources; the liturgical, organizational, and financial aspects; as well as the physical plant, in his place of ministry; and
6. **Comport:** The ability to interact with all constituencies, according to the etiquette of the Orthodox Christian Tradition, modeling timeliness, cleanliness, kindness, and pastoral sensitivity.

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

1. *Scripture core (18 hours):* Old Testament; New Testament; Biblical Hermeneutics;
2. *Theology and Spirituality core (24 hours):* Comparative Theology; Dogmatic Theology; Ethics and Moral Theology; Pastoral Theology; Spirituality;
3. *Church History and Patristics core (21 hours):* Early Church; Eastern Church; Slavic Christianity; American Religious History; Orthodoxy in America; Patristics; and
4. *Pastoral Arts and Praxis core (24 hours):* Homiletics; Liturgics; Sacred Music; and Practical Theology, including Field Education, Evangelism and Mission, Pastoral Care, and Canon Law & Parish Administration.

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

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

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

Three-Year Master of Divinity Program Sequence by Core Area				
Core Area	**Prefix & Number**	**Course Title**	**Credits**	
			Fall	**Spring**
First Year				
SCRIPTURE	SCR 5301	Israel's Origins	3	
SCRIPTURE	SCR 5304	Synoptic Tradition		3
THEOLSPR	SPR 5301	Foundations of Spirituality	3	
THEOLSPR	THE 5301	Foundations of Dogmatic Theology	3	
THEOLSPR	THE 6302	Dogmatics II		3
CHISPAT	HIS 5301	Early Church	3	
CHISPAT	HIS 5302	Byzantine Church		3
PASPRAX	LTG 5301	Church Order	3	
HUM-LANG	GRK 1301	Introduction to NT Greek I (remedial)	⊗	
HUM-LANG	GRK 1301	Introduction to NT Greek II (remedial)		⊗
HUM-PASPRAX	MUS 1301/2	Fundamentals of Music (remedial)	⊗	⊗
PASPRAX	Choir	Practicum	—	—
First Summer				
THEOLSPR	ETH 5301	Ethics		3
			15	15
Middle Year				
SCRIPTURE	SCR 5302	The Old Testament in Orthodox Worship	3	
SCRIPTURE	SCR 5305	Biblical Hermeneutics		3
SCRIPTURE	SCR 6308	Book of Psalms	3	
THEOLSPR	THE 6303	Dogmatics III: Contemporary Challenges and Dogmatic Theology	3	
THEOLSPR	PTH 6301	Foundations of Pastoral Theology	3	
THEOLSPR	THE 6311	Comparative Theology	1.5	
CHISPAT	HIS 6311	Slavic Church History		3
CHISPAT	PAT 6301	Patristics I		3
PASPRAX	HOM 5301	Homiletics (includes 4 hrs practica)	3	
PASPRAX	Hom Prac I	Homiletics Practicum I		—
PASPRAX	PTR 5321	Pastoral Issues I: Missions and Evangelism	1.5	
PASPRAX	PTR 5391	Field Education Placement I		3
PASPRAX	PTR 6302	Pastoral Leadership Colloquium		3
PASPRAX	LTG Practicum III	Liturgical Practicum III - Feasts	⊗	
PASPRAX	LTG Practicum IV	Liturgical Practicum IV - The Liturgies		⊗
PASPRAX	Choir	Practicum	—	—
Second Summer				
PASPRAX	PTR 5396	Internship	3	
			18	18
Senior Year				
SCRIPTURE	SCR 6306	Pauline Theology	3	
SCRIPTURE	SCR 6307	Johannine Writings		3
THE-SPR-PAS	PTH 6302	Pastoral Care and Counseling	3	

PASPRAX	PTR 5322	Pastoral Issues II: Issues in Canon Law & Parish Administration		3
CHISPAT	PAT 6302	Patristics II	3	
CHISPAT	HIS 6313	America and Orthodoxy (student option) ∞	3	
CHISPAT	PAT 6393	Patristics III		3
[selective]	xxx 7395/99	Project/Thesis (honors option)	3	3
PASPRAX	PTR 5391	Field Education II	3	
PASPRAX	PTR 5394	Integrative Seminar (student option) ∞		3
PASPRAX	Hom Prac II	Homiletics Practicum II	⊗	
PASPRAX	LTG Practicum V	Liturgical Practicum V - Book of Needs	⊗	
PASPRAX	LTG Practicum VI	Liturgical Practicum VI - Triodion/Pentecostarian		⊗
PASPRAX	Choir	Practicum	—	—
			12	12
⊗ Registration credit only; qualified students will be excused by instructor				
∞ Optional for students electing to write an honors thesis or to complete an honors project				

Note a: Courses marked are remedial courses, registration credit only; qualified students will be excused by instructor

Note b: Unit 1: Supervised correctional facility setting; Unit 2: Supervised hospital/hospice facility setting;

Note c: Eligible students electing to complete an optional Honors Thesis or Project will not ordinarily take **HIS 6311 Slavic Church History** in the fall or **PTR 5394: Integrative Seminar** in the spring, but may choose to register for these courses as program electives. Approval by the dean of a possible course overload may be required.

Program Matrix: Master of Divinity Degree Program								
Prefix and Number	**Course Title**	**Credits**	**Prefix and Number**	**Course Title**	**Credits**	**Prefix and Number**	**Course Title**	**Credits**
Fall			**Spring**			**Summer**		
First Year								
SCR 5301	Israel's Origins	3	SCR 5304	Synoptic Tradition	3			
SPR 5301	Foundations of Spirituality	3				ETH 5301	Ethics	3
THE 5301	Foundations of Dogmatic Theology	3	THE 6302	Dogmatics II	3			
HIS 5301	Early Church	3	HIS 5302	Byzantine Church	3			
LTG 5301	Church Order	3	LTG 5302	Divine Liturgy & Sacraments	3			
GRK 1311	Introduction to NT Greek I (remedial)	⊗	GRK 1312	Introduction to NT Greek II (remedial)	⊗			
MUS 1301	Fundamentals of Music (remedial)	⊗	MUS 1302	Fundamentals of Music (remedial)	⊗			
Choir	Practicum	—	Choir	Practicum	—			
Middle Year								
SCR 5302	The Old Testament in Orthodox Worship	3	SCR 5305	Biblical Hermeneutics	3			
SCR 6308	Book of Psalms	3						
THE 6303	Dogmatics III: Contemporary Challenges and Dogr	3						
THE 6311	Comparative Theology	1.5						
PTH 6301	Foundations of Pastoral Theology	3						
			HIS 6311	Slavic Church History	3			
			PAT 6301	Patristics I	3			
HOM 5301	Homiletics (includes 4 hrs practica)	3	Hom Prac I	Homiletics Practicum I	—			
PTR 5321	Pastoral Issues I: Missions and Evangelism	1.5	PTR 5391	Field Education Placement I	3			
			PTR 6302	Pastoral Leadership Colloquium	3	PTR 5396	Internship	3
LTG Practicum III	Liturgical Practicum III - Feasts	⊗	LTG Practicum IV	Liturgical Practicum IV - The Liturgies	⊗			
Choir	Practicum	—	Choir	Practicum	—			
Senior Year								
SCR 6306	Pauline Theology	3	SCR 6307	Johannine Writings	3			
PTH 6302	Pastoral Care and Counseling	3						
PAT 6302	Patristics II	3	PAT 6393	Patristics III	3			
HIS 6313	America and Orthodoxy (student option) ∞	3						
xxx 7395/99	Project/Thesis (honors option)	3	xxx 7395/99	Project/Thesis (honors option)	3			
PTR 5391	Field Education II	3	PTR 5322	Pastoral Issues II: Issues in Canon Law & Parish Ac	3			
			PTR 5394	Integrative Seminar (student option) ∞	3			
Hom Prac II	Homiletics Practicum II	—						
LTG Practicum V	Liturgical Practicum V - Book of Needs	⊗	LTG Practicum VI	Liturgical Practicum VI - Triodion/Pentecostarian	⊗			
Choir	Practicum	—	Choir	Practicum	—			

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

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

Continuing Education

The seminary offers a limited selection of workshops, lectures, and other educational experiences on topics related to the theological curriculum and/or to the larger ministry of the Church, appropriate for basic theological study, leadership development, or personal enrichment.

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

Certificate Program in Diaconal Formation

The mission of the certificate program in diaconal formation is to provide an opportunity for Orthodox faithful who live in the vicinity of a program site to receive structured theological education and liturgical formation that would enable them to better serve their church, both on the parish and diocesan levels. Our main consideration in providing such programs is to present the necessary education for those men who have a desire to serve in the Holy Diaconate. At the same time, we believe that these programs will be able to also benefit those who serve in various positions in parish leadership (e.g., altar servers, choir members, teachers, etc.) by giving them deeper understanding of theological and liturgical traditions of the Orthodox Church. As such, these program may be used for personal spiritual enrichment as well. Liturgical formation is achieved through active participation in the services of the church, service in the altar, reading, and singing. Theological education is achieved through attending courses covering foundational aspects of Church tradition. This combination of Orthodox liturgy and theology is of paramount importance for those who want to be true to the connection between worship and the knowledge of God. The program takes into consideration that a majority of participants have jobs and other commitments which prevent them from undertaking full-time seminary training. Therefore, this program is held on Saturdays during the school year, in the context of an active parish of the Orthodox Church in America.

The program consists of of sequence of eight courses over two years. The courses are completed on-site.

Continuing Education for Clergy and Laity

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

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

Information on seminary-sponsored lectures and educational events is available from time to time from the office of the dean, and is posted on the seminary's website.

Academic Policies

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

Full-time (regular) students ordinarily carry a normal course load of 12 or more semester hours of credit within a degree program sequence, advancing normally toward fulfillment of graduation requirements in the Master of Divinity Program.

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

Special students (matriculated) do not follow a regular sequence of courses within the Master of Divinity Program. A student may be classified in special status only with the permission of the dean when compelling circumstances so warrant.

Non-matriculated students are not formally enrolled in the Master of Divinity Program, but take Master of Divinity courses for graduate credit.

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

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

Residence. All full- and part-time students currently enrolled in the seminary's residential graduate program of study are considered to be in residence. A minimum of one year of full-time residence at the seminary is required for the conferral of an academic degree.

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

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

the instructor. Normally, students may not attend a seminary course in which they have not been officially registered after the first two weeks of the semester.

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

Student Course Load. Because of the demanding nature of professional study, the maximum course load normally permitted to students is 15 credits per semester. In extraordinary circumstances, however, limited exceptions may be granted. A student with a cumulative grade point average (GPA) of at least 3.0 (B) may submit a written petition to the dean seeking one additional course (to a maximum of 18 credits) in any given semester. The dean, in consultation with the academic dean and Faculty Council, will make the final determination of the advisability of students to exceed the maximum course load on a case-by-case basis, and indicate permission in writing if permission is granted. Under no circumstances will proposals of more than 18 credits in a given semester be considered.

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

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

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

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

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

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

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

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

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

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

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

Additional extension of time beyond the end of the semester may be granted, upon timely petition by the student to the dean, with notification to the course instructor, normally for a significant reason such as serious illness or death in the immediate family. Such additional administrative extensions of time shall be only for a specified period commensurate with time originally lost by the student. In the case of an incomplete for the fall semester, the standard for resolving the incomplete is one month time from the last day of the semester, but shall not go past March 15th. For spring courses, the same standard applies, with no incomplete going beyond August 15th. If an extension is requested for a medical reason, a physician's statement must be on file in the registrar's office. In cases where an incomplete goes beyond the specified dates described above, the office of the registrar will record a grade of **Fi** for the course. Please note that excepting formal incomplete agreements, all incomplete work must be made up and grades reported to the registrar's office no later than two weeks after the last day of classes in a given semester. After that date, a grade registered as "NG"- (No Grade Yet Assigned) will automatically be treated as a failure, and the grade of 'F' will be recorded by the registrar.

In reference to the need to request for an Incomplete to be registered for a course, it is the responsibility of the student to anticipate such circumstances and make arrangements with individual instructors and the office of the dean. A special Incomplete Agreement Form for students requesting an additional extension of time beyond the end of the Semester is available from the office of the registrar. The completed form indicating the reasons for the request and bearing the signatures of the student, the instructor, and the dean, must ordinarily be submitted to the office of the dean before the beginning of the last week of classes for the semester.

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

	Percentile	**Quality points**
A	95.0 and Above	4.0 points per credit-hour
A-	92.0-94.9	3.7 points per credit-hour
B+	88.0-91.9	3.3 points per credit-hour
B	85.0-87.9	3.0 points per credit-hour
B-	82.0-84.9	2.7 points per credit-hour
C+	78.0-81.9	2.3 points per credit-hour
C	75.0-77.9	2.0 points per credit-hour

C-	72.0-74.9	1.7 points per credit-hour
D+	68.0-71.9	1.3 points per credit-hour
D	65.0-67.9	1.0 points per credit-hour
D-	62.0-64.9	0.7 points per credit-hour
F	under 62.0	0.0 points per credit-hour
Fx	Failure, did not take Final Examination	
Fi	Failure, Incomplete	
IP	In progress, requirements not complete	
P/NP	Pass or Not Pass, no letter grade given	
W	Withdrew, no grade assigned	
WP	Authorized late withdrawal, passing grade	
WF	Authorized late withdrawal, failing grade	
NG	No Grade Yet Assigned	
AU	Auditor	

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

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

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

D indicates work of passable quality, but with deficiency in grasp of material and marginal achievement of course objectives. The grade 'D' is not considered a passing grade in the Master of Divinity Program.

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

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

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

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

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

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

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

WP/WF (withdrawn-passing / withdrawn-failing) is recorded when a student is officially permitted to withdraw from a course after the deadline for registration changes (adds/drops) has passed, or as a result of disciplinary action by the seminary administration.

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

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

An **NG (no grade)** appears on a student's record in place of a grade if the registrar's office did not receive a grade (or an incomplete learning contract) from the course instructor by the grade-reporting deadline.
AU indicates formal auditing of a course.

Grade Point Average (GPA). An average grade distribution, known as 'grade point average,' is officially calculated by the registrar at the end of every semester. Students are required to maintain satisfactory grade point averages to continue enrollment in the seminary, and must attain a specified cumulative grade point average in all courses attempted in order to graduate, or to attain Honors. The semester grade point average is determined by dividing the total quality points earned by the total semester hours attempted, including all courses failed, but excluding courses for which an 'IP' or 'W' notation has been entered. The cumulative grade point average is determined by dividing

the total accrued quality points for all semesters of enrolled study by the cumulative hours attempted (total hours minus first repeats). Non-credit and remedial courses are disregarded in computing the final grade point average for graduation. An unsatisfactory semester or cumulative grade point average may result in academic probation or dismissal from the seminary.

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

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

Requests for additional official transcripts of a student's academic record to be sent to individuals or institutions must be submitted in writing to the office of the registrar. For each additional transcript there is a $5.00 fee. Official transcripts are not given to students, but are mailed directly to designated individuals or institutions. Semester reports or transcripts will not be sent for a student who has not met his/her financial obligations to the seminary.

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

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

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

1. *Grade Point Average (GPA)* – Students must maintain a cumulative GPA of 2.70 (B-) in courses at St. Tikhon's Seminary in the Master of Divinity program. A two-semester GPA below 2.70 may subject students to disqualification and withdrawal from the program.

2. *Completion of Credit Hours Attempted* – All regular students must satisfactorily complete 75% of attempted course work in a two-semester period (usually Fall-Spring). Grades of F, NP, WF or AU are attempted courses, but are not satisfactorily completed; additionally, the grade 'D' is not a satisfactory grade in the M.Div. Program. In general, full-time students should complete at least 12 credit hours per semester. Part-time students (6-11 hours) should complete at least 6 credit hours per semester. Students who fail to complete 75% of their attempted courses in the defined two-semester period will be warned. A failure to bring their completion rate to 75% in the next two-semester period may result in disqualification or academic probation and eventual dismissal from the seminary. Semesters of non-attendance are not counted in this calculation. [*Example*: A student who attended St. Tikhon's in fall 2024 and spring 2025 and attempted 15 credits each semester (30 total), but withdrew failing (WF) from two 3-credit courses in fall and failed (F) a 3-credit course in spring (9 credits in a 2-semester period), would have completed 21 of 30 credits, for a completion rate of 70%. This student would be warned. A second year of less than 75% completion may result in academic probation and dismissal from the seminary.]

3. *Time Limit for Earning a Degree* – While a three-year course of study is the expected norm for completion of the Master of Divinity degree, students must complete all program requirements within ten years of their initial enrollment into the Program.

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

With permission of the dean and faculty, students may be allowed up to two additional years of full-time attendance to complete their program of study. This time period is prorated for students attending less than full-time. If a student exceeds the time allowed for degree completion due to special circumstances, such as inapplicable transfer credits, the student must provide documented evidence for the delay and a signed course plan from the registrar.

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

Advanced Standing. It is the policy of St. Tikhon's Seminary to grant advanced standing on the basis of recognition of prior learning, whether accomplished in formal graduate or undergraduate study, or through professional work or life experience. Advanced standing may be granted either *with credit*, through reduction of the total number of credits required for graduation; or *without credit*, by exempting students from certain required courses, but without reducing the number of total credits required for graduation. Advanced standing with credit can only be given on the basis of formal course work in graduate study. Advanced standing with credit cannot be given for previous professional or life experience. Students may be admitted to advanced standing through formal transfer of credit from the institution(s) in which they were previously enrolled, in accordance with applicable transfer

of credit policy, which defines both the suitability of individual courses accepted in transfer, as well as the standard of academic performance required for such transfer.

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

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

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

- Transfer credit from previously completed programs is subject to restriction; students should consult with the dean and/or the registrar;
- Substantially similar or parallel courses in doctrine and theology are accepted in transfer only from accredited Orthodox theological seminaries and schools of theology;
- A limited number of Scripture courses (i.e., Old Testament, New Testament, Synoptic Gospels, and Acts) that are substantially similar to courses offered at St. Tikhon's Seminary may be accepted from non-Orthodox schools, subject to departmental approval; and
- Previous courses in which the student received a grade lower than B- will not be considered for transfer credit.

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

If the content of a course includes subject matter offered in more than one core area, or if the course description does not provide sufficient information to assign the credit to a specific prefix, general elective credit may be awarded. In some such cases, the course may be designated as applicable to a portion of the seminary undergraduate general education requirement. Elective credits awarded for upper-division undergraduate courses taken at four-year colleges and universities will

be counted for the purpose of calculating baccalaureate equivalency requirements for acceptance into the Master of Divinity program.

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

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

Appeal of transferability**.** The ultimate authority for transfer of credit rests with the Chair of the department in which similar courses are offered at St. Tikhon's Seminary, except credit for courses taken at non-accredited institutions, which must also be approved by the registrar. Students who wish to appeal the evaluation or transferability of a course may do so through the appropriate departmental Chair. When making an appeal, students must be prepared to provide supporting documentation (e.g., a course syllabus, course description from the other institution's catalog, examples of work). Departmental Chairs who wish to approve a revision to a student's transfer credit evaluation must indicate such approval to the registrar's office.

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

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

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

Credit by Examination. Departmental faculty generally determine policy on credit by examination for courses offered in their core area.

Authority for policy and right of appeal. The office of the registrar has the primary responsibility for administration of the transfer credit policy. Students have the right to appeal decisions regarding transfer of credit. Students with questions regarding initial determinations of transferability or course equivalencies are encouraged to contact the office of the registrar for clarification or guidance. Initial appeals of

transferability or course equivalency decisions may be submitted as outlined under the "Appeal of transferability" or "Course equivalencies" section of this policy. The final level of appeal within the institution is the dean.

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

Credit by Examination. St. Tikhon's Seminary provides to all currently matriculated students or registered non-degree students opportunities to obtain credit by examination. The intent of the seminary's credit by examination policy is to provide students who have acquired competence through previous educational experiences or independent study, with the opportunity to demonstrate their competence in very particular areas associated with the Master of Divinity Program. Assessment of prior experiential learning is made by an appropriate examination of learning outcomes in a challenge exam. Students may register only once for a specific course examination under this program. By determination of the seminary faculty, at present credit by examination is extended to language requirements delineated in the course sequence.

A challenge examination for languages are developed by the faculty member responsible for the instruction in this given area, and approved by the dean of the seminary. The challenge exam must demonstrate that the learning objectives of the course as described in the cour se outline and in the seminary *Bulletin* can be adequately tested by means of the assessment instrument submitted.

After the examination is taken, the instructor indicates a grade to the office of the registrar, who indicates a "Crx" grade in the student's record.

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

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

Academic Integrity. Academic integrity is a prized value and a basis of trust in scholarly life and work. Occasionally, however, this trust is violated through the dishonest academic practices of cheating and plagiarism. As part of student orientation, all students must read an agree to an *Academic Honor Code* which must be adhered to throughout the course of

seminary studies. Failure to abide by the honor code might result in disciplinary action which is described later in this *Bulletin* (see p. 64).

The following clarify the expectations and procedures of the seminary:

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

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

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

Graduation Requirements In order to successfully graduate from the seminary's Master of Divinity program, students must satisfy all general requirements for admission into the seminary, as well as the prerequisites and specific requirements of their program of study; be in good academic standing; maintain satisfactory academic progress, completing all course work with a minimum cumulative grade point average of 3.0; complete all credit requirements within the sequence of courses specified for their program of study; and attend to the timely payment of appropriate fees and all incurred seminary indebtedness.

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

Students admitted to the first-professional Master of Divinity (M. Div.) degree program are considered to be maintaining satisfactory progress provided they are fulfilling the conditions of the degree program in a timely manner and maintaining a 3.0 (B) average in course work. All M.Div. students, regular or provisional, will be subject to academic disqualification and may be disqualified from the seminary if their cumulative graduate GPA falls .5 grade points below 3.0 after two semesters of attendance.

Students subject to academic disqualification will have a hold placed on their registration for the following semester. Such students may obtain a release of their hold only after they

have filed with the seminary office an Advising Contract signed by the dean. This contract must certify that the student has been counseled on how to regain good standing and that an agreement regarding expectations pertaining to academic performance has been reached.

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

Academic Withdrawal. Academic withdrawal from the seminary may be accomplished with the permission of the dean of the seminary.

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

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

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

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

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

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

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

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

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

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

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

Upon reaching an understanding with the faculty member and Department Chair, students petition the faculty through the Director of Academic Affairs to be permitted to undertake a capstone thesis or an independent research project in their graduating year. Guideline Information concerning Petition application materials and their submission is distributed to students in the fall of their second year of study by the Director of Academic Affairs. Copies of Guidelines can be obtained at any time by contacting the Director of Academic Affairs. Following approval of petitions, study, which will be developed under the guidance and direction of an approved faculty mentor, will culminate in the writing of a thesis or a project of independent research, and will allow the M. Div. student to achieve Departmental Honors in the selected academic field if a grade of 'A' is attained on the thesis or project. Departmental honors (e.g., "Master of Divinity with Honors in Church History") are printed on the Commencement program, and will be certified on the student's official academic record by the registrar, stating the nature and quality of the work done.

Petitions to the faculty are due in the office of the dean on or before April 15 of the year immediately preceding the graduating year. In considering such petitions, the faculty will weigh the student's entire record of achievement at St. Tikhon's Seminary, together with evidence of intellectual curiosity and maturity, as well as special aptitudes and creative interests. The thesis or major project is normally due no later than April 15 of the graduating year, subject to particular departmental requirements.

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

With the approval of the faculty, and under the direction of their selected mentor, in the fall semester of their graduating year, students register for optional project or thesis research, and meet regularly with their selected faculty mentor to develop a selected research topic. In the spring semester, students submit a completed thesis, consisting of approximately 60-80 pages of analytical narrative (or a completed major project of approximately 40-60 pages), in which they explore the significance of the chosen topic for theological scholarship; describe their research, methodology, and findings; and offer a summative statement of the conclusions that were reached, together with a comprehensive bibliography pertaining to the topic that was explored. Students who are planning to continue their studies by completing an advanced professional or graduate degree in ministry or theology are strongly urged to complete a Project or Thesis.

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

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

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

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

Student Portfolio Submission. In order to provide additional means of direct programmatic assessment, all M.Div. students are required to provide to the faculty a portfolio of various types of works that represent their time within the program, as well as a brief reflection on their experience in the M.Div. Program. Student portfolios are collected at the end of a student's third year in the program; this is a requirement for degree completion. Information regarding portfolio submission is provided to students by the office of the dean during student orientation, as well as at the beginning of the spring semester in the third year of study.

General Policies and Information

Educational Record. St. Tikhon's Seminary maintains an educational record for each student who is or has been enrolled at the seminary. In keeping with the provisions of the

Family Educational Rights and Privacy Act of 1974 (FERPA), the seminary extends all student rights covered by the FERPA Act to all eligible students of the seminary.

The seminary may provide certain Directory Information in accordance with the provisions of the FERPA Act without the written consent of the student, unless it is requested in writing that such information not be disclosed. The following items are designated as Directory Information: name, address, telephone number, dates of attendance, class (category 1); previous institution(s) attended, major field of study, awards, honors, degree(s) conferred (category II); date and place of birth (category III). A currently enrolled student may prohibit disclosure of this information by notifying the dean of the seminary in writing, on an annual basis, within ten calendar days after the first scheduled class day of each fall semester.

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

As the seminary recognizes the need of consistent communication of student progress to the diocesan hierarchs that have given their blessing for students to undertake studies at St. Tikhon's Seminary, all students are asked to complete a transcript release form to the Office of that respective hierarch. While a student can reserve their right not to have their transcripts to be released, such a decision will be conveyed to the hierarch.

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

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

Discrimination and Harassment Prevention Policy. St. Tikhon's Seminary is committed to fostering a study and work environment that is secure and free of discrimination and harassment. Discriminatory and harassing behavior is incompatible with the standard of conduct required of a member of the seminary community, and may

be in violation of federal, state, and local statutes and regulations. Within the framework of its identity and confessional commitments, the seminary specifically disavows and prohibits discrimination and harassment on the grounds of race, creed, gender, national or ethnic origin, citizenship, sexual orientation, age, marital status, family status, and disability.

Statement on Sexual Misconduct. The seminary adheres to the "Policies, Standards, and Procedures of the Orthodox Church in America on Sexual Misconduct," issued by the Synod of Bishops of the Orthodox Church in America in Spring 2014. In that document, sexual misconduct is defined as a "range of behavior used to obtain sexual gratification against another or at the expense of another or in a situation where the perpetrator is in a position of authority – physical, psychological, emotional, or spiritual – over the victim. Sexual Misconduct includes sexual harassment, sexual assault, and any conduct of a sexual nature that is without consent, or has the effect of threatening, intimidating or using the person against whom such conduct is directed." In conformity with these guidelines, the seminary uses screening procedures of students, faculty members, other employees, and volunteers, and periodically reviews procedures to reduce the risk of sexual misconduct. The seminary also maintains ongoing development sessions for the entire seminary community on the nature of sexual misconduct.

Allegations of sexual misconduct shall be investigated promptly. In cases of alleged sexual misconduct involving a student or a member of a student's family, seminary employees, or volunteers, allegation shall be reported to the dean. In cases of alleged sexual misconduct involving the dean, allegations shall be reported to the rector. The seminary will report allegations in accordance with civil law, in conformity with the OCA guidelines, and will cooperate in accordance with civil and canon law in any investigation by civil or ecclesiastical authorities.

Grievance Procedures and Due Process. St. Tikhon's Seminary is committed to equitable, fair, and reasonable resolution of disputable issues and concerns that may arise in the normal course of institutional life and processes among various constituencies of the seminary community. The seminary encourages the application of principles of Christian charity, open communication, mutual civility, courtesy, and respect in seeking proper resolution of such issues and concerns. Occasionally, however, because of differences in perceptions and existing limitations of human nature, the need to effectively address issues and concerns necessitates the application of formal procedures in seeking effective resolution of issues of redress of grievance. For this reason the seminary has established a uniform formal process to guide orderly procedures to address grievance.

Complaints or grievances take three forms:

- Academic matters
- Sexual misconduct matters
- General Concerns and Feedback

Forms for filing a complaint or grievance may be found on our web site: https://stots.edu/studentconcerns

For assistance in determining the appropriate complaint or grievance procedure for initiating a complaint against St. Tikhon's Orthodox Theological Seminary, enrolled or prospective students should contact:

Katherine Cardell - Registrar
178 St. Tikhon's Rd., Waymart, PA 18472
570-561-1818 x105
katherine@stots.edu

Students should attempt to resolve a complaint using St. Tikhon's petition or complaint process.

Petitions and Grievances. The seminary has established policies to deal with two areas of concern – "Petition and "Grievance."

(a) "Petitions" are requests from students seeking exceptions to policy or relief from seminary rules and regulations because of alleged special medical, legal. or personal circumstances beyond student control (illness, death, etc.).
(b) "Grievances" arise when students perceive actions by particular faculty or staff members, or the existence of specific situations, to be unfair or unreasonable; or when students perceive that they are adversely affected by perceptions of arbitrariness, bias, unfairness, or unreasonable deviation from seminary policy or practice; or, in absence of defined policy or established practice, when they perceive their academic or personal well-being, security, or safety to be threatened, injured, or compromised; and in all cases when informal communication with their instructors or administrative staff members do not appear to have resolved stated issues or concerns. Thus, the fundamental criterion for initiating grievance procedures is reasonable belief by an individual student or a group of students that an arbitrary, biased, capricious, unreasonable, or unfair decision of seminary faculty, staff, or administrators has adversely affected some aspect of their seminary life, and that informal attempts at resolution of the issue(s) in question have failed to bring relief.

Classification of Grievances. In general, student grievances are classified as academic, non-academic, or procedural, as follows:

(a) Academic grievance are allegations of error in academic judgment, or of arbitrary, biased, capricious, or unfair assessment or evaluation of a student's academic work, or other matters pertaining to academic courses, programs, or degree requirements.
(b) Non-academic grievances involve allegations of alleged bias or prejudice, or abuse of supervisory authority, unrelated to academic courses, programs, or degree requirements.
(c) Procedural grievances involve allegations of procedural error (i.e., the failure to follow established written policies and procedures) in the course of dealing with issues that arise in the course of seminary life.

The following understandings and procedures shall inform and guide grievances processes.

What May Be Grieved. The seminary administration has authority in general to establish policies governing the academic and community life of students, faculty members, and staff members. The seminary seeks to exercise its authority reasonably and fairly.

Accordingly, students have the right to question whether decisions are reasonable, fair, and consistent with established policies and practices.

(a) The grievance procedure is to be used for the resolution of all academic, non-academic, and procedural grievances against particular actions or decisions of faculty members or administrative staff members of St. Tikhon's Seminary that are perceived by students to be arbitrary, unreasonable, or unfair;
(b) Actions or decisions are grievable only if they involve an error in professional judgment or conduct, procedural irregularity, or a misapplication or misinterpretation of seminary policy, rules or regulations, or federal or state law;
(c) The grievance process may not be used to challenge standing seminary policies and procedures of general applicability;
(d) Additionally, the grievance procedure may not be used to grieve:
    i. Allegations or claims based on purchases or contracts;
    ii. Allegations or claims against faculty members or staff members that are unrelated to their function or role at the seminary;
    iii. Disciplinary matters and appeals related to the *Code of Student Conduct* (issues of grievance related to the Code of Student Conduct are governed by the policies set forth above in Section 4.2); or
    iv. Matters for which other procedures have been established by seminary policy.

Who May Grieve. Matriculated and non-matriculated students who are currently enrolled in courses or programs at St. Tikhon's Seminary, or who were participants in a seminary-sponsored educational event or function at the time of the incident being grieved, may use the grievance procedures outlined below. The person(s) filing the grievance must be the alleged victim(s) of unfair or unreasonable treatment. Grievances cannot be filed on behalf of another person.

Other Remedies. The existence or use of the grievance procedure outlined by this policy does not preclude or bar students from seeking resolution of issues or filing claims in other appropriate forums or jurisdictions, as may be defined by civil or ecclesiastical law (canon law).

Time Limits. Ordinarily, students are expected to seek redress of grievance promptly, but in any case no later than two months, or sixty days after becoming aware, or receiving notice, of an adverse action, decision, or occasion giving rise to the grievance, unless otherwise specified by existing seminary policy. A student's right to initiate grievance proceedings ceases six months after graduation, or from the end of the student's last semester of enrollment. The administrator with jurisdiction over the grievance may reasonably extend this time limit for good cause (i.e., an active effort at an informal resolution of the issue at hand), if the student makes a request for extension within the initial 60-day limit.

Grievance Process. The overriding consideration in dealing with grievances is fairness. This requires that all parties are aware of the evidence that is being considered, and are given an opportunity to be heard during the process. It also requires that individuals whose judgment is being questioned shall not sit in judgment of their own decisions or actions.

The grievance process is normally divided into three stages: informal inquiry, formal review, and appeal, with increasing formality at each successive stage of the process. At each stage in the process, parties to a grievance are entitled to be accompanied by a friendly advocate, normally selected from among the students, faculty, or staff of the seminary, for advice and support. Such an advocate, however, may not participate in any formal proceeding or act on behalf of the aggrieved in any capacity.

(Note: Students should be aware that the process of procedural review and appeal established by this policy is not constituted or construed as legal proceedings, but is a mechanism to offer students a structured and fair opportunity to be heard by fellow students, faculty members, administrators, and officers of the seminary. Representation by legal counsel is ordinarily not permitted, or may be permitted only with prior written consent by the president of the seminary, in extraordinary circumstances. However, if legal counsel is to be present for the student, the seminary reserves the right to have legal counsel present as well.)

Stage One: Informal Inquiry. Informal inquiry is initiated when the aggrieved student goes directly to the individual whose decision or act is being questioned. Initial communication may be either in person (e.g., a conversation) or in writing (e.g., a letter asking for clarification or explanation of the decision or act being questioned). Informal communication is generally an effective mechanism for resolution of disputable issues, permitting an initial airing of differences in perception, together with an assessment or evaluation of conflicting points of view. A course instructor or member of the staff or administration is normally expected to informally respond to the student inquiry within ten seminary business days of the initial request with clarification or reason for the decision.

Stage Two: Formal Review. Students who are not satisfied with the outcome of an informal inquiry may, within ten seminary business days after receiving a response to their initial informal request for clarification, or a reason for an allegedly unfair decision, initiate a **formal review** by submitting a written request to the appropriate authority, indicating the grounds on which the request is being made, and detailing the results of efforts undertaken at the informal level.

(a) If the grievance is a grade grievance, or another academic grievance pertaining to matters and issues of educational policy, or is a non-academic or procedural grievance pertaining to general matters and issues of seminary policy, the written request for formal review should be directed to the dean.
(b) If the grievance involves allegations of administrative or procedural error, or instances of alleged bias or prejudice, or abuse of supervisory authority, the written review should be directed to the rector.

If petitioning for formal review, the student must, in his/her written request, observe the following conditions:

(a) State how the decision or action being grieved is arbitrary or unfair, or harmful to the grievant, and list the seminary policies, procedures, or regulations, or state or federal laws, if any, that have been violated, if known;

(b) Name the respondent person(s) against whom the grievance is being filed;
(c) State how the respondent(s) are responsible for the action or decision;
(d) Describe informal efforts that have been previously undertaken to bring the matter to an equitable resolution, and the results of such informal processes; and
(e) State the requested remedy.

If on the face of the written request it becomes clear that the matter at hand cannot be grieved under this procedure; or that the person filing the grievance has no grievance rights; or the grievance has not been filed within the proper time limits, the dean shall so indicate in a letter to the grievant. Otherwise, within ten seminary business days, the dean or a designee shall provide to the student a formal written response indicating what action, if any, will be taken in response to the student's written request.

In the case of grade grievances, the dean (or his designee) may, at his discretion, meet with the student and/or instructor together or separately to discuss the matter. All documents and any tape recordings that are part of the dean's review will be compiled into a record of the grievance. A detailed written record of such discussions shall be kept, on the basis of which the dean (or designee) shall prepare a written decision and send it to the student, faculty member, and the rector of the seminary, who shall make a final determination regarding the grievance. A meeting is then held in which the rector, dean, faculty member, and student will discuss the final decision made concerning the grievance. If the matter is appealed beyond the rector, the record shall be forwarded to the office of the president of the seminary. *Note: These procedures are set forth to guide only the formal grievance of final grades. Test scores and interim grades are not deemed appropriate for formal grievance.*

In no event shall persons who review a grade grievance substitute their subjective judgment about academic quality for the judgment of the instructor. However, grievances may be substantiated if it is determined on the basis of the evidence that the grade was based on a factor other than academic merit, or if there has been a clear error in grading based on objective criteria.

Stage Three: Appeal. Students who are not satisfied with the outcome of a formal review at the level of the rector, may initiate **an appeal** to the president of the seminary, which constitutes the third and final stage of the grievance process. Written notice of appeal must be submitted to the president within ten seminary business days after receiving from the rector a response to the written request for formal review. The written notice of appeal must:

(a) Identify the parties to the grievance;
(b) Provide a brief statement of the grounds for appeal, which should contain a list of alleged errors in the decision or decision-making process;
(c) To the extent possible, state which federal or state law(s), seminary policy(ies), procedures or regulations have been violated by each of the alleged errors;
(d) Indicate what remedy is requested;
(e) Be signed by the appellant and dated; and

(f) Include a copy of the decision being appealed.

Appeals received more than ten days after the student's reception of the rector's decision (or delivery of the decision was attempted) will not be allowed, and the decision made by the rector shall be final.

Consideration of Merit. In considering the merit of an appeal, at his sole discretion, the president of the seminary may:

(a) Ask parties to the grievance to submit written statements of their positions for purposes of appeal, and render a decision based on review of the record of the case, together with any written appeal statements submitted by the parties at the president's request. In this case, no right to a hearing or oral presentation in appeal shall be presumed or granted.
(b) Constitute a four-member **Ad Hoc Grievance Committee** to hear the grievance and to submit recommendations to him.

i. In such a case, Committee members shall include two students and two faculty or staff members who are not part of the same office or immediate administrative unit as the respondent(s), had no personal involvement in earlier stages of the grievance procedure, and have no personal interest in the outcome of the proceeding.
ii. Within ten seminary business days after receiving from the president notice of being constituted, the Ad Hoc Committee will review any facts supporting or opposing the allegations by documents or personal testimony from all parties to the grievance, including the aggrieved student(s), respondent(s), and any witness(es). All parties shall be permitted to attend in person any hearings or proceedings of the Committee, and provided with the opportunity to rebut allegations against them. Aggrieved students shall also be permitted to bring with them a friendly advisor, who may be a member of faculty or staff. The chosen advisor shall not ordinarily be allowed direct participation in the proceedings. The Chair of the *Ad Hoc* Committee shall be permitted to grant, for good cause, reasonable time extensions to all parties to the proceeding. Formal rules of evidence will not apply, and the Committee may consider any evidence it believes to be relevant and reliable. Any hearings must be tape recorded so that all persons can be clearly heard.
iii. Within sixty calendar days after the conclusion of Committee proceedings, the Chair shall issue a written report of the Committee's findings. The report shall address and resolve all material factual issues in the dispute, note any procedural errors in the formal review, and issue a conclusion regarding the alleged misapplication or misinterpretation of seminary policy, or state or federal law, and recommend remedies as

appropriate. An official record of the proceedings, including copies of all correspondence with the parties, all evidence submitted to the Committee (documentary evidence that the Committee declined to consider must be so marked and segregated), the recording or transcript of the hearing, and anything else considered by the panel in reaching its recommendation shall be attached.

iv. The report and official record shall be delivered to the president, with copies of the report to be sent to the parties. Dissenting members of the Committee may file a minority report at the same time.

v. Within five seminary business days after receipt of the Committee Chair's written report, the president of the seminary or his designee will notify the aggrieved student(s) in writing regarding the outcome of their appeal.

In all cases, the decision of the president of the seminary shall be deemed final, and no further internal appeal shall be permitted.

***Ex Parte* Contacts.** *Ex parte* communication occurs when one party shares information with another party without including all parties to the grievance. Because *ex parte* contact or communication is always subjective and one-sided, once a student has requested a formal resolution of a grievance, no *ex parte* communication between parties to grievance procedures concerning the merits of a case should be permitted. Discussion of the grievance or evidence outside the grievance process is inappropriate and should be avoided. All communication should be in writing, and distributed simultaneously to all parties. The rule against *ex parte* contacts also applies to communication with everyone who is responsible for deciding appeals.

Confidentiality. All persons involved in any aspect of grievance proceedings are expected to maintain strict confidentiality regarding such proceedings. State and federal law govern the privacy rights of students, faculty, and staff. Disclosure of any information shall be on a "need to know" basis, and always should follow the seminary's policy on confidentiality. Any questions about disclosure of information should be directed to the president of the seminary in writing.

Modification of Procedure. In any particular case, the president of the seminary may approve modification of the grievance procedures detailed in this *Bulletin* if the modification is for good cause, and does not violate due process rights, policies of the Orthodox Church in America, or the policies, regulations, and procedures of St. Tikhon's Seminary.

Conflict Resolution Policy. It is the policy of the seminary that all constituencies of the seminary shall carry out their respective responsibilities in a collegial manner with Christian love, mutual respect, collaboration, and in good faith toward the furtherance of the seminary's Mission. Thus, a Conflict resolution guideline has been developed to offer and encourage prompt, open, and structured communication to address conflicts among constituencies that may arise in the seminary Community. While conflict should normally

be resolved in an informal manner, in certain instances formal action may be necessary, when formal processes do not resolve a conflict. For this purpose the seminary has in place policy to deal with such a situation.

The purpose of the conflict resolution policy is to provide a basic protocol to resolve disputes among constituencies by establishing a process to mitigate and preclude the risk of unsatisfied individuals and/or community groups seeking the achievement of goals and direction without advice and consent of the community and thereby, potentially or actually, aggravating conflicts or disturbances to the operation, mission, and vision of the seminary. The goal of this policy is to foster Christian community and promote transparency in communication while seeking to curtail any groups efforts to disenfranchise the Institution or the Community and its members, by seeking redress or taking actions that are may detrimental to the person, St. Tikhon's Orthodox Theological Seminary, and/or the seminary community.

A full presentation of the seminary's conflict resolution policy can be located on the seminary's website at https://stots.edu/generalpolicies.

Institutional Non-Retaliation Policy. In furtherance of its commitment to achieving the Mission in a fair, ethical, and protected environment, St. Tikhon's Seminary prohibits retaliation against any member of its community for reporting or inquiring in good faith about what the member believes to be wrongful or unlawful activity, or noncompliance with policies and procedures, or for participating in an investigation related to the same. The seminary considers such reporting, inquiring, or participating to be protected activities in which all members of the seminary community may freely engage.

A full presentation of the seminary's non-retaliation policy can be found on the seminary's website at: https://stots.edu/generalpolicies.

SARA Complaint Process
Students must first exhaust the institution's internal grievance procedures before filing a complaint with the state. Students may lodge a complaint with the Pennsylvania Department of Education against any institution located in Pennsylvania. Complaints may be filed by students from any state with the Pennsylvania Department of Education (PDE), which serves as the SARA State Portal Entity (SPE)

Pennsylvania Department of Education
Division of Higher Education, Access, and Equity
607 South Drive, Floor 3E
Harrisburg, PA 17120
Phone: 717-783-6786
Email: RA-HigherEducation@pa.gov

SARA complaint process information:
https://www.pa.gov/agencies/education/programs-and-services/instruction/postsecondary-and-adult-education/state-authority-of-distance-education/state-authorization-reciprocity-agreement-sara

Drug-free Community. St. Tikhon's Seminary encourages all members of the community — students, faculty, and staff – to embrace the highest personal, professional, and social

values. The seminary is committed to preventing the use of illegal substances by students, faculty, and staff, and promotes responsible behavior regarding alcohol and legally controlled substances.

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

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

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

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

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

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

Misuse of computer services and facilities by any user is an offense. Such offenses are dealt with under provisions of the *Code of Student Conduct* found in the *Student Handbook*. Minor offenses may be dealt with by making restitution to the parties who suffer damage or injury. Serious abuse may result in dismissal from the seminary. Please note that any tampering with or unauthorized use of St. Tikhon's computing services or facilities may also be an indictable offense under federal, state, and local regulations.

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

Security and Crime Statistics. In accordance with federal and state regulations, St. Tikhon's Seminary provides information regarding security measures and crime statistics to prospective students, current students, and employees. A regular reporting of violent crime is presented to the community by the office of the dean.

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

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

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

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

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

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

Students wishing to post notices related to school or student government activities should seek approval from the dean or the director of student life. Student-related notices for general campus posting should be referred to the director of student life.

Telephones. Use of the seminary's internal telephone system is for authorized seminary faculty, staff, and administration, and is regulated by authorized seminary personnel.

Animals on Campus. Pets and other animals are generally not permitted in seminary buildings, with the exception of animals trained for aiding those with an identified disability. Pets on seminary grounds must be properly licensed and restrained by a leash or other appropriate control at all times.

Formation

Preparation for Ordained Priesthood

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

Preparation for Broader Church Ministry

Acknowledging the words of St. Paul that "grace was given to each according to the measure of Christ's gift" (*cf.* Eph. 4:7), the Grace of God calls men and women to various ministries – "that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the Body of Christ" (*cf.* Eph. 4:11-16).

Formative Goals

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

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

Spiritual Formation. Priestly and vocational ministry flourishes only insofar as its roots are able to draw from the living waters of authentic spiritual life. Integral to the formation of future priests and servants is the development of lasting attitudes and habits of personal and community prayer that will be able to sustain them and those under their care throughout their lives. All students are challenged to grow in living faith and to nurture a deep, personal, and conscious relationship with God. While it is understood that spiritual growth takes a lifetime of spiritual struggle, discernment, and understanding, seminary life helps students to appropriate basic concepts and methods of spiritual living, as manifested in prayer, humility, obedience, and simplicity of life.

Students participate in the liturgical life of the seminary and Monastery community through a cycle of evening and morning daily prayers, Vespers, Matins, and the celebration

of the Divine Liturgy. As part of their spiritual formation, students in residence are expected to be under the spiritual guidance of one of the seminary or Monastery clergy, subject to the approval of the seminary administration.

Academic Formation. Through academic formation, students are challenged to order and discipline the mind, acquiring not only a broad understanding of the richness of the historical Orthodox doctrinal and spiritual Tradition, but appropriating it personally and in depth, through prayer and study, in order that they might be able to confront contemporary experience in its light, and to develop the skills to communicate it effectively to others. Because the experience of several years of focused theological study may be quite intense, the academic component of formation often may place the greatest demand on the student's time and effort.

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

Goals. On the basis of Scriptural mandate, the seminary has outlined the expected goals of formation for ministry for its Master of Divinity program and defined five broad areas of professional competencies of the seminary graduate, in the following manner:

I. Preacher of the Gospel of Christ:

- *Goal:* To preach in a manner that demonstrates the preacher's faith in the Incarnate Word of God, knowledge of Scriptural interpretation, sensitivity to the cultural realities, structures, and communities within which the Church lives and carries out its mission, and an ability to bring theology to bear on issues of Christian life.

II. Teacher of Orthodox Theology:

- *Goal:* To teach with a clear understanding of the history and development of Christian theology as handed down by the Orthodox Christian Tradition, with sensitivity to the developmental level of the listeners, and with an ability to engage the listeners actively in the learning process.

III. Celebrant of the Divine Mysteries and Offices:

- *Goal:* To lead the assembly, according their office, effectively in community prayer and liturgical celebration.

IV. Facilitator of Sacramental Preparation:

- *Goal:* To prepare members of the community for participation in the Mysteries of the Church, and equip those called to ordained priesthood to guide those preparing for Baptism (both adult and infant), Chrismation, Confession, Eucharist, Marriage, Ordination, and Unction.

V. Leader of the Ecclesial Community, according to their calling:

- *Goal:* As Spiritual Leader, by manifesting the presence of Christ in the community, to lead the community in its call to grow closer to God and to participate in the ongoing mission of Christ on earth;

- *Goal:* As Pastoral Leader, to respond to the pastoral needs of persons through pastoral care, and to support the rights and dignity of all persons;

- *Goal:* As Community Leader, to organize and empower others for mission and ministry and to build and nurture a community spirit in which there is a sense of belonging;

- *Goal:* As Administrative Leader, to oversee the administrative functions of the parish and ensure good stewardship of parish resources.

Field Education

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

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

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

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

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

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

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

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

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

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

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

> Placement I: Pastoral Care in the Prison Environment. In a world of armed guards, razor wire, and prison confinement, the student is encouraged to observe, evaluate, and participate in discussions and pastoral care of inmates, at the discretion and under the immediate supervision of an assigned supervisor. In cooperation with the site supervisor, the Director of Field Education oversees student rotation in the forensic unit, prison, hospice, and infirmary. The site supervisor(s) co-ordinate supervision of the student, assign inmate responsibilities, determine a final evaluation of the student's progress, and schedule didactic presentations in coordination with the Director of Field Education and the prison chaplains.
>
> Because SCI/Waymart is one of the largest correctional facilities in the Commonwealth of Pennsylvania, appropriate security procedures have been instituted by the Department of Corrections. In the beginning of the semester, each student is cleared for participation via background check by the State Police. Standard operating security procedures, in accordance with instructions provided

during orientation, are followed each time the student enters or leaves the facility, under penalty prescribed by law.

Placement II: Pastoral Care in a Geriatrics / Hospital Environment. Working together with an assigned site supervisor, the student explores the practical aspects of ministry to the infirm, elderly, and/or functionally disabled in either a hospital or nursing home setting. In these settings the student is encouraged to engage in ministry experiences which require him/her to observe, evaluate, and participate in the discussions with patients or residents, at the discretion and under the immediate supervision of an assigned supervisor. Ordinarily scheduled at Wayne Woodlands Manor, Waymart, PA, or Wayne Memorial Hospital, Honesdale, PA.

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

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

Evaluation of Field Education is based upon completion of two placement/training modules during the Spring second year of study in the Program, and Fall of the third year of study, and the review of student Journals and Supervisor evaluations.

The seminary Library

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

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

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

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

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

Student Life

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

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

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

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

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

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

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

Philosophy Concerning Student Conduct. Students matriculating at St. Tikhon's Seminary assume an obligation to conduct themselves in a manner compatible with the seminary's function as an institution of pastoral formation and theological education of the Orthodox Church in America. The Church teaches that theology cannot be separated from the spiritual life. Thus, it is the position of St. Tikhon's Seminary that training those pursuing studies preparatory to the Holy Priesthood, and to other areas of Church service, requires academic effort that is not separated from spiritual effort and community life.

All students are subject to ecclesiastical regulations, moral standards, and behavioral patterns set forth by the Holy Orthodox Church, as manifested in this *Bulletin* and as traditionally expected of those preparing for Church service. Formal application to St. Tikhon's Seminary, as well as the acceptance of an offer of admission, constitute a student's agreement to these requirements. Hence, it is the expectation that students will

conduct themselves as responsible members of the seminary community, adhering completely to the *Code of seminary Conduct* (see below) while formally associated with the institution.

As seminarians, students are in training as potential candidates for Holy Orders. They must therefore conduct themselves in such a manner as will reflect that potential calling. Accordingly, students must present themselves in such a way that the Gospel injunction might be fulfilled: "Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven" (Matt. 5:16).

Each student, upon entering St. Tikhon's, is furnished with a copy of the *Student Handbook* and will be asked to acknowledge in writing his/her commitment to adhere to the codes spelled out in the *Handbook*.

St. Tikhon's Seminary, as an institution of the Holy Orthodox Church, has an interest in student behavior quite separate from that of civil authorities, and, therefore, has the right and responsibility to exercise its jurisdiction and take such actions appropriate to the protection of this interest. Student misconduct, or any other action that discredits the individual or the seminary, may lead to disciplinary probation or, if deemed substantial, to immediate dismissal. Whenever appropriate, the seminary reserves the right to report a disciplinary matter to civil authorities.

All regular students, all special students, and all married students, whether living on or off campus, are considered as being in residence. This means that not only their academic work, but also their participation in church life, ecclesiastical status, spiritual formation, voluntary or paid activities and assignments, as well as any change in condition (i.e., marriage, ordination, employment, enrollment in other institutions) is subject to seminary approval.

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

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

Student Misconduct. Violation of the principles of the *Code of Student Conduct* set forth above constitutes student misconduct. The seminary recognizes two forms of student misconduct: (a) academic misconduct, and (b) non-academic misconduct.

Academic Student Misconduct. Academic misconduct means the violation of seminary policies involving academic integrity. Examples include, but are not limited to:

(a) Intentional tampering with grades;
(b) Resubmitting assignments for more than one class without the permission of the professor;
(c) Intentionally taking part in obtaining or distributing any part of a test that has not been administered;
(d) Cheating as defined as any act of deception by which a student misrepresents or misleadingly demonstrates that he/she has mastered information on an academic exercise that he/she has not mastered. Examples include but are not limited to:
    i. Giving or receiving unauthorized help in an academic exercise;
    ii. Use of sources or resources beyond those authorized by the instructor in writing papers, preparing reports, or carrying out other assignments;
    iii. Acquisition, without permission, of tests or other academic material belonging to a member of the seminary faculty or staff; and/or
    iv. Engaging in any behavior specifically prohibited by a faculty member in the course syllabus or class discussion;
(e) Plagiarism as defined as using the ideas or writings of another as one's own. Examples include, but are not limited to:
    i. The use, by paraphrase or direct quotation, of the published or unpublished work of another person without full and clear acknowledgment; and/or
    ii. The unacknowledged use of materials prepared by another person or agency engaged in the selling of term papers or other academic materials.

The above actions will be considered misconduct or unacceptable academic conduct.

Non-Academic Student Misconduct. Non-academic misconduct for which a student may be subject to disciplinary action includes the following:

(a) Forgery; alteration or misuse of seminary documents or records; fraud; or knowingly furnishing false information to the seminary;
(b) Intentional obstruction or disruption of the teaching, research, or administrative process or disciplinary proceedings, or of any other seminary activities, including public service functions, or seminary-sponsored or
-supervised events;
(c) Harassment, assault, or intimidation of any person on seminary or Monastery property or at seminary-sponsored or -supervised functions or events, or threatening to engage in any of those acts; or any other action or conduct that threatens or endangers the health, human dignity, or safety of another person;
(d) Stealing, concealing, defacing, or intentionally damaging seminary or Monastery property, or the personal or intellectual property of any student, seminary employee, or campus visitor; or threatening to do so;

(e) Unauthorized entry to, or use of, seminary or Monastery property, including failure to leave any seminary or Monastery grounds after being asked to do so by an authorized representative of the seminary or Monastery while in performance of his/her duties;
(f) Drinking, or possession of unauthorized alcoholic beverages; being intoxicated in the seminary dormitory, on seminary or Monastery grounds, or at seminary-sponsored or -supervised functions or events (students may not frequent bars or taverns on a regular basis);
(g) Use, possession, or distribution on seminary or Monastery property, or at seminary-sponsored or -supervised functions or events, of controlled or dangerous drugs or substances, or drug paraphernalia, as defined by state and/or federal law, except as may be expressly permitted by law;
(h) Possession, storage, or use on seminary or Monastery property or at seminary-sponsored or -supervised functions or events, of any firearm, rifle, pistol, gun, or any other dangerous or deadly weapon of any kind, or of any explosive material or incendiary device, except in connection with a seminary-approved activity, as expressly authorized by the rector or his designee. This also includes unauthorized use of any instrument capable of inflicting bodily injury to any person;
(i) Failure to comply with reasonable directions of seminary or Monastery officials acting in performance of their duties; and/or
(j) Violation of other published seminary policies or regulations; or violation of federal, state, or local laws which may constitute a felony or misdemeanor.

Unless otherwise provided, the above actions will be considered misconduct or unacceptable conduct on the seminary campus, including student rooms, Monastery grounds, at seminary-sponsored or -supervised functions or events, or in any situation where students officially represent the seminary away from campus.

Statement on Sexual Misconduct. The seminary adheres to the "Policies, Standards, and Procedures of the Orthodox Church in America on Sexual Misconduct," issued by the Synod of Bishops of the Orthodox Church in America in Fall 2014. In that document sexual misconduct is defined as a "range of behavior used to obtain sexual gratification against another or at the expense of another or in a situation where the perpetrator is in a position of authority – physical, psychological, emotional, or spiritual – over the victim. Sexual Misconduct includes sexual harassment, sexual assault, and any conduct of a sexual nature that is without consent, or has the effect of threatening, intimidating or using the person against whom such conduct is directed." In conformity with these guidelines, the seminary uses screening procedures of students, faculty, other employees, and volunteers, and periodically reviews procedures to reduce the risk of sexual misconduct. The seminary also maintains ongoing development sessions for the entire seminary community on the nature of sexual misconduct.

Allegations of sexual misconduct shall be investigated promptly. In cases of alleged sexual misconduct involving a student or a member of a student's family, seminary employees, or volunteers, allegation shall be reported to the dean. In cases of alleged sexual misconduct involving the dean, allegations shall be reported to the rector. The seminary will report allegations in accordance with civil law, in conformity with the OCA guidelines, and will

cooperate in accordance with civil and canon law in any investigation by civil or ecclesiastical authorities.

Disciplinary Actions. seminary disciplinary actions may be of a formal or informal nature. The seminary will follow the procedural guidelines described below. Generally, Academic disciplinary matters are handled in an informal manner and appropriate sanctions are imposed by the dean. Non-academic disciplinary matters are handled in an informal manner and appropriate sanctions are imposed by the director of student life.

Students who are found to be in violation of the *Code of Student Conduct* may be subject to any of the following disciplinary sanctions: disciplinary warning, disciplinary probation, suspension, or dismissal from the seminary. The following guidelines will apply:

(a) **Warning:** An oral or written statement that the student is in violation of the *Code of Student Conduct*. Students will generally be given a disciplinary warning in oral or written form if the misconduct is a first offense, or if the nature of the misconduct is deemed to be non-malicious. Since all students are admitted to St. Tikhon's Seminary on provisional status during their first academic year, students may be subject to non-academic probation or suspension without previous disciplinary warning during their first academic year at St. Tikhon's Seminary.

(b) **Probation and/or Suspension**: Exclusion from classes and/or exclusion from other privileges or activities (e.g., temporary removal of the cassock), or from campus for a specific period of time. Students will be placed on disciplinary probation for the entirety of the following semester or will be suspended if the nature of their misconduct follows a repetitive pattern of offenses, and if they have been previously subject to disciplinary warning. Students on non-academic probation or suspension must fulfill the conditions of their probation or suspension and remove themselves from probation or suspension within the semester in which they were disciplined.

(c) **Dismissal:** Exclusion from the seminary for a specific or indefinite period or permanently. Students will be subject to withdrawal of offer of admission and disciplinary dismissal from the seminary if they do not meet the conditions of their disciplinary probation and/or suspension from the seminary. Most students who do not meet the conditions of their probation or suspension are subject to dismissal from the seminary, and are ineligible to re-enroll without the approval of the Admissions Committee.

Jurisdiction: Determination and notification of disciplinary warning, or probationary or suspended status, will be made informally by the dean or director of student life, who are generally responsible for administering the *Code of Student Conduct*. In cases where dismissal is to be considered and formal procedures are deemed necessary, a specially constituted Committee of Student Discipline functions to hear all allegations, charges, and appeals. The Committee is composed of four members: the dean (*ex officio)* and three faculty members appointed by the dean.

Procedures for Academic Misconduct. Academic misconduct can have repercussions within the classroom that are mediated by individual professors in consultation with their Department Chair and/or the academic dean. These repercussions may include such things as failure of a course assignment, a requirement to redo coursework, failure of the course, etc.

Beyond this, allegations of academic student misconduct that are deemed by a faculty member to require further action beyond the confines of the academic classroom must be reported to the academic dean, who will be responsible for an initial review of the allegations and any supporting facts. If the initial review shows the allegations to be lacking in merit, the allegations will be dismissed. If facts appear to support the allegations, the academic dean may make a determination to take formal or informal action for imposition of appropriate disciplinary sanctions.

If determination is made to take informal action, the academic dean may impose disciplinary warning, or, in consultation with the dean and rector, academic probation or suspension.

If the facts and allegations warrant further review, the dean will make a determination to take formal disciplinary action. In this case, within ten seminary business days after the allegations were initially lodged with the academic dean, accused students will receive written notification of the allegations or charges against them, of this procedural policy, and of their right to a hearing before the Committee on Student Discipline. The academic dean will constitute the Committee on Student Discipline and refer to it the allegations and any supporting facts for the purposes of substantiating the charge(s) and making recommendations for disciplinary action.

A student charged with academic misconduct shall be presumed innocent of all allegations and charges until the Committee on Student Discipline has determined that the facts of the case indicate the student to be in violation of the *Code of Conduct.* The Committee may review any facts supporting or opposing the allegations, whether offered through documents or personal testimony.

Students charged with academic misconduct shall be permitted to attend in person any hearings or proceedings of the Committee, and be provided with an opportunity to respond to the charges. Students shall also be permitted to bring with them a friendly advisor of their own choosing, who shall be a fellow student, or a member of the faculty or staff. The chosen friendly advisor shall not ordinarily be allowed direct participation in the proceedings, unless the accused student is unable to do so. Refusal by a student to participate in disciplinary proceedings shall ordinarily constitute substantiation of allegations against him/her, unless the Committee previously agrees to consider in written form whatever rebuttal the student desires to offer for the Committee's review.

The academic dean shall be responsible for convening the appointed Committee on Student Discipline within two weeks of initial receipt of written allegations and supporting documentation from individuals bringing such allegations, and subsequently for providing written notification to the rector of the Committee's findings and recommendations for discipline. Sanctions for academic misconduct must be consistent with the policies and procedures of St. Tikhon's Seminary.

Within five seminary business days of the conclusion of the Committee's proceedings, the academic dean shall provide a written report of the Committee's findings and recommendations to the dean of the seminary. The report will include a determination of whether the charges have been substantiated, together with the Committee's recommendations for disciplinary sanctions. In turn, within five seminary business days of the receipt of the academic dean's report, the dean of the seminary will notify the accused student in writing regarding the outcome of the hearing and the disciplinary sanctions to be imposed, if any. Unless good causes exist for rejecting the Committee's recommendations, the rector's decision should reflect the Committee's recommendations.

Procedures for Non-Academic Misconduct. Allegations of non-academic student misconduct must be reported to the director of student life, who will be responsible for an initial review of the allegations and any supporting facts. If the initial review shows the allegations to be lacking in merit, the allegations will be dismissed. If facts appear to support the allegations, the director of student life may make a determination to take formal or informal action for imposition of appropriate disciplinary sanctions.

If determination is made to take informal action, the director of student life may impose disciplinary warning, or, in consultation with the dean, non-academic probation or suspension.

If the facts and allegations warrant further review, the director of student life will make a determination to take formal disciplinary action. In this case, within ten seminary business days after the allegations were initially lodged with the director of student life, accused students will receive written notification of the allegations or charges against them, of this procedural policy, and of their right to a hearing before the Committee on Student Discipline. The dean will constitute the Committee on Student Discipline and refer to it the allegations and any supporting facts for the purposes of substantiating the charge(s) and making recommendations for disciplinary action.

A student charged with non-academic misconduct or violation of the *Code of Student Conduct* shall be presumed innocent of all allegations and charges until the Committee on Student Discipline has determined that the facts of the case indicate the student to be in violation of the *Code*. The Committee may review any facts supporting or opposing the allegations, whether offered through documents or personal testimony.

Students charged with non-academic misconduct shall be permitted to attend in person any hearings or proceedings of the Committee, and be provided with an opportunity to respond to the charges. Students shall also be permitted to bring with them a friendly advisor of their own choosing, who shall be a fellow student, or a member of the faculty or staff. The advisor may attend all phases of the proceedings, but this advisor will be a witness only and will not be permitted to speak or otherwise participate during any proceedings. This advisor may be selected from among the community, but may not be a witness to any of the actual or alleged events underlying the grievance. Refusal by a student to participate in disciplinary proceedings shall ordinarily constitute substantiation of allegations against him/her, unless the Committee previously agrees to consider in written form whatever rebuttal the student desires to offer for the Committee's review.

The dean shall be responsible for convening the appointed Committee on Student Discipline within two weeks of initial receipt of written allegations and supporting documentation from the director of student life, and subsequently for providing written

notification to the rector of the Committee's findings and recommendations for discipline. Sanctions for non-academic misconduct must be consistent with the policies and procedures of St. Tikhon's Seminary.

Within five seminary business days of the conclusion of the Committee's proceedings, the dean shall provide a written report of the Committee's findings and recommendations to the rector. The report will include a determination of whether the charges have been substantiated, together with the Committee's recommendations for disciplinary sanctions. In turn, within five seminary business days of the receipt of the dean's report, the rector will notify the accused student in writing regarding the outcome of the hearing and the disciplinary sanctions to be imposed, if any. Unless good causes exist for rejecting the Committee's recommendations, the rector's decision should reflect the Committee's recommendations.

Appeals. An adverse action or decision concerning academic or non-academic misconduct against a student by the director of student life / academic dean may be appealed by the student to the Committee on Student Discipline. In cases where the Committee on Student Discipline initially heard allegations against the student and submitted its recommendations to the dean or rector, adverse action by the Committee on Student Discipline may be appealed to the president of the seminary.

Written notice of intent to appeal must be received by the rector and the president within five seminary business days of the notification of adverse action, or by the deadline specified in the letter of notification, whichever is longer. Student failure to submit such written notice of intent to appeal by the stipulated deadline will cause the action to become final and no longer subject to appeal. If a student submits a written notice of intent to appeal an action, the effect of the action is stayed pending the outcome of the appeal. A specific date for an appeal review will be established no sooner than five seminary business days after the student submits a written notice of intent to appeal, unless the student requests an earlier review and it can be arranged.

Within ten seminary business days of the receipt of a written intent to appeal, the president of the seminary or the president's designee(s) will conduct an appeal review of the grievance process. The appeal review may include a meeting with the student. Appeal review by the president is final, and cannot be further appealed. The president or designee(s) will notify the student of the final decision in writing, within five seminary business days of the established review.

Students should be aware that procedural hearings and appeal reviews established by the seminary are not constituted or construed as legal proceedings. The intent of these hearings and reviews is to offer students a structured opportunity to be heard by the faculty, the dean, the rector, and the president of the seminary. While a friendly advocate or advisor may informally accompany the student to hearings, representation by legal counsel is ordinarily not permitted, or may be permitted only with prior written consent by the president of the seminary, in extraordinary circumstances. However, if legal counsel is to be present for the student, the seminary reserves the right to have legal counsel present as well.

Due to the nature of the seminary and its mission, external legal remedies may not be available to a faculty member, depending upon the nature of the grievance in question. In

all such cases, the grievance procedure outlined above, supplemented with any other ecclesiastical remedies that may be available, will be the only forum in which the grievance may be heard.

Administrative Withdrawal. It is the understanding of the seminary administration that regular disciplinary actions taken by the administration will be conducted according to the *Student Code of Conduct* as published in this *Bulletin* and in the *Student Handbook*. In extraordinary situations, however, a student who exhibits behavior that (1) poses a significant risk to the health or safety of others, (2) poses a significant risk of damage to property, (3) provides considerable disruption to the normal educational processes of the seminary (including activities in seminary-owned housing), or (4) renders him/her incapable of achieving academic goals may be administratively withdrawn from the seminary. An Administrative Withdrawal may be implemented by the dean of the seminary in consultation with the director of student life. In most cases, an Administrative Withdrawal will be immediate and shall be for a reasonable length of time. There is no appeal to implementation of an Administrative Withdrawal.

Note that at any time prior to the implementation of an Administrative Withdrawal, a student may choose to withdraw voluntarily and take a leave of absence from the seminary. Decisions regarding Administrative Withdrawal will be based on observations of student conduct, actions, and statements and not based on knowledge or belief that the student has a disability. All decisions will include consideration of reasonable alternative educational/residential arrangements. Any student facing Administrative Withdrawal will be given the opportunity to be heard on the decision by the rector, understanding that in exigent circumstances, this opportunity may be after the fact.

The seminary will apply this policy in a nondiscriminatory manner. When a student is administratively withdrawn from the seminary, the student shall be provided with the following in writing:

1. The reason(s) for this action;
2. Information regarding the student's eligibility for any tuition and/or fee refund;
3. Information regarding any impact this action may have upon the student's current grades and academic progress;
4. Conditions which must be met prior to the student's request for re-enrollment as well as the earliest date at which the student may re-enroll, providing all conditions are met;
5. Information regarding the student's presence on campus or use of seminary services/facilities; and
6. Results of non-compliance with the treatment recommendations for the student's academic future at the seminary.

The written plan outlined above may be subject to amendment as determined by the dean.

In the event that the student does not fulfill the conditions outlined at the time of withdrawal in the specified timeframe, the dean in consultation with the director of student life may extend the administrative withdrawal period or permanently withdraw the student from the seminary. A student who is permanently withdrawn from the seminary must reapply for admission to the seminary in order to resume her/his studies. A student will be notified in writing by the dean if a determination has been made that she/he is

permanently withdrawn. .

Situations Related to Consideration of Administrative Withdrawal. The seminary administration considers the following actions of students to be subject to immediate consideration of Administrative Withdrawal:

a) Instances of physical, sexual, or verbal assault;
b) Instances of destruction of personal or seminary Property; and/or
c) Threat of injury to self, other persons, or property.

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

(a) **Dress Code.** After the conclusion of the annual seminary Orientation and Retreat, male seminarians are given a temporary blessing to wear a black cassock for the duration of their studies in the seminary, on occasions specified by the dress code. The temporary blessing to wear the cassock does not signify tonsure to the minor orders of Reader or Subdeacon, nor does it confer ordination status. This temporary blessing to wear the cassock is considered automatically rescinded upon the student's graduation, withdrawal, or dismissal from the seminary if the student has not subsequently been tonsured to minor orders or ordained to Holy Orders.

Female students studying at the seminary are expected to dress in a manner proper to being part of a seminary community that worships primarily at a Monastery Church. Female students should dress in professional attire while on seminary and Monastery grounds or at seminary events.

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

Married Students. Married students are welcomed as full participants in the life of the seminary community, enjoy the same rights and privileges, and share an equal burden of academic and community responsibility alongside students who live in seminary dormitory facilities. Married students fulfill all appropriate seminary obligations outlined in the *Student Handbook* and are subject to the same disciplinary regulations. At the same time, however,

because married students carry an additional burden of commitment and responsibility in family living, St. Tikhon's Seminary appreciates the need to make adjustments in its expectations, and establishes special guidelines for married student living.

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

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

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

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

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

Health and Personal Development. Personal formation involves taking responsibility for good psychological and physical health, which is vital for effective ministry. As a primary experiential objective of co-curricular learning, the student is expected to learn to live an integrated life-style that will support his personal needs as well as his/her future work in ministry, and is urged to give careful consideration to his/her health needs. While the seminary does not provide a health insurance program for its students, nor does it

maintain facilities for regular health care on campus, students are referred to area doctors or hospitals as circumstances arise.

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

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

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

Financial Information

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

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

The following tuition and fees have been approved by the Board of Trustees:

Application Fee	$75
Class Auditor (Per Credit Hour)	$35
Single Students in Dormitory Residence	
Tuition M. Div. Program (Per Semester)	$5,150
Dormitory Residence Fee (per semester, includes room and board)	$2,369
Security Deposit	$300
Total Cost per Academic Semester	$7,519
Total Cost per Academic Year	$15,038
Married Students	
Tuition M. Div. Program (Per Semester)	$5,150
Meal Plan for Refectory Lunch (Per Semester)	
Two Days per Week	$119
Three Day per Week	$238
Four Days per Week	$357
(One Day included with KP Service)	
Married Student Housing (On Campus)	
Small Unit (Per month)	$800
Large Unit (Per month)	$1,000
Security Deposit for Small and Large Units	One month's rent

Male Students in the M Div. program are also required to provide themselves a cassock, to be worn with the blessing of the rector in the Chapel, at all Divine Services, in class, and at other times as may from time to time be determined by the seminary administration.

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

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

Student Financial Assistance. A limited number of scholarships are available to eligible students enrolled full-time at St. Tikhon's Seminary. Scholarships are awarded upon the basis of merit in service to the institution, and are also available to students who have demonstrated financial need. The reception of merit based and need based aid is contingent upon the demonstration of successful academic progress within the Master of Divinity Program. Such assistance may be discontinued for a semester to any student who

fails to achieve a GPA of 3.0 or higher in a given semester, and/or possesses outstanding incompletes at the beginning of the following semester.

Applications for need-based scholarships are available from the dean's office or the Finance Office. No student will be considered for a need-based scholarship until he/she submits an application for consideration. Scholarships are not normally awarded in the first year of study. Further information concerning all scholarships and the scholarship application process is available from the Office of Finance.

Course Offerings

Course Numbering System

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

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

1000-level: Introductory-level remedial courses within a core subject area, usually as prerequisites to more advanced course instruction.

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

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

Department of Church History and Patristics

CHURCH HISTORY

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

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

HIS 6311 Slavic Church History (3 credits). The Rise of Christianity in Eastern Europe and Russia; the Church in Bulgaria and Serbia through the Turkish conquest; the Russian Church under the Mongols; Church and State in Russia, the Nikonian Reform, and the

Old Believer Schism; Spiritual Revival; Missionary expansion across Siberia to Alaska; the Church under the Communists; Slavic Churches since the fall of Communism.

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

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

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

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

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

PATRISTICS

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

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

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

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

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

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

Department of Humanities

COMMUNICATION AND LANGUAGES

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

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

MUSIC

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

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

Music Practicum— Choir Section 1. Practicum in Slavic chant; Section 2. Practicum in Byzantine chant. *Registration credit only.*

Department of Pastoral Arts and Praxis

HOMILETICS, LITURGICS, AND RELIGIOUS EDUCATION

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

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

LTG 5302 Divine Liturgy and Sacraments (3 credits). Theology and order of the Divine Liturgy and other sacred offices of the Orthodox Church. The Sacramental life of the Orthodox Church in theory and practice. The Liturgies of St. James, St. Basil the Great, and St. John Chrysostom. The Liturgy of Presanctified Gifts. Sacramentalia and sacred offices. The course envisions the student's thorough familiarity with the 4-volume *Book of Needs. Includes 1 hour practicum.*

Liturgical Practicum (registration credit only).

- LtgPrac III: Feasts
- LtgPrac IV: The Liturgies
- LtgPrac V: Book of Needs
- LtgPrac VI: Triodion and Pentecostarion

PASTORAL PRAXIS

PTR 5321 Pastoral Issues I: Missions and Evangelism (1.5 credits). Formation and development of community, communications, facilities, and principles of organic growth in a missionary setting.

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

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

- Unit I — Prison Ministry
- Unit III — Hospital / Hospice Care

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

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

PTR 7397 Thesis or Project Research (3 credits). Directed thesis or project research in a particular area or topic of Pastoral Arts and Praxis. *Prerequisites: Advanced standing, recommendation of faculty mentor, permission of the dean.*

PTR 7398 Project or 7399 Thesis (3 credits). Capstone project or thesis on a selected topic in Pastoral Arts and Praxis. Prerequisites: *Advanced standing, recommendation of faculty mentor, permission of the dean.*

Department of Scripture

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

SCR 5302 The Old Testament in Orthodox Worship (3 credits). A study of the Old Testament Prophets and Wisdom Literature (Proverbs, Job, Ecclesiastes, Wisdom of Solomon, Sirach, and the Psalms), with particular emphasis on the *Paramia* read on fest days of the Liturgical Year, with analysis of the Liturgical use and patristic interpretation of these texts. *(Scripture Course Elective A, Fall Middler Year).*

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

SCR 5305 Biblical Hermeneutics (3 credits) Examination of underlying theological presuppositions of exegetical methodologies and connections to the spiritual life from the early Christian era to the present, with special emphasis on Patristic exegesis; the use and misuse of the Historical Critical Methods. An Orthodox hermeneutic.

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

SCR 6307 Johannine Theology (3 credits). Johannine theology as seen in the Gospel and Epistles of St. John: the Person of Christ, the Holy Trinity, the Holy Spirit. The Revelation (the Apocalypse) — its interpretation, misinterpretations, and importance. Detailed exegesis of selected texts.

SCR 6308 Book of Psalms (3 Credits). In depth study of the Book of Psalms giving attention to the Psalter as inspired poetry, to be read poetically; exploring the inspired literary-canonical "shape and shaping" of the Psalter as a Book; engaging the Church's history of authoritative interpretation and use of the Psalter, from Christ Himself, the Apostles, and on into the Patristic reception of and commentary on the Psalms; Exploring the connection between the Psalter and the Church's rule of prayer; and learning to pray with the Psalter, to encounter Christ and the voices of the Saints there, and to be transformed thereby (2 Cor 3.18). *(Scripture Course Elective B, Fall Middler Year)*

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

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

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

Department of Theology and Spirituality

COMPARATIVE AND DOGMATIC THEOLOGY

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

THE 6302 Dogmatic Theology II (3 credits). This course constitutes the second and final in a systematic survey of the major doctrinal teachings integral to the Orthodox Christian tradition. The areas covered in this concluding semester of dogmatic theology will include significant themes in the Orthodox doctrine of creation, anthropology, Christology, ecclesiology, and eschatology. Students will approach these topics through direct engagement with original texts as well as through the lens of contemporary Orthodox commentary, thereby cultivating a familiarity with the effort to interpret Church dogma and experience in both ancient and modern contexts. Within the framework of these larger doctrinal themes, the course will also devote some time to the examination of the Orthodox theological method, affirming first and foremost that the structures of dogma are founded upon Jesus Christ and His disclosure of divine truth. *Prerequisite:* THE 5301

THE 6303 Dogmatics III: Contemporary Challenges and Dogmatic Theology (3 credits). The publication of the Greek and Slavic versions of *The Philokalia* was a watershed moment for Orthodox theology, marking the beginning of a renaissance of Orthodox theology and inaugurating the effort to define the Orthodox theological identity in response to and in the context of modernity. This is an effort that has demanded both the retrieval of principles located in the historical expressions of Orthodox theology as well as a thoroughgoing understanding of the challenges that have arisen in the post-Enlightenment world. It is an ongoing process as the Church of the contemporary era continues to face new challenges, which emerge both from inside and outside her borders. This course will explore some of these challenges and critically evaluate the significant responses to them. It will also consider the perennial attributes of Orthodox theology and the methods that underlie them. *Prerequisite:* THE 6302

THE 6311 Comparative Theology (1.5 credits). A comparative and analytical approach to shared/ divergent doctrines in the larger Christian tradition. *Prerequisite:* THE 5301

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

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

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

MORAL AND PASTORAL THEOLOGY

ETH 5301 Orthodox Christian Ethics (3 credits). Selected patristic sources on key ethical themes. Decision-making and Theosis as the end of moral conduct. Selected ethical issues and an Orthodox pastoral response: youth and family relationships and behavior; adolescent intimacy and sexuality; aging and aged-familial, societal and personal issues; death and dying, ministering to persons with incurable diseases; death and children; bereavement and grieving; widowhood and separation.

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

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

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

SPIRITUALITY

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

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Academic Calendar

St. Tikhon's Orthodox Theological Seminary Academic Calendar 88th Academic Year 2025-2026		
Fall Semester 2025		
August 25	Monday	Family Orientation Day
August 25 - 29	Monday - Friday	Orientation Week Beautification Week
September 1	Monday	Labor Day
September 2	Tuesday	Fall semester classes begin
September 8	Monday	Nativity of the Theotokos No classes
September 26	Friday	Last day for drop/add without penalty
October 6 - 10	Monday - Friday	Midterm week
October 14	Tuesday	Annual Founder's Lecture
November 15	Saturday	Nativity Fast begins
November 21	Friday	Entry of the Theotokos No classes
November 26 - 30	Wednesday - Sunday	Thanksgiving break
December 6	Saturday	Feast of St. Nicholas of Myra
December 8 - 12	Monday - Friday	Last week of classes / Final examinations
December 13	Saturday	Feast of St. Herman of Alaska
December 16	Tuesday	End of semester faculty meeting; faculty grades due; incompletes filed with Office of the Registrar

Spring Semester 2026		
January 12	Monday	Faculty In-Service Day
January 13	Tuesday	Spring semester classes begin
January 30	Friday	Last day for drop/add without penalty
February 2	Monday	Meeting of the Lord in the Temple No classes
February 18 - 22	Wednesday - Sunday	Pre-Lenten break All students return for Forgiveness Vespers on Sunday
February 23 - March 1	Monday - Sunday	First week of Great Lent No classes; all seminarians on campus
March 9 - 13	Monday - Friday	Midterm week
March 17	Tuesday	Annual St. Nicholai Lecture
March 18	Wednesday	Feast of St. Nicholai
March 25	Wednesday	Annunciation No classes
April 6 - 12	Monday - Sunday	Holy Week and Pascha No classes; all seminarians on campus
April 13 - 19	Monday - Sunday	Bright Week and St. Thomas Sunday No classes
May 11 - 15	Monday - Friday	Last week of classes / Final examinations
May 18 - 22	Monday - Friday	Beautification Week; all seminarians on campus
May 19	Tuesday	End of semester faculty meeting; faculty grades due; incompletes filed with Office of the Registrar
May 21	Thursday	Ascension

May 22 - 23	Friday - Saturday	84th Commencement Festivities
May 22 - 25	Friday - Monday	121st Memorial Day Pilgrimage
Summer 2026		
June 1 - 30		Early summer term
August 3 - 31		Late summer term

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Further Information

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

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

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

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

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

Interstate 84

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

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

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

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

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Founded in 1938, St. Tikhon's Seminary is chartered (1967) and approved as an institution of higher theological education by the Pennsylvania Department of Education (PDE). PDE has approved the graduate first-professional Master of Divinity degree program (1988)

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