



A New Curriculum for the New Century

an Orthodox theological education for training ministers of the Church

developed by the faculty of

St Vladimir's Orthodox Theological Seminary

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Preface

The SVS 2010 Strategic Plan strategic initiative “Training for Ministry” called for two-day retreats for faculty, trustees, and alumni on the subject of “The Good Pastor—Community of Formation.” The objective was to insure involvement and alignment of faculty, trustees, and alumni in the pastoral formation process. Accordingly, such a retreat was held at St Vladimir’s Seminary during June 8–10, 2004, with attendance comprised mainly of faculty but also including selected trustees and alumni.

Subsequently, the faculty participated in a series of one-day seminars, before the beginning of each semester and during the semesters themselves, on topics ranging from the seminary’s understanding of the qualities of a good pastor to its vision of theological education.

The new curriculum here presented is the outcome of nearly two and a half years of reflection and discussion on the subject of theological education and the task of training for ministry. It significantly modifies and enhances aspects of seminary life, such as the daily and yearly schedules. It also redefines the requirements of our degree programs, in particular the number of courses in the core curricula as well as the content of those courses. And finally, the new curriculum advances the notion that competent performance, rather than minimal accomplishment of course objectives, is the best measure for determining success in the practical disciplines.

While these modifications and new approaches may indeed be significant, it is also true that our founding principles—the vision of St Vladimir’s Seminary—have not changed and will continue to guide the task of training for ministry and to shape the experience of the seminary for its students and faculty.

The Vision of St Vladimir's Seminary

St Vladimir's Orthodox Theological Seminary, in its official educational capacity, is an institution of higher learning at the graduate-professional school level; it awards academic degrees and prepares its students for professional church-related activity. St Vladimir's, however, is neither narrowly vocational nor only academic. As its name suggests, above all it is an Orthodox theological seminary. All aspects of its life are molded by two factors: an Orthodox understanding of theology, and a vocation for training pastors and leaders of the Church, both ordained and lay. In fulfilling its mission, the seminary faithfully adheres to Orthodox Christian tradition while presenting the Faith as a living truth for all ages. As well, the seminary remains committed to unity and diversity through its pan-Orthodox orientation.

Mission Statement

Through faithful adherence to Orthodox Christianity, St Vladimir's Seminary serves the Church and society through theological education and the ministries of its graduates.

With a firm commitment to the structural unity of Orthodoxy in North America and to inter-Orthodox cooperation on all levels of Church life, the seminary accomplishes this mission through the following programs and activities:

- Graduate programs for candidates for holy orders.
- Graduate programs and special training for scholars and lay workers in the Church.
- In-depth theological research and reflection.
- Stewardship of the resources of St Vladimir's Seminary Library.
- Lectures, seminars, workshops, and retreats on the seminary campus and at other locations.
- Publication of books, icons, and audio-visual materials on the Orthodox Tradition through St Vladimir's Seminary Press.
- Publication of *St Vladimir's Theological Quarterly*.
- Providing information on Orthodoxy through faculty, bookstore, library, internet services, and appropriate other media.
- Support of the Church in mission, evangelism, monasticism, family life, social work, and ecumenism.
- Service and participation of SVS graduates and students in parish life, pastoral work, scholarship, monastic life, missionary activity, and ecumenism.
- Spiritual and practical support of SVS alumni/nae.
- Interaction with other Orthodox theological schools and with centers of theological education and training within and outside the Church.
- Participation in professional and service organizations within and outside the Church.

Adherence to Tradition

The seminary is faithful in its adherence to the tradition of Orthodox Christianity, and it seeks faithfully to communicate that tradition to future generations and to form them in it. But faithfulness to tradition does not just mean repetition of verities inherited from the past. Rather, it requires *critical appropriation* of the content of the Christian faith and then its *formulation and explication* in a contemporary context, in the light of the problems faced by contemporary humanity. This was the task faced by the Fathers of the early Church, who recognized the need to express Christian truth in the language and categories of their time. This is also the task facing St Vladimir's Seminary: to present Orthodox Christianity as a living truth for all ages, our own included, not just for an ever-more-remote past.

This understanding of tradition has important implications for how the seminary attempts to accomplish its mission. From its very establishment in 1938, the seminary has upheld a two-fold mandate from the leaders of the Orthodox Church:

- 1) To provide future Orthodox clergy in this country with a theological education according to national standards and expectations; and
- 2) To promote study and research in Orthodox theology, history, and culture.

St Vladimir's Seminary, named after the great saint who led Kievan Rus' to Orthodox Christianity in the 10th century, was founded with the vocation of mission in and for America, as its founders deeply felt the need to enter into the mainstream of American life and American theological education. The seminary was intended to be specifically a graduate school of theology distinct from a narrowly vocational pastoral training school. Throughout its history both supporters and detractors have called attention to St Vladimir's scholarly reputation and to its American character. With no apology, these qualities have allowed the seminary to stand both as a proponent of Orthodox Christianity in North America and as a source of constructive criticism for other church institutions.

Commitment to Unity

St Vladimir's Seminary has long had a pan-Orthodox orientation and has served as a major forum for inter-Orthodox cooperation. This has been reflected not only in its remarkably diverse student body but also in its faculty, staff, and board of trustees. The seminary is convinced that maintaining this rich diversity is vital for the fulfillment of its mission. Inter-Orthodox cooperation and unity are essential not just for the seminary's well-being but for the well-being of the Orthodox Church itself. The seminary here recalls the words of Fr Georges Florovsky soon after he became dean in 1949: "A contemporary Orthodox theologian cannot retire into a narrow cell of some local tradition, because Orthodoxy ... is not a local tradition but basically an ecumenical one."

St Vladimir's commitment to unity will be strengthened in the new curriculum in the following ways:

- The new curriculum features a new course—required for all students—on "Orthodox Christian Identity Today," which examines the history and experience of *all* Orthodox Christians in North America.
- It takes full account of each jurisdiction's requirements for the education of its students in a manner that not only is equitable for all students, by standardizing the curriculum and the amount of time allotted for specialized instruction, but also serves to enrich the educational experience of all students.
- The curriculum takes advantage of the unique opportunities provided by the setting of St Vladimir's Seminary in the New York metropolitan area: outstanding pastors and church leaders from all jurisdictions bring their wealth of experience to the education of our students, from their own jurisdictions and from others. By their role within the seminary as adjunct faculty they play a vital role in the education of all students.

The Meaning and Goals of Theological Education

Theology and education for ministry are not simply academic pursuits. They involve the entire human person, not just the intellect. At the seminary, academic study is important, just as it is at any institution of higher learning. But an Orthodox theological education is about more than that. There are several interrelated components to a theological education that are necessary to train future leaders and servants of the Church. Yet before these can even be identified, we must acknowledge a fundamental reality: *there is no formula for what it takes to train a successful and faithful minister of*

the Church. Not all good pastors are brilliant academicians. Not all church leaders are great orators. Not all ministers are superb liturgical celebrants. Still, this cannot mean that any of these skills can be dispensed with. Rather, they all play a complementary role in the cultivation of pastors, educators, missionaries, and leaders in the Church, even if the degree to which these skills take root will vary considerably depending on the student.

What constitutes effective training—or better—what are the components of a genuine Orthodox theological education for the formation of ministers of the Church?

- An Orthodox theological education includes *serious academic study*. A high standard of academic learning, which includes skills in reading, analysis, writing, and speaking, is a vital component in the formation of effective ministers for the Church. To preach, to teach, effectively communicating the gospel, requires substantial knowledge of content as well as analytical skills to understand and convey that content to others.
- An Orthodox theological education includes *training in service and ministry to others*. At St Vladimir's this training takes many forms, including parish assignments and other forms of field education. In day-to-day life at the seminary, it also takes the form of community service assignments. It is easy to talk about the virtues of humility, patience, kindness, and self-control. Community service assignments give an opportunity to put these virtues—and many others—into practice. One recent graduate, in his valedictory address, remarked with appreciation that he learned as much working on the breakfast crew as he did in his classes. As comments from other alumni indicate, his was not an isolated experience.
- An Orthodox theological education also includes prayer, and in fact it must be *grounded in prayer*. We are all familiar with the maxim of the Desert Fathers: “The theologian is one who prays, and the one who prays is theologian.” A personal rule of prayer is vitally important, but prayer is not meant to be a solitary spiritual “trip” pursued in isolation. Whether personal or corporate, prayer means joining ourselves to Christ's prayer, to the Church's prayer. Hence, at the seminary, the focal point of our life of prayer is communal worship in the seminary chapel, following the Church's daily and annual liturgical cycles.

An Orthodox theological education, in summary, is far more encompassing and far more demanding than that offered in a typical institution of higher learning. Members of the seminary community—faculty, staff, and students alike—are challenged to respect and value each member of our richly diverse community as a unique human person, created in the image and likeness of God. They are challenged to love not just humanity in general but all those flesh-and-blood sisters and brothers whom they meet in daily life, with all their strengths and weaknesses, with all their idiosyncrasies, with all their sometimes hidden charm. At St Vladimir's, the rich diversity of our community—men and women studying in various programs, coming from many continents, with a wide range of experiences and interests, talents and goals—places unique demands on all of us. It also offers us unique opportunities for Christian growth.

Here at St Vladimir's Seminary, we are daily being formed by God's Word, through the power of His Spirit, to be a Christian community, to be the living body of Christ. We are trained in obedience and in leadership. We learn how to forgive and how to ask for forgiveness. We discover when to listen and when to speak (preferably calmly and with love). We share our strengths rather than boast in them. We recognize our weaknesses, and we allow God to bring strength out of weakness. In the classroom, we learn what Scripture says about love and how the Fathers have defined it. In every aspect of our life together, we try to show love in action. This understanding of theological education informs all the work of St Vladimir's Seminary, and especially the development of the new curriculum.

Three Pillars of the New Curriculum

In the new curriculum the task of preparing students for pastoral ministry is divided into three distinct, but interrelated, areas. These areas are the three pillars upon which education for ministry at St Vladimir's Seminary is established:

- 1) Academic Study
- 2) Liturgical Practice
- 3) Pastoral Education

Academic Study

The primary purpose of the seminary's ministerial program is to prepare clergy and laity to serve the Orthodox faithful and promote study in Orthodox theology. St Vladimir's has long believed that this purpose is best achieved when students are trained to *appropriate* the Orthodox tradition critically and *integrate* different aspects of the tradition holistically, and are able to continue the process on their own. The seminary's commitment to ongoing critical appropriation and holistic integration is strengthened in the new curriculum in a variety of ways.

Another important point of emphasis in the new curriculum is *effective communication*. Although success in an academic institution is traditionally measured in terms of academic performance, it is the seminary's conviction that successful students are able to communicate their knowledge in a variety of media, bearing witness to the gospel as understood in the tradition of the Orthodox Church. Seminary graduates must be able to communicate the gospel in a powerful way both in writing (print and internet media), and verbally. They also need to address, in a pastorally sensitive way, such issues as Orthodox unity, authority in the Church, ethical conundrums, and ecumenical and inter-religious activity. The new curriculum puts a greater emphasis on training students to communicate effectively by providing more opportunities to practice their rhetorical, pedagogical, conversational, and literary skills.

Finally, in lieu of teaching a specific course of ethics, in the new curriculum ethics will be fully *integrated* into every course.

Liturgical Practice

Worship is at the heart of seminary life, and by it the student is also fed, enriched, challenged, and instructed in chapel. As important as academic achievement is, it cannot be separated from worship. Fr Alexander Schmemmann, dean from 1962 to 1983, was fond of saying that the student should only know three paths: to the classroom, to the library, and to the chapel. The daily worship of God is the context that gives meaning to both academic and communal life. The experience of daily worship shapes the student and is the cornerstone of spiritual formation. All students attend daily chapel worship. In addition, since music and liturgies are integral to Orthodox corporate prayer life, a seminary education must offer all students—regardless of their respective talents—dedicated training in both musical and rubrical dimensions of worship.

The new curriculum takes full account of each jurisdiction's requirements for the education of its students in music and rubrics but does so in a manner that is equitable with students from other jurisdictions. It standardizes course material and establishes clear guidelines for the evaluation of student performance.

The new curriculum distinguishes between three forms of liturgical music activity: the training of clergy in the musical components of liturgical service; through the M.A. program in liturgical music,

the training of liturgical music leaders, especially choir directors, to advance liturgical music as a vital church ministry; and performance of the musical elements of worship in chapel. Ideally, the musical experience of the seminary chapel should agree with, extend, and elaborate on what is taught in the classroom (and, from another point of view, the classroom should not contradict the chapel). In other words, students need to experience liturgically what they are learning in the classroom and allow that experience further to shape and add insight into their studies. Therefore, the new curriculum envisions a system of musical participation that relies on assigning students to choral ensembles as a required component of their seminary education.

As well, the new curriculum proposes a new program for training students in the discipline of liturgics. Students will be trained in the theory and practice of the Divine Liturgy and the daily, festal, and seasonal cycle of services from the first semester, thus providing the necessary framework for understanding and learning liturgical movement, prescribed actions, and patterns of the liturgical office. It is expected that this liturgical framework, together with daily participation in the cycle of services, will prepare students not only to achieve course objectives in other liturgics classes but also to serve competently and with dignity in their parish ministry.

Finally, in the new curriculum, instruction in teaching and preaching is designed to encourage proficiency on the part of students, rather than minimal achievement. Although teaching and preaching are not formally disciplines of liturgical practice, the goals and format of instruction for these subjects will be the same as for training in music and rubrics.

Pastoral Education

The new curriculum considers pastoral education to be more than just one of the pillars upon which education for ministry is established. It also ensures that the pastoral imperative is at the heart of the core academic courses of all the degree programs. This reflects the conviction of the faculty that the discipline of theology is holistic—that theology is simultaneously academic and pastoral. A theology that is purely academic and abstract becomes disconnected from the living reality of the Church. Pastoral practice uninformed by the theological tradition of the Church inevitably devolves into formalism or ritualism.

Programs and Activities of the New Curriculum

Orientation Retreat

The seminary will establish a four-day orientation program of structured activities for incoming students to explore the nature of Christian vocation, to begin building community, and to participate in an outreach project, in cooperation with the Department of Christian Witness and Service of the Orthodox Church in America.

Prep Program

The new curriculum emphasizes effective communication. Students will learn to write in different genres by means of plans, drafts, and revisions. Final exams will become standardized opportunities to synthesize material learned over the course of the semester. Students will also be afforded opportunities to develop basic public speaking skills through short presentations and discussions in integrating seminars and exercises in the classes of teaching and homiletics. Because of the emphasis in the new curriculum on the mastery of basic writing, public speaking, and musical skills, there will be a Saturday morning “prep program” designed to give students who are struggling with any of these necessary abilities an opportunity for more intensive study and practice.

Chapel Choir

Choir Assignments. The seminary will assign students to one of several choirs that will serve in rotation—and sometimes in combination—throughout the academic year. Ideally, these will be two mixed choirs, a male choir, a chant choir (primarily singing monophonic or polyphonic forms of music associated with Byzantine chant, Znamenny chant, and so forth), and a seminary community choir that combines all chapel ensembles and also invites the participation of community members (non-student residents or local singers who regularly attend chapel services).

Choir Leadership. Students in the M.A. program in liturgical music will each be assigned a choir to rehearse, develop, coordinate, and lead in chapel under the guidance of the music faculty, and would take turns directing the SVS community choir. Music faculty will also rehearse and lead the choirs regularly, so that the students will also learn by the example of expert choral leadership. This sort of hands-on training is essential for the development of liturgical music leaders, especially as effective choir directors.

Integrating Seminars

Each year of the program will involve “integrating seminars”—structured opportunities for the holistic integration of Orthodox tradition. Although each course of the core curriculum is designed to provide opportunities for integration, it is the intention of the integrating seminars not only to enable the students to focus on the distinctive emphases of their respective degree programs, whether the M.Div., M.A., or M.Th., but also to encourage different types of integration—academic and pastoral; personal and corporate; the classroom and the chapel. Students will use the in-class time not only to discuss the specific themes of the seminar but also to present orally their work in progress from other courses.

Student Advisory Program

Academic and Personal Advising. Each member of the Faculty Council will be assigned to an advisory group of approximately eight M.Div. students, with whom he or she will meet regularly, sometimes on an individual basis, sometimes as a group. In individual meetings, both academic and personal matters may be discussed. In group meetings, issues beyond the classroom, such as field

education experiences and issues of seminary life, may also be discussed in a relaxed, social environment.

Financial Counseling. Reflection on the subject of financial aid—by the faculty and also by the seminary’s various constituencies—has led us to recognize the importance not only of increased scholarship assistance for our students but also of financial counseling. Prudence, realism, and therefore financial responsibility are important characteristics of the good pastor. We believe that our students, as future church leaders, need to take some personal responsibility for their financial situation, both at seminary and beyond. They need financial aid, but they also need financial counseling that will enable them to become prudent stewards of their own resources and of the Church’s resources. The faculty’s committee on financial aid therefore has begun to develop a plan for financial counseling that will begin during the application process and continue throughout the student’s seminary career.

Special Events Fridays

As students will be taking four academic courses each semester, certain Fridays—Special Events Fridays—will be used to enrich the students’ education by:

- Inviting experts to conduct day-long retreats and workshops on material not directly covered within the parameters of the core curriculum. These sessions would address such topics as mission, bio-ethics, iconology, and will be open to the entire seminary community.
- Offering short courses, modeling what a priest or lay leader could undertake in his or her parish, and providing modules that seminary faculty would take “on the road” around the country.
- Organizing symposia on topics of lively interest, providing an occasion for faculty, students, and visiting figures to reflect on important topics together.
- Inviting hierarchs from all jurisdictions to spend the day with students each semester, thus providing these ecclesiastical leaders an opportunity to play a meaningful role in the life of the students and the seminary, to come to know the seminary better, and to be known by the students.
- Sponsoring community-building activities and social-outreach opportunities, such as an introduction to prison ministry.

Pastoral Units

Once each semester as part of the Special Events Fridays program—and six times over the three-year M.Div. course of study—students will participate in day-long workshops on selected pastoral topics. Although these topics will also be addressed in the core Pastoral Theology curriculum, these workshops, or “Pastoral Units,” will be used to enrich the pastoral education of students by:

- Inviting skilled adjunct faculty and outside experts to conduct day-long retreats and workshops on material not covered in depth within the parameters of the core courses, such as gerontology, thanatology, pastoral counseling, Orthodox marriage, confession and spiritual direction, personal and corporate prayer.

The pastoral units, each serving as a required component of the students’ respective integrating seminars, will also be open to other members of the seminary community.

Field Education

Hospital Ministry. The seminary believes that hospital ministry provides the best opportunity for students to learn, use, and refine their pastoral skills in a structured setting. Sick persons in a hospital do not need someone to “play priest.” Rather, they need other human beings, whether lay or ordained, who are able to minister to their needs in a loving way, bearing the gospel in the quality of their care. The skills learned in the hospital are the same ones needed to communicate effectively in any parish

setting, thus well preparing the students to fulfill their vocation after graduation. The new curriculum reaffirms the central role of hospital ministry in the students' pastoral education by retaining the degree requirement to complete 80 hours of hospital ministry in the second year of the M.Div. program under the supervision of specially-trained hospital chaplains.

Parish Assignments. Students will be placed under the mentorship of seasoned pastors, with a coherent and meaningful program of assignments intended to expose them to the diverse aspects of parish life (preaching, teaching, council meetings, the full range of services and ministry to parishioners). The seminary hopes that students will be able to spend one year in a parish of their own jurisdiction and a second in another jurisdiction, in the conviction that graduates who know, from the inside, the variety of Orthodox experience in this country will better serve the cause of Orthodox unity.

Parish Internships and Thesis. Students in the fall semester of their third year may register for an intensive internship with one of the local parish priests selected by the seminary for this program (and hired as adjunct faculty). The internship, which is anticipated to provide the students with 20 hours of contact time each week for 15 weeks, will fulfill the degree program requirements of the two electives normally scheduled for the fall semester. Students who choose the internship option will also be required to write their M.Div. thesis on a topic related to their internship.

Commencement Week

The seminary will organize a four-day commencement program of structured activities for graduating students to reflect on their time at seminary, to complete the process of building community, and to participate in an outreach project that the students themselves will have planned earlier in the semester.

A Program for Wives

It has long been recognized that spouses of seminary students—and in particular wives of future clergy—need focused opportunities for education, spiritual formation, and development of psychological balance in order to prepare them for their ministry within the Church and for their distinctive ministry as clergy wives. The seminary will address this need by offering the spouses a voluntary, three-year, non-credit course of study. The format of the program will be a bi-monthly, two-hour course that extends over the three years that the wives of students are on campus. A number of class sessions during the three-year period will also include the wives and their husbands, so that they might share in the benefits and responsibilities of the program as couples. An appropriate acknowledgment of course completion will be presented to the wives who fulfill the course requirements. (For details, see “Goals of the Wives Program” in the Appendix.)

Structure of the New Curriculum

Daily Class Schedule

The new curriculum at St Vladimir’s Seminary begins with a new day. Rather than a day divided into hour-long sessions, resulting in a program where students may take three different classes between breakfast and lunch (without digesting either), the new daily schedule is designed to enhance pedagogical effectiveness: significant blocks of time are set aside for academic courses (of which students will be taking four per semester, and so normally one per day), and for repeated shorter sessions of “liturgical practice” courses (for which frequent repetition over a three-year period is desirable).

Combined Class Schedule

	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>	<u>Saturday</u>				
7:30	Matins	Matins	Matins	Matins	Matins					
8:15	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast				
9:10-11:50	Classes	Classes	Classes	Classes	Lunch	Special Events				
12:00	Lunch	Lunch	Lunch	Lunch		Lunch				
12:30	Special Events									
1:00-2:10							Arabic & Slavonic	Seminars		Seminars
2:20-3:30							Music 2/3	Homiletics 1		Teaching 1
3:40-4:50							Music 1 & Homiletics 2/ Teaching 2	Liturgics 2/3		Liturgics 1
5:00	Vespers	Vespers	Vespers	Vespers	Vespers	Dinner				
5:45	Dinner	Dinner	Dinner	Dinner	Dinner					
6:30	Wives Program					Classes	Vigil			
7:00-9:40									Classes	
9:50	Compline	Compline	Compline	Compline						

Note: Bi-monthly faculty council and faculty committee meetings will be held on Mondays, 12:30–2:10 pm. Monthly faculty seminars will meet on Mondays, 6:00–8:30 pm.

Master of Divinity Program

Master of Divinity Curriculum

First Year

<u>Fall Semester</u>		<u>Spring Semester</u>	
BL 101	Fundamentals of Biblical Greek	BL 102	Reading Biblical Greek
CH 101	History of the Church to the 8 th Century	CH 102	History of the Church from the 8 th through the 20 th Century
OT 101	Survey of Old Testament Literature	NT 101	The Pauline Epistles
PA 101	To Nicaea and Its Reception	PA 102	To Chalcedon and Beyond
SE 101	Seminar 1	SE 102	Seminar 1
LM 101	Music 1 (basic)	LM 101	Music 1 (basic)
LI 101	Practical Liturgy 1 (basic)	LI 101	Practical Liturgy 1 (basic)
CE 101	Teaching 1	CE 102	Teaching 1

Second Year

<u>Fall Semester</u>		<u>Spring Semester</u>	
LT 201	The Liturgy of Initiation	LT 202	The Sanctification of Life
NT 203	The Gospels and Acts of the Apostles	OT 203	The Old Testament As Christian Scripture
ST 201	Orthodox Systematic Theology	ST 202	Living Tradition: Theology in Contemporary Society
Elective		Elective	
SE 103	Seminar 2	SE 104	Seminar 2
LM 103	Music 2 (jurisdictional)	LM 104	Music 2 (jurisdictional)
LI 103	Practical Liturgy 2 (jurisdictional)	LI 104	Practical Liturgy2 (jurisdictional)
HO 101	Homiletics 1	HO 102	Homiletics 1

Third Year

<u>Fall Semester</u>		<u>Spring Semester</u>	
CL 203	The Orthodox Canonical Tradition	CH 203	Orthodox Christian Identity Today
PT 205	Introduction to Pastoral Theology	PT 206	Issues in Pastoral Ministry
TS 203	Thesis Project	Elective	
Elective		Elective	
SE 105	Seminar 3	SE 106	Seminar 3 (capstone)
LM 105	Music 3 (jurisdictional)	LM 106	Music 3 (jurisdictional)
LI 105	Practical Liturgy 3 (jurisdictional)	LI 106	Practical Liturgy 3 (jurisdictional)
HO 103	Homiletics 2	CE 103	Teaching 2

Master of Divinity Class Schedule

First Year

	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>	<u>Saturday</u>
7:30	Matins	Matins	Matins	Matins	Matins	
8:15	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
9:10-11:50	PA 101/ PA 102	CH 101/ CH 102	BL 101/ BL 102	OT 101/ NT 101	Lunch	Special Events
12:00	Lunch	Lunch	Lunch	Lunch		Lunch
12:30					Special Events	
1:00-2:10	Arabic & Slavonic	Seminar 1				
2:20-3:30			Teaching 1			
3:40-4:50	Music 1			Liturgics 1		
5:00	Vespers	Vespers	Vespers	Vespers	Vespers	Dinner
5:45	Dinner	Dinner	Dinner	Dinner	Dinner	
6:30						Vigil
7:00-9:40	Wives Program					
9:50	Compline	Compline	Compline	Compline		

Second Year

	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>	<u>Saturday</u>
7:30	Matins	Matins	Matins	Matins	Matins	
8:15	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
9:10-11:50	ST 201/ ST 202	Elective/ Elective	LT 201/ LT 202	NT 203/ OT 203	Lunch	Special Events
12:00	Lunch	Lunch	Lunch	Lunch		Lunch
12:30					Special Events	
1:00-2:10	Arabic & Slavonic			Seminar 2		
2:20-3:30	Music 2/3	Homiletics 1				
3:40-4:50		Liturgics 2/3				
5:00	Vespers	Vespers	Vespers	Vespers		Vespers
5:45	Dinner	Dinner	Dinner	Dinner	Dinner	
6:30						Vigil
7:00-9:40	Wives Program					
9:50	Compline	Compline	Compline	Compline		

Third Year

	<u>Monday</u>	<u>Tuesday</u>	<u>Wednesday</u>	<u>Thursday</u>	<u>Friday</u>	<u>Saturday</u>
7:30	Matins	Matins	Matins	Matins	Matins	
8:15	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast	Breakfast
9:10-11:50	PT 205/ PT 206	CL 203/ CH 203	Thesis/ Elective	Elective/ Elective	Lunch	Special Events
12:00	Lunch	Lunch	Lunch	Lunch		Lunch
12:30					Special Events	
1:00-2:10	Arabic & Slavonic	Seminar 3				
2:20-3:30	Music 2/3					
3:40-4:50	Homiletics 2/ Teaching 2	Liturgics 2/3				
5:00	Vespers	Vespers	Vespers	Vespers	Vespers	Dinner
5:45	Dinner	Dinner	Dinner	Dinner	Dinner	
6:30						Vigil
7:00-9:40	Wives Program					
9:50	Compline	Compline	Compline	Compline		

Master of Arts Program

The Master of Arts program in religious studies is designed to meet a variety of needs. It is intended for laypersons who wish to prepare themselves for church service outside the ordained ministry, in such fields as choir directing, religious education, and ministry to youth, students, the hospitalized and the aged, or who intend to engage in some aspect of teaching and research, though it is also appropriate for those simply seeking personal enrichment and professional growth. It does not provide the educational qualifications needed for priestly ordination. Students considering ordination therefore are directed to the M.Div. program.

Specialization in General Theological Studies

The specialization in general theological studies is intended for those wishing to explore the major academic areas within the theological curriculum without the professional preparation demanded of M.Div. candidates. It can provide appropriate preparation for further graduate study in theology or simply a framework for lay theological study on a disciplined basis.

M.A. candidates in the area of general theological studies are required to write a thesis, 25 to 30 pages in length, indicating their capacity for independent academic work in theology. Normally, the thesis is written in the student's final semester, either within the context of a course in which the student is enrolled or as an additional paper outside of the current coursework. If the thesis is written within the context of a course, it can also satisfy a regular paper requirement within that course. All other requirements for the course must still be met.

First Year			
<u>Fall Semester</u>		<u>Spring Semester</u>	
LT 201	The Liturgy of Initiation	LT 202	The Sanctification of Life
CH 101	History of the Church to the 8 th Century	CH 102	History of the Church from the 8 th through the 20 th Century
OT 101	Survey of Old Testament Literature	NT 101	The Pauline Epistles
PA 101	To Nicaea and Its Reception	PA 102	To Chalcedon and Beyond
SE 107	Seminar (M.A.)	SE 108	Seminar (M.A.)
Second Year			
<u>Fall Semester</u>		<u>Spring Semester</u>	
NT 203	The Gospels and Acts of the Apostles	OT 203	The Old Testament As Christian Scripture
ST 201	Orthodox Systematic Theology	ST 202	Living Tradition: Theology in Contemporary Society
Elective		TS 204	Thesis Project
Elective		Elective	
Elective		Elective	
SE 109	Seminar (M.A./M.Th.)	SE 110	Seminar (M.A./M.Th.)

Note: Students who decide to take NT Greek in the first year, a recommended elective for those intending to continue their studies in graduate school, will take the liturgical theology courses (LT 201 and LT 202) in the second year.

Specialization in Liturgical Music

The specialization in liturgical music is intended to provide future choir directors, chanters and other church musicians with the theological background, technical competence and pastoral sensitivity which they will need if they are to minister effectively in the Orthodox churches in America today.

The most significant modification to the music program in the new curriculum is that the seminary will no longer teach ethnic-specific courses but shift to form-specific pedagogy, which has the added benefit of eliminating the need to offer courses in chronological sequence. (Therefore, a student could conceivably enter year two of the program and go in reverse year order). Also, classes that share similar titles, such as Choral Leadership and Composition and Analysis no longer require that the fall course be a prerequisite for the spring.

Each M.A. candidate in the area of liturgical music must complete at least four Field Education Units under the supervision of the music program advisor. These units are required for graduation and are recorded on the student's transcript. Units in liturgical music are given for such activities as directing a parish choir, organizing or leading a workshop in music, or teaching music in a church school.

First Year

<u>Fall Semester</u>		<u>Spring Semester</u>	
LT 1	The Liturgy of Initiation	LT 2	The Sanctification of Life
OT 1	Survey of Old Testament Literature	NT 1	The Pauline Epistles
LM 1	Conducting and Choral Leadership I	LM 2	Conducting and Choral Leadership II
LM 3	Psalmody and Hymnography	LM 4	Christian Chant
SE 4	Seminar (M.A.)	SE 4	Seminar (M.A.)

Second Year

<u>Fall Semester</u>		<u>Spring Semester</u>	
NT 2	The Gospels and Acts of the Apostles	OT 2	The Old Testament As Christian Scripture
PA 1	To Nicaea and Its Reception	CH 3	Orthodox Christian Identity Today
LM 5	Composition and Analysis I	LM 6	Composition and Analysis II
LM 7	Choral Music in Orthodox Tradition	LM 8	The Meaning of Liturgical Music
Elective		Elective	[Thesis]
SE 5	Seminar (M.A.)	SE 5	Seminar (M.A.)

Note: Music courses will be offered chronologically, as indicated above. The program, however, does not require students to take the courses in chronological sequence, making it possible not only for new students to enter the program each year but also thereby for the seminary to sustain a peer community of music students.

Specialization in Christian Education

The specialization in Christian education is intended to provide preparation to future leaders of parish and diocesan educational programs and to others who will be actively involved in various aspects of the Church’s ministry of education.

Each M.A. candidate in the area of Christian education must complete at least four Field Education Units under the supervision of the Christian education program advisor. These units are required for graduation and are recorded on the student’s transcript. Units in Christian education are given for such activities as teaching in a church school, organizing or leading a workshop in education, preparing educational materials, or developing or implementing educational programs.

First Year

<u>Fall Semester</u>		<u>Spring Semester</u>	
CH 101	History of the Church to the 8 th Century	CH 102	History of the Church from the 8 th through the 20 th Century
OT 101	Survey of Old Testament Literature	NT 101	The Pauline Epistles
PA 101	To Nicaea and Its Reception	PA 102	To Chalcedon and Beyond
CE 1		CE 2	
SE 4	Seminar (M.A.)	SE 4	Seminar (M.A.)

Second Year

<u>Fall Semester</u>		<u>Spring Semester</u>	
ST 201	Orthodox Systematic Theology	ST 202	Living Tradition: Theology in Contemporary Society
LT 201	The Liturgy of Initiation	LT 202	The Sanctification of Life
NT 203	The Gospels and Acts of the Apostles	OT 203	The Old Testament As Christian Scripture
CE 3		CE 4	
Elective		Elective	[Thesis]
SE 5	Seminar (M.A.)	SE 5	Seminar (M.A.)

Master of Theology Program

The Master of Theology program seeks to encourage scholarly research and reflection in Orthodox theology. It is intended for qualified Orthodox students from America or abroad who wish to prepare for higher-level studies, teaching, and research, and for qualified non-Orthodox students who wish to specialize in Orthodox studies. It is offered in the four areas of specialization in which the seminary's faculty is able to offer particularly competent guidance and in which its library and other resources are particularly strong: Historical Studies, Systematic Theology, and Liturgical Theology. A student entering the M.Th. program must have the Master of Arts degree or its equivalent in graduate studies in theology, with a cumulative grade point average of at least 3.0 (B). The applicant's academic preparation should approximate that provided by the academic courses of the M.A. program at St Vladimir's. Thus, it should include course work in patristics, Eastern church history, historical theology, and liturgy, as well as in biblical studies and systematic theology. It should also include the study of Greek and of at least one modern scholarly language.

First Year

<u>Fall Semester</u>		<u>Spring Semester</u>	
Elective	[Major]	Elective	[Major]
Elective	[Major]	Elective	[Major]
Elective	[Minor]	Elective	[Minor]
Elective		Elective	
SE 109	Seminar (M.A./M.Th.)	SE 110	Seminar (M.A./M.Th.)

Second Year

<u>Fall Semester</u>		<u>Spring Semester</u>	
TS	Thesis	TS	Thesis

Academic Calendar

The academic calendar of the new curriculum is based on the following considerations:

- That a semester hour be “at least 15 hours (of 50 minutes each) of instruction and at least 30 hours of supplementary assignments,” in accordance with section 50.1(o) of Title 8, Chapter II, Regulations of the Commissioner [New York Board of Regents].
- That an orientation retreat be of sufficient duration to schedule structured activities for students to explore the nature of Christian vocation, to begin building community, and to engage in at least one outreach project; that sufficient time be set aside before commencement for similar activities for the graduating class.
- That reading days be scheduled for the Monday after Ed day, the day before the beginning of exams, the Wednesday following the annual (Lenten) retreat, and the days of Holy Thursday and Holy Friday in the “Armenian” calendar.
- That the refectory would be open except during those periods designated as “recess,” i.e., Thanksgiving and Christmas.

Fall 2007

Sun, Aug 26 to Wed, Aug 29	Orientation Retreat
Thu, Aug 30	Classes begin
Sat, Sep 8	Nativity of the Theotokos
Fri, Sep 14	Elevation of the Holy Cross
Sat, Oct 6	Education day
Mon, Oct 8	Reading day
Wed, Nov 21	Presentation of the Theotokos in the Temple
Wed, Nov 21	Thanksgiving recess (begins at 1 pm)
Mon, Nov 26	Classes resume
Mon, Dec 10	Last day of classes
Tue, Dec 11	Reading day Last day for submitting M.Div. theses
Wed, Dec 12 to Tue, Dec 18	Final examinations
Tue, Dec 18	Christmas recess (begins at 1 pm)

Spring 2008

Mon, Jan 14	Classes begin
Wed, Jan 30	Patronal feast
Sat, Feb 2	Meeting of Our Lord
Mon, Mar 10 to Tue, Mar 11	Annual retreat
Wed, Mar 12	Reading day
Thu, Mar 20 to Fri, Mar 23	Reading days (Oriental Holy Week)
Tue, Mar 25	Annunciation of the Theotokos
Mon, Apr 21 to Sat, Apr 28	Holy Week
Mon, Apr 28 to Tue, Apr 29	Bright Week (Reading Days)
Wed, Apr 30	Classes resume
Sat, May 3	Oral comprehensive exam
Tue, May 6	Last day of classes
Wed, May 7	Reading day Last day for submitting M.A. and M.Th. theses
Thu, May 8 to Tue, May 13	Final examinations
Wed, May 14 to Fri, May 16	Commencement Week
Sat, May 17	Commencement

Course Descriptions

Academic Courses

In the academic courses of the new curriculum emphasis in the academic is placed on the ability to write critically, whether in the form of papers (critical book reviews, research papers, exegetical papers, expository papers) or final exams, where students are asked to synthesize material learned over the course of the semester and respond creatively to the challenge of explicating the course material in a contemporary context.

Academic courses meet fifteen times per semester, including the final exam, with each class meeting for 150 minutes at a time. Homework for academic courses is standardized at six hours per week.

BL 101—Fundamentals of Biblical Greek Grammar

An intensive introduction to the fundamentals of biblical Greek grammar, this course is designed to give students all of the tools necessary to begin reading the text of the New Testament in BL 102. By the end of the course, students should have a thorough understanding of the grammar and morphology of all three noun declensions and all major tenses and forms of the Greek verb (including participles, subjunctives, and infinitives), as well as the morphological principles of contract and liquid verbs. Classroom and textbook instruction in the basic elements of Greek grammar and syntax, coupled with practice exercises that allow the principles being learned to be applied in a controlled setting, are the primary vehicles used to progress students to a point where they can engage directly the primary texts of the New Testament.

BL 102—Reading Biblical Greek

The primary goal of this course is achieving competence in reading the original Greek texts of the Septuagint and the New Testament and applying this expertise to issues of translation and interpretation of the Bible. It is intended to function as an essential complement to the fixed curriculum in Scripture by affording students the opportunity to perform close and precise study of the biblical text and by providing the sophisticated linguistic tools necessary to understand a wide variety of critical issues in biblical studies. Therefore, the majority of the course is devoted to careful translation of extended selections of biblical Greek texts (John 1-3; Genesis 12:1-9, 15:1-18:15, 21:1-21; Galatians 2:15-5:1), both as a means to enhance a working knowledge of the language and to introduce students to the various styles and genres of biblical Greek literature. While advanced problems in the language of the selected readings will be covered, it is assumed that students will have mastered the basic grammar needed to read and interpret biblical Greek documents. In addition to developing reading skills in Greek, the course also covers the history and methods of New Testament textual criticism and introduces students to both the theoretical and practical aspects of this discipline by working closely with the textual apparatus found in the fourth edition of the United Bible Societies New Testament text.

CH 101—History of the Church to the 8th Century

This course is intended to provide an introductory survey of the history of the Church, her life and experience in changing contexts to the eighth century. It seeks to orient students to basic issues that will arise throughout the history of the Church. Questions addressed include: What strands of unity and continuity can we discern as we move from the NT to the early fathers? What factors contributed to the rise, expansion, and eventual triumph of Christianity? How did early Christians relate to Judaism, the Roman state, Greek philosophy, and other aspects of the surrounding culture? How did the challenge of heresy (e.g. Gnosticism) and schism (e.g., Novatian) affect the development of Church structures, discipline, and teaching? What impact did the conversion of Constantine have on the Church's ways of dealing with problems of schism (e.g., Donatism) and heresy (e.g., Arianism)? What new spiritual opportunities and dangers accompanied the establishment of a Christian Roman

Empire? What impact did the disintegration of the Roman Empire in late antiquity have on church life in East and West?

CH 102—History of the Church from the 8th Through the 20th Century

This course surveys the history of the Orthodox Church from the 8th through the 20th century through an examination of key events and personalities, an introduction to the major issues, and an orientation to the scholarly bibliography of medieval and modern Church history. The historical overview is divided up into two sections: the first begins with the Council in Trullo and ends with the Fall of the Byzantine Empire, and is thus primarily concerned with the Orthodox Church in the Byzantine Empire. The second part of the course presents the history of the Church in the Ottoman and Russian Empires, of the various local Orthodox Churches in the Balkan peninsula, and of the Church in modern world. While doing this, the course will engage with the problems of the Byzantine legacy in the modern Orthodox Churches, the effects on the Church of long years under the Turkokratia, the Church's confrontation with the modern world (the Enlightenment, nationalism, communism, etc.).

Through an exposure to traditional reading assignments of text books and original sources, and through classroom discussion, the professor hopes to supply the basic “vocabulary” that students will need for more advanced study in the historical disciplines. The professor also hopes that through the study of Church history, the students will understand better the place that the Church finds itself in in the modern world. Finally, it is hoped that students will find their interest in church history stimulated to the point that they will continue intelligent reading in the field long after their seminary days are over. The course is the sequel to Church History 101, “History of the Church from its beginnings to the eighth century,” and will presuppose some familiarity with the materials covered there.

CH 203—Orthodox Christian Identity Today

This course seeks to explore what it means to be an Orthodox Christian today, in a secular and pluralistic society that in many respects appears to challenge the historic institutions and values of the Orthodox Church. Initial readings and lectures will trace the ways in which Orthodoxy has responded to challenges posed by the modern world from the 18th century onward, whether by way of reaction or by adoption and adaptation. Student presentations and discussion sessions will focus on specific contemporary issues, such as the role of the Church in public life, the challenge of ecumenism and inter-faith relations, problems in inter-Orthodox relations, the issue of “modernism,” and the place of the Church in post-Communist Eastern European society. In addition, a field trip will draw attention to the diversity of contexts for Orthodox Christian ministry and life in America today.

CL 203—The Orthodox Canonical Tradition: History, Methodology, Application, and Contemporary Problems

The professor intends this class to be an introduction to the Canonical Tradition of the Orthodox Church. After a brief overview of sources, the course will move on to a discussion of what Canon Law is, and then turn to questions of interpretation and application and methodological reflection. The course will then consider various canonical questions regularly encountered both within and outside the Church. This course will emphasize both content and application. In terms of content, the students will be exposed to the history of the Canonical tradition of the Orthodox Church and the Canonical literature. With each unit, the students are expected to acquire a high degree of familiarity of the most important applicable canonical texts. Furthermore, apart from the specific Canonical texts, the students will be expected to integrate their knowledge acquired from other classes at the Seminary—Church History, Liturgical Theology, and Dogmatic Theology—in crafting answers to canonical questions. The application component of the course is equally important—it is not enough to know canonical texts, they need to be *understood*, *interpreted*, and properly *applied*. Proper application of the canons means that the solution must be clearly expressed, as such, the students will be expected to properly *express* (both in written form and orally) canonical solutions to pastoral problems. At the beginning of each unit, before turning to any aberrations or problems, the norm will be presented first—always keeping in mind Archbishop Peter's (L'Huillier) maxim, “Whatever is regular is authentic.” The

content portion of the class will be taught in a traditional lecture format. In exams especially, the students will have to demonstrate an accurate familiarity with specific canons, which will be passed out by the professor. The methodology portion of the class will be taught in both a lecture format, but also class discussions, and through practice written exercises.

LT 201—The Liturgy of Initiation

The aim of this course is twofold. The goal of the introductory section of the course is to introduce students to the study of liturgy by showing the centrality of liturgy to the life of the church. This is both functional (liturgy is what we do!) and theological (we are realized as the church when we gather for liturgy!). The second part of this course will introduce students to the origin, development, and theology of the sacraments of initiation: baptism, chrismation, and the eucharist. These are the foundational sacraments of the Orthodox Church, from which flow the other sacraments, as well as the daily, weekly, and annual cycles of worship.

In each case we shall begin with the biblical evidence, then trace the origin and development of liturgy through the post-apostolic era, the patristic age, and down to the present. Through class discussion and assigned papers, students will grapple with the challenge of applying and living the rich Orthodox liturgical tradition today.

LT 202—The Sanctification of Life

The aim of this course is to provide students with an historical and theological overview of the sacramental life of the Church that flows out of the Christian identity we acquire in baptism and the eucharist. We will examine confession and penance, monastic tonsure, marriage, the anointing of the sick, the consecration of churches, the sanctification of matter, the liturgy of death, concluding with a brief introduction to the sanctification of time through the daily, weekly, and annual cycles.

As a continuation of Liturgical Theology I, this course will follow the same general methodology. Students will become aware of the rich diversity that exists among the various Orthodox traditions, as well as of the challenges this poses for Orthodoxy in America as it struggles with coming to terms with this internal diversity, while at the same time welcoming and integrating significant numbers of new converts. Through discussion and written assignments, students will be challenged to articulate these traditions in a way that is appropriate to the pastoral situations in which they will be placed following the completion of their studies.

NT 101—The Pauline Epistles

This course is an introduction to the Pauline epistles. The principal task of the course is to answer the question, How does St Paul understand the meaning of the gospel of Jesus Christ in the communities to which he writes? The course begins with a close reading of the Epistle to the Galatians, followed by a survey of the major themes of the other Pauline epistles. While the course is not primarily an historical study of the epistles, students will become acquainted with the pertinent scholarly discussion and learn to read the epistles and selected lectionary texts in their socio-historical, literary, and liturgical contexts. Careful attention to matters of genre, argument, and setting will in turn serve as the basis for informed readings of faith.

NT 203—The Gospels and Acts of the Apostles

This course is an introduction to the canonical Gospels and the Book of Acts, with special attention to the Gospel of Mark as a model for reading the other Gospels. The principal task of the course is to answer the question, What is a Gospel book? The specific goals of the course are for students to understand the literary design of these books, to discern each book's distinctive witness to the teaching of Jesus Christ, to examine selected lectionary texts in their socio-historical, literary, and liturgical contexts, and to appreciate the use of critical as well as pre-critical methods of interpretation for establishing the meaning of the text. While the primary purpose of the course is for students to read these books carefully, it is also expected that their careful reading would in turn inform their faith.

OT 101—Survey of Old Testament Literature

A comprehensive survey of Old Testament literature, concentrating on the social and religious forces that shaped its production and consolidation as the scriptural corpus of nascent Judaism, this course explores the development of the Old Testament in its full historical context by investigating aspects of ancient Near Eastern culture and history that inform the texts. Substantial consideration is given to four major topic areas. First, the course covers in detail the historical situation in the decisive periods of Old Testament composition: the eighth century prophetic period, the late monarchy and the Babylonian invasion, and the Persian and early Hellenistic periods. Second, it addresses critical issues of ancient Near Eastern culture that bear on the content of the Old Testament writings, such as sacrifice, purity, family/kin relationships, covenants and treaties, the ancient Near Eastern pantheon, and comparative religious practice. Third, it examines the various genres of the Old Testament by looking at the numerous styles of composition found in the texts, comparing them with known styles of contemporary literature, and investigating how the genre of a given work affects its interpretation. Finally, it considers how the constituent literary portions of the Old Testament—the Torah, the Prophets, and the Writings—coalesced to form the canonical narrative familiar to us today. The ultimate goal of the course is to provide students with the ability to construct a literal exegesis of Old Testament texts and to provide the background knowledge necessary to understand more fully the additional levels of Christological meaning advanced by the interpretations of the New Testament.

OT 203—The Old Testament As Christian Scripture

From the earliest days of the Christian era, theologians of the orthodox Christian tradition have considered the writings of the Old Testament to be the Word of God to the Church. As such, they are the essential foundation of the teachings found in the New Testament writings. The importance of the Old Testament writings is found not only in their content, but also in the literary style of their expression, many aspects of which were consciously appropriated by New Testament authors. In exploring the relationship between the two halves of the Christian Bible, this course serves as the summation of the core Scripture curriculum. It offers a theological appraisal of the Old Testament writings and investigates their interpretation in the New Testament and subsequent Christian literature and worship, with the intention of understanding how the Old Testament functions as Christian Scripture. Building on the historical and cultural backgrounds addressed in OT 101, the course delves into major Old Testament themes and institutions that have been adopted by the Christian tradition, such as covenant, sacrifice, prophecy, the exodus, and the new Jerusalem. By enabling students to explore deeply the ways in which these themes have been developed from their original contexts and embedded firmly in Christian discourse, the course seeks to expand and enrich the resources available to students for preaching on texts from both the Old and the New Testaments.

PA 101—To Nicaea and Its Reception

The aim of this course is to introduce the key figures in early Christianity, from the end of the first century, the first Christian writers after the apostles and evangelists, such as St Ignatius of Antioch and St Polycarp of Smyrna, to the vindication of the Council of Nicaea by St Athanasius the Great, concentrating on their theological work while paying careful attention to their historical context, polemical or otherwise.

The questions that we will see these writers discuss, and which should be borne in mind during the course of this semester, concern such fundamental issues as: what did each figure see as the nature and method of theology itself—what is it and how does it work?—and what is the canon or criterion, if any, which regulates it (raising questions of uniformity and diversity)? What texts are to count as sacred scripture, and how are they to be interpreted? What are the central teachings of Christianity—regarding the person of Christ and his relation to God and the Spirit; and also regarding what is sometimes called salvation history: creation-fall-redemption—and how do these early Fathers understand and articulate such teachings? And how should a Christian follow Christ—the witness of the martyrs and then the ascetics—and in turn, how should the literature of martyrology and hagiology be read and understood?

PA 102—To Chalcedon and Beyond

The aim of this course is to introduce the key figures from the time of the Cappadocians to St John of Damascus. This period covers the controversies that resulted in the Council of Chalcedon (451) and continued thereafter, examining both the reception of the Council of Chalcedon in the Second and Third Councils of Constantinople (553 and 681) and also key figures within the non-Chalcedonian tradition, and the continuation of these debates in the iconoclastic controversy culminating in the Second Council of Nicaea.

The figures covered in this course dealt with issues—such as the Trinity, Incarnation, Christology and Soteriology—that constitute the basic elements with which Christian theology has grappled ever since. Of particular interest for this course is not only how such doctrines developed, but how they are held together, as a whole, rather than being divided into discrete items of faith. Close attention will be given to the manner and logic of theological argumentation deployed by each figure, to explore how they each understood theology itself, its nature and method: what is it and how it works? Particular attention is given to the relationship of the exegetical approaches of Alexandria and Antioch to their distinctive Christologies. Also covered in this class is the work of Dionysius the Areopagite, and the flowering of his cosmic and liturgical contribution in the theology of St Maximus the Confessor.

PT 205—Introduction to Pastoral Theology

The purpose of this course is to examine the key questions of ministry and priesthood, drawing upon the first two years of study. What is ministry? What is the priesthood? How are we called? What are the qualifications? Who is a good pastor in the midst of the faithful? How does an ordained priest care for his own soul while caring for those entrusted to him? What is appropriate care of the pastor himself? To accomplish this, the course will survey the theology and history of pastoral ministry and investigate foundational elements of pastoral and priestly ministry: spiritual disciplines (e.g., prayer, fasting, and meditation), ordination, church polity, parish administration, stewardship, social action, inter-Orthodox and ecumenical relations. Methodology will include a critical appraisal of contemporary cultural, social, economic, political, and intellectual contexts (especially in North America). Class time will involve lecture and discussion.

PT 206—Issues in Pastoral Ministry

The purpose of this course is to examine specific issues of pastoral care and priestly ministry against the background of PT 205 and Canon Law. These issues include confession and spiritual direction; sickness, grief and death; addiction and recovery; sexuality, gender, and celibacy; marriage, divorce and family life; counseling, the social sciences, and referrals; abuse, violence and war; poverty and wealth; youth, young adult, and college campus ministry; care of the elderly; and disaster relief. Methodology will incorporate critical appraisal of cultural, political, intellectual, and social contexts (primarily in North America). Class time will involve lecture and discussion.

The desired outcome is that students completing their third year of study will be ready for professional ministry, committed disciples of Christ, dedicated to the Orthodox Church, ready to work under the supervision of a bishop, passionate about ministering the Word of God, eager to celebrate the Mysteries faithfully, and pastorally sensitive to others while increasingly cognizant of their own strengths and limitations.

ST 201—Orthodox Systematic Theology

This course explores modern Orthodox approaches to some of the kinds of questions posed of the Fathers in PA1: what is the nature and method of theology itself? What are the central teachings of the Church regarding the person of Christ and his relation to God and the Spirit, and also regarding what is sometimes called salvation history? What are the texts that inform our understanding of these teachings, and how are they to be interpreted?

The main portion of the course will explore the theologies and theological methods of several 20th century Orthodox thinkers, such as Sergius Bulgakov, Vladimir Lossky, Georges Florovsky, Dumitru Staniloae, and John Zizioulas. We will seek to analyze their approaches in terms of strengths and weaknesses, the respective milieus out of which they arose, as well as their relevance to the life of the Church and of Western society today. They will also be examined in relation to some Western systematic theologians, notably Barth, Balthazar, and Pannenberg. Engaging with the written work of all these authors through lecture and discussion, we will evaluate the 20th-century project of “Orthodox systematic theology.” Such analysis will allow us to ask: what might be required of Orthodox theology today?

ST 202—Living Tradition: Theology in Contemporary Society

The classical theological questions that engaged both the Church Fathers and 20th-century dogmatic theologians require fresh answers in the face of developments in philosophy, science, and culture. This course will attempt to address such questions as: How do we understand and speak about a “personal” God in a way that accounts for contemporary popular and philosophical discourse about “personhood”? How do we explain our belief in a good and omnipotent God in the face of the extermination of tens of millions at the hands of Nazi and Communist regimes? How do we understand and affirm an Orthodox doctrine of creation in the face of debates about evolution and intelligent design? How are such debates brought to bear also on our understanding of the fall and of salvation? How do we speak of the human soul in view of developments in molecular biology, the study of consciousness, and artificial intelligence?

Such questions, together with others touching on the person of Christ, the nature of the Church, Mary, the Holy Trinity, and death, will be examined in turn with reference to developments in science, philosophy and literary theory, and popular culture, through lecture, multimedia presentation, and extensive discussion. The goal of the course is to engage more deeply with our faith, and to be able to preach it credibly in the world today.

Liturgical Practice Courses

Liturgical practice courses meet twelve times per semester, with each class meeting for seventy minutes at a time. (Liturgical practice courses do not meet during final exam week.) Students use the in-class time not only to learn theory but also—and especially—to practice, working toward the level of competence defined for that discipline. Students are graded pass-fail, with failure resulting not only in repetition of the course but also possible enrollment in the seminary's Saturday morning prep program. Homework for these courses is also practical: assignment to (and faithful participation in) at least one of the seminary choirs, and serving, reading, and preaching in the seminary chapel.

Music

LM 101–102—Music (basic)

This course is a general introduction to fundamentals of Orthodox liturgical music in theory and practice, designed for all students at St. Vladimir's Seminary. In class sessions, students will learn to read and sight-sing Western notation, and the rudiments of reading neumatic notations. Lectures and demonstrations of services from various Orthodox worship traditions—Byzantine, Slavic, Oriental—will introduce students to both the structure of liturgical services, and the musical expression of various forms of psalmody and hymnography.

Students successfully completing LM 101–102 will be able to: 1) identify and read/sing elements of Western musical notation; 2) hear and reproduce pitches, intervals, and melodies; 3) organize services of the eucharist and the daily office from their worship tradition; 4) relate the forms of liturgical singing to the liturgical actions they accompany; and 5) recognize and chant/sing traditional melodies and forms effectively.

LM 103–104—Music (jurisdictional)

In its various forms, this course will introduce students to chanting the daily office and the eucharist, using the tones of the Octoechos and fixed traditional melodies. In unison chant, this will consist of singing both from Western and neumatic notation (where applicable), and singing from text only. In choral singing, this will include part-singing in two or more voices, again from notation and from text only. Combining knowledge of service orders (LM 101–102) with liturgical singing (LM 103–104) will prepare students for service leadership from the choir/chanter's stand.

Students completing LM 103–104 should be able to: 1) sing, in ensemble and as soloist, the basic chants of vespers, matins (orthros), and the Divine Liturgy; and 2) prepare and assign readers and singers to perform these services, locating texts and musical materials, making changes where appropriate to the feast or saint of the day.

LM 105–106—Music (jurisdictional)

Building on LM 103–104, this course will introduce students to the chanting of texts and melodies occasional services -- funeral/memorial service, wedding, baptism, and hierarchical services, as well as special melodies for festal services -- stichera, canons, exapostilaria, and the magnification. Exercises will increasingly emphasize a presumed leadership position for students in their final year, who will be able to organize both participants and materials for the range of services offered in a typical parish.

Students completing LM 105–106 should be able to: 1) sing, in ensemble and as soloist, the special chants of occasional, hierarchical, and festal services; and 2) prepare and assign readers and singers for the performance of all the same services, including locating the necessary materials for reading and singing.

Practical Liturgy

LI 101–102—Practical Liturgy (basic)

This course is a general introduction to fundamentals of Orthodox liturgical movement and comportment in theory and practice, designed for all students at St. Vladimir's Seminary. The course

will emphasize comparative, cross-jurisdictional, understanding of all liturgical and ecclesial matters. Lectures and demonstrations of services from various Orthodox worship traditions—Byzantine, Slavic, Oriental—will introduce students to the orders of service, patterns of movement, and issues related to protocol (churchly behavior).

Students completing PL 101–102 should be able to: 1) enter and exit liturgical spaces (church, altar/sanctuary, chancel); 2) handle properly and transfer liturgical objects with the celebrant/deacon; 3) plan patterns of movement for self and servers in the eucharist and the daily office; 4) greet hierarchs from one's own and other Orthodox traditions; 5) contact, meet with, and host hierarchs and church officials; and 6) adapt movements for services with clergy concelebration and hierarchical services.

LI 103–104—The Priest as Liturgical Celebrant (jurisdictional)

During this course, the students will study the celebration of Vespers and the Divine Liturgies of St. John Chrysostom, St. Basil, and the Presanctified, including the special features of concelebration and the hierarchical liturgy. This will be carried out through an examination of the general structures of these services, as well as their rubrics. Classes will also utilize multi-media presentations and in class practicum.

LI 105–106—The Priest as Liturgical Celebrant in a Parish (jurisdictional)

During this course, the students will study structure and the celebration of Matins and the All-night Vigil, as well as the rubrics of the services of Great Lent and Holy Week, the Nativity-Theophany Cycle, Annunciation, and the Exaltation of the Cross. In this course, the instructor will also present the structure and rubrics for the funeral and panakhida, baptism, and weddings. This will be carried out through an examination of the general structures of these services, as well as their rubrics. Classes will also utilize multi-media presentations and in class practicum.

Teaching and Preaching

CE 101–102—Teaching 1

The purpose of this course is to provide a distinctively Orthodox introduction to educational theory and practice, applied to the principle of total parish education. The course includes a brief overview of selected learning theories. In addition, the course will introduce the students into the actual practice of teaching religious concepts to children, adolescents, and adults. The approach will be lecture, discussion, and *primarily student teaching*. To the extent possible, students will be encouraged to extend their learning to settings outside the classroom during the course.

HO 101–102—Homiletics 1

The purpose of this course is introduce the theology, history, and practice of preaching centered on Christ, based in the Scriptures, and attested in the life of the Church. The course will explore what makes for a good preacher; what a homily is and is not; the promise and problem of lectionary readings; the community of faith; biblical exegesis for preaching; preparing a sermon; form and function; beginnings, connections, and endings; images, experiences, and connections with real life; types of sermons; liturgical settings; different life situations; style and delivery. Class time will include lecture, discussion, sermons and critique.

HO 103—Homiletics 2

The purpose of this course is to build upon Homiletics 101–102 through further exploration. Students will deliver in class and in chapel multiple sermons that address different liturgical and life settings, e.g., funerals, weddings, baptisms, chrismations, unction, confession, stewardship, disaster, mission, and social outreach. Sermons will be videotaped and critically reviewed.

CE 103—Educating the people

Building upon CE 101–102 and HO 101–102–103, this course seeks to motivate future clergy and lay leaders to take responsibility for a comprehensive Christian education program in a parish setting that incorporates children through adults. It will be shown that education involves not only the basic content of Scripture within the Orthodox Tradition (what is “taught”) but also life in the Holy Spirit (what is “caught”). Particular elements will include: creating a positive learning environment; identifying gifts, motivating and training teachers; working with a curriculum; incorporating different dimensions of Christian life (e.g., Church School, Bible study, catechism classes, camp programs and retreats, social action, mission and outreach, intergenerational interaction, and pan-Orthodox cooperation); and capitalizing on different life situations as teaching opportunities (e.g., local philanthropic needs, death of a schoolmate, or community disaster). Specific instruction will be provided to tailor Christian education to different parish settings (e.g., new missions; small, medium, and large established parishes), or to different models (e.g., Sunday morning or another day of the week).

Pastoral Units

Pastoral units are short, intensive courses designed to supplement the core curriculum in specialized areas of pastoral ministry. Pastoral units meet once each semester, all day on a Friday. Although no course credit is assigned to the pastoral units per se, all M.Div. students are required to participate faithfully in these sessions in order to complete successfully the course requirements of the respective integrating seminars. Adjunct faculty with invited experts in the field, under the direction of the regular faculty, will conduct these day-long sessions, and other members of the seminary community will be invited to attend as auditors.

PT Unit 1—Gerontology: Pastoral Approaches to the Elderly

The purpose of this unit is to explore the issues of aging and the aged from an Orthodox pastoral perspective. The emphasis will be upon learning not only about the elderly but, in the process, learning about God and ourselves. A central theme will be that the purpose of growing old is to prepare for death. This will include the exploration of the various familial, societal and personal processes in which the older person finds him or herself, all within the vision of the Crucifixion and Resurrection of Christ. The unit will include lecture, audio-visual materials and large and small group discussion.

PT Unit 2—Thanatology: Counseling the Suffering and Dying

The purpose of this unit is to address the pastoral concerns centering on the Christian response to suffering and dying: ministering to persons with incurable diseases; death and children; bereavement and grieving; widowhood and separation. The place of suffering in human life will be addressed. The unit will discuss death as the finality of earthly life and the small deaths that occur daily as a prelude to one's final death. Some consideration will also be given to liturgical and questions of funeral practice. The unit will include lecture, audio-visual materials and large and small group discussion.

PT Unit 3—Pastoral Counseling in a Parish Setting

The purpose of this unit is to seek to familiarize students with some of the more practical issues associated with counseling in the parish setting such as: the nature of the counseling process, listening, assessing problems and symptoms, making interpretations and recommendations, offering advice, referring to outside resources, confidentiality, and record keeping. The unit will include lecture, audio-visual materials and large and small group discussion.

PT Unit 4—Orthodox Marriage: Pre-Marital Counseling, Marriage Enrichment, Divorce, and Issues of Interfaith Marriages and Marriage “Outside the Church”

The purpose of this unit is to explore marriage from the diverse perspectives of biblical studies, liturgy, canon law and pastoral care. Topics to be discussed include preparation for marriage, intra-Christian and inter-religious marriages, parenting and sexuality, divorce and remarriage, and marriage of the clergy. The unit will include a discussion of the role of the priest and the place of referrals to marriage counseling. The unit will include lecture, audio-visual materials and large and small group discussion.

PT Unit 5—Confession and Spiritual Direction: The Place of the Priest and Elder in the Spiritual Journey

The purpose of this unit is to investigate the relationship between confession and spiritual direction in the light of the Crucifixion and Resurrection of Christ. The centerpiece of the relationship is repentance and all that implies. The sacrament of confession will be discussed as a way of rediscovering God and oneself through the forgiveness of sins. Spiritual direction will be discussed as an ancient yet modern part of the Orthodox tradition. Obedience, submission and guidance will be discussed as part of the spiritual journey. The unit will include lecture, audio-visual materials, and large and small group discussion.

PT Unit 6—Personal and Corporate Prayer: The Power and Place of Prayer in Christian Life

The purpose of this unit is to discuss the role of prayer in Christian life. Personal prayer will be discussed within the tradition of the Orthodox Church, emphasizing the centrality of the biblical command to “be still.” Corporate prayer will be discussed in the context of liturgical services, the work of the priest and laity together to worship and adore God. The unit will include lecture, audio-visual materials and large and small group discussion.

Integrating Seminars

Seminars meet twelve times per semester, with each class meeting for seventy minutes at a time. (Integrating seminars do not meet during final exam week.) Students will use the in-class time not only to discuss the specific themes of the seminar but also to present orally their work in progress from other courses. Students are graded pass-fail, with failure resulting in repetition of the course.

SE 101–102—M.Div. 1

The first year seminar, mindful of the fact that more and more students come to the seminary with limited experience of “lived Orthodoxy,” deals with such topics as: what it means to be an Orthodox Christian; the fasts and feasts of the year; learning to study the faith critically yet faithfully; and integrating what is being taught in the different classes and what is prayed in liturgical worship.

SE 103–104—M.Div. 2

The second year seminar brings together what is being learned in the field together with a special emphasis on developing listening and pastoral skills.

SE 105–106—M.Div. 3

The third year seminar—the capstone of the students’ time at seminary—brings together all that the students have learned in their studies and are currently learning in their parish fieldwork. In the spring semester, the seminar is intended to prepare the students for the **Comprehensive Oral Examination**, at which time they will be expected to demonstrate competence in a range of M.Div. courses and activities before a panel of faculty members.

Liturgical Music Courses

LM 11—Conducting and Choral Leadership I

This course focuses on essential aspects of church musicianship and training in choral conducting technique, rehearsal planning and execution, choral methods, diction, repertoire selection, and liturgical style. Emphasis will be placed on understanding liturgical form and function and the impact that has on music selection and interpretation.

LM 12—Conducting and Choral Leadership II

Advanced study and refinement of liturgical music conducting technique with increased emphasis on cultivating and guiding a parish music program. This includes choral ensemble evaluation, long-term planning, techniques in choir member education and training, creating liturgical music concert and outreach programs, introducing and broadening new repertoire, and effectively addressing the various circumstances facing the Orthodox choir director today.

LM 13—Psalmody and Hymnography

A focused study of the sung textual material of liturgy, its origins, development, structure, role, and meaning in worship and its impact on music. Includes a thorough examination of the Psalms, their configuration, content, liturgical use and development, and subsequently the ways in which hymnography draws on and reflects Scripture and various teachings of the Church. Also, students will examine the musical structures and styles that follow the inherent textual forms of psalmody and hymnography, including troparia, kontakia, canons, kathismas, and so forth.

LM 14—Christian Chant

Course study includes Early Christian and Byzantine liturgical music, Old Roman and Gregorian chant, and Early Russian and Balkan chant systems. This course will also address the liturgical singing of the Slavic lands, with emphasis on the centers of Muscovy and Kievan Rus', against the backdrop of historical movements such as the Byzantine mission of Cyril and Methodius, the ascendancy of Mount Athos, the medieval Russian state-church, the Nikonian reform and its aftermath. Each early period of development in liturgical singing will be examined for signs of change and stability in liturgical practice and musical style, as they relate to liturgical and extra-liturgical developments.

LM 15—Composition and Analysis I

The nature, purpose, and function of Orthodox liturgical music. Techniques in melodic, polyphonic, and diatonic harmonic construction. Study of text-setting and textual structures. Problems in composing for solo voice and choir. Establishing thematic material and achieving musical cohesion within a composition. The task of understanding traditional liturgical music structures and practices as it influences composition technique

LM 16—Composition and Analysis II

The form and function of liturgical music in specific services. The task of composing music in sets. The study of the associative powers of music and its implication for liturgy. The diatonic and chromatic harmonization of chant melodies. Use of transposition, non-harmonic chords, and complex harmonies. Techniques in musical analysis regarding melody, polyphony, harmony, rhythm, text, and structure. Identifying and understanding musical style through contextual and comparative analysis. The problems of arranging pre-existing settings into English.

LM 17—Choral Music in Orthodox Tradition

A comprehensive look at the choral tradition in the Orthodox Church, past and present. Includes the Petersburg School and its influence in 19th- and 20th-century Russian church music. The Moscow Synodal School: The patriarchal singers, Smolensky, Kastalsky, Kallinikov, Chesnokov. Church

music in the Russian emigration. Related forms of sacred choral singing from Serbia, Romania, Ukraine, and other important regions. Analysis of representative works with comparison to contemporary developments in the West. Also, the development of Greek-American choral music in contemporary usage, and choral music in the Antiochian Church.

LM 18—The Meaning of Liturgical Music

This course features guided listening, performance, and analysis, of significant liturgical works within the Orthodox tradition, from early chants to contemporary compositions. Lectures and musical examples focus on how music, text, and rite impinge upon the liturgical dimension of music as understood in various times and places, leading to the continuum of understanding that exists today. The course will also examine Patristic thought on music as well as modern approaches that prevail among leaders in the field today.

Appendix

Comparison of Curricula for Master of Divinity

Number of M.Div. Courses (Credits)

	<u>1999 Curriculum</u>	<u>2007 Curriculum</u>	<u>1985 Curriculum</u>
Required courses	15 (43)	18 (54)	22 (52)
Distribution electives	9 (23)	0	6 (12)
*Electives	4 (8)	5 (15)	5 (10)
Liturgical practice courses	6 (12)	9 (18)	6 (12)
Thesis	[written in addition to coursework (6)]	directed reading (3)	[written in addition to coursework (6)]
**Seminars	[2 (4)]	3 (6)	[1 (2)]
Total courses (credits)	32-34 (86) [34-36 (96)]	36 (96)	36-39 (88) [37-40 (96)]

*The number of electives for which a student registers depends on whether the student elects to take the course for two or three credits, an option that will no longer be available in the 2007 curriculum.

**The seminars are not counted as course work in the 1985 and 1999 curricula; they will be counted as courses in the 2007 curriculum.

M.Div. Credits by Field

	<u>1999 Curriculum</u>	<u>2007 Curriculum</u>	<u>1985 Curriculum</u>
Historical Studies	18	15	18
Biblical Studies	16	12	16
Systematic Theology	9	6	10
Liturgical Theology	8	6	6
Biblical Languages	6	6	6
Practical Theology	6	6	4
Practical Liturgy	4	6	4
Liturgical Music	4	6	4
Canon Law	3	3	4
Homiletics	2	3	2
Christian Education	2	3	2
Ethics	0	0	2
Electives	8	15	10
Thesis	[written in addition to coursework (6)]	directed reading (3)	[written in addition to coursework (6)]
Seminars	[4]	6	[2]
Total credits	86 [96]	96	88 [96]

M.Div. Courses by Year

First Year

1999 Curriculum		2007 Curriculum		1985 Curriculum	
<u>Fall</u> (16)	<u>Spring</u> (16)	<u>Fall</u> (16)	<u>Spring</u> (16)	<u>Fall</u> (16)	<u>Spring</u> (16)
BL 201 (3)	BL 202 (3)	BL 101 (3)	BL 102 (3)	BL 201 (3)	BL 202 (3)
CH 101 (3)	CH 102 (3)	CH 101 (3)	CH 102 (3)	CH 101 (3)	CH 102 (3)
OT 101 (3)	NT 102 (3)	OT 101 (3)	NT 101 (3)	OT 101 (3)	NT 102 (3)
DT 101 (3)	DT 102 (3)	PA 101 (3)	PA 102 (3)	DT 101 (3)	DT 102 (3)
LT 101 (2)	LT 102 (2)	-----	-----	LT 101 (2)	LT 102 (2)
LM 201 (2)	LM 212 (2)	LM 101 (1) P/F	LM 102 (1) P/F	LM 201 (2)	LM 212 (2)
		PL 101 (1) P/F	PL 102 (1) P/F		
		CE 101 (1) P/F	CE 102 (1) P/F		
		SE 101 (1) P/F	SE 102 (1) P/F		

Second Year

1999 Curriculum		2007 Curriculum		1985 Curriculum	
<u>Fall</u> (15)	<u>Spring</u> (15)	<u>Fall</u> (16)	<u>Spring</u> (16)	<u>Fall</u> (15)	<u>Spring</u> (15)
PA 201 (3)	PA 202 (3)	NT 203 (3)	OT 203 (3)	NT 201 (2)	NT 202 (2)
CL 203 (3)	RE 202 (2)	ST 201 (3)	ST 202 (3)	DT 201 (2)	OT 201 (2)
HO 201 (2)	Elective (3)	LT 201 (3)	LT 202 (3)	PA 201 (3)	PA 202 (3)
Elective (3)	Elective (3)	Elective (3)	Elective (3)	HO 201 (2)	RE 202 (2)
Elective (2)	Elective (2)	-----	-----	CH 201 (2)	ET 202 (2)
Elective (2)	Elective (2)	LM 103 (1) P/F	LM 104 (1) P/F	Elective (2)	Elective (2)
SE 203 [1]	SE 204 [1]	PL 103 (1) P/F	PL 104 (1) P/F	Elective (2)	Elective (2)
		HO 101 (1) P/F	HO 102 (1) P/F	SE 201 [1]	SE 202 [1]
		SE 103 (1) P/F	SE 104 (1) P/F		

Third Year

1999 Curriculum		2007 Curriculum		1985 Curriculum	
<u>Fall</u> (12)	<u>Spring</u> (12)	<u>Fall</u> (16)	<u>Spring</u> (16)	<u>Fall</u> (13)	<u>Spring</u> (13)
PT 205 (3)	PT 206 (3)	PT 205 (3)	PT 206 (3)	PT 201 (2)	PT 202 (2)
PT 211 (2)	PT 212 (2)	CL 203 (3)	CH 203 (3)	PT 211 (2)	PT 212 (2)
Elective (3)	Elective (3)	TS 203 (3)	Elective (3)	CL 201 (2)	CL 202 (2)
Elective (2)	Elective (2)	Elective (3)	Elective (3)	Elective (3)	Elective (3)
Elective (2)	Elective (2)	-----	-----	Elective (2)	Elective (2)
SE 205 [1]	SE 206 [1]	LM 105 (1) P/F	LM 106 (1) P/F	Elective (2)	Elective (2)
TS 201 [3]	TS 202 [3]	PL 105 (1) P/F	PL 106 (1) P/F	TS 201 [3]	TS 202 [3]
		HO 103 (1) P/F	CE 103 (1) P/F		
		SE 105 (1) P/F	SE 106 (1) P/F		

Comparison of Curricula for Master of Arts with Specialization in General Theological Studies

Number of M.A. Courses (Credits)

	<u>1999 Curriculum</u>	<u>2007 Curriculum</u>	<u>1985 Curriculum</u>
Required courses	11 (31)	12 (36)	18 (44)
Distribution electives	4 (9)	0	0
*Electives	7-10 (20)	5 (15)	5-7 (14)
Liturgical practice courses	0	0	0
Thesis	[written in addition to coursework (4)]	directed reading (3)	[written in addition to coursework (0)]
Seminars	0	2 (4)	0
Total courses (credits)	21-26 (60) [64]	20 (58)	23-25 (58)

*The number of electives for which a student registers depends on whether the student elects to take the course for two or three credits, an option that will no longer be available in the 2007 curriculum.

M.A. Credits by Field

	<u>1999 Curriculum</u>	<u>2007 Curriculum</u>	<u>1985 Curriculum</u>
Historical Studies	15	12	14
Biblical Studies	12	12	12
Systematic Theology	6	6	10
Liturgical Theology	4	6	8
*Biblical Languages	0	0	0
Practical Theology	0	0	0
Practical Liturgy	0	0	0
Liturgical Music	0	0	0
Canon Law	3	0	4
Homiletics	0	0	0
Christian Education	0	0	0
Ethics	0	0	2
Electives	20	15	14
Thesis	[written in addition to coursework (4)]	directed reading (3)	[written in addition to coursework (4)]
Seminars	0	4	0
Total credits	60 [64]	58	58 [62]

*Students who anticipate further graduate study are encouraged to take six credits of Biblical Languages (NT Greek).

M.A. Courses by Year

First Year

1999 Curriculum		2007 Curriculum		1985 Curriculum	
<u>Fall</u> (15)	<u>Spring</u> (15)	<u>Fall</u> (13)	<u>Spring</u> (13)	<u>Fall</u> (15)	<u>Spring</u> (14)
LT 101 (2)	LT 102 (2)	LT 201 (3)	LT 202 (3)	LT 101 (2)	LT 102 (2)
CH 101 (3)	CH 102 (3)	CH 101 (3)	CH 102 (3)	CH 101 (3)	CH 102 (3)
OT 101 (3)	NT 102 (3)	OT 101 (3)	NT 101 (3)	OT 101 (3)	NT 102 (3)
DT 101 (3)	DT 102 (3)	PA 101 (3)	PA 102 (3)	DT 101 (3)	DT 102 (3)
Elective (2)	Elective (2)	-----	-----	Elective (2)	Elective (3)
Elective (2)	Elective (2)	SE 107 (1) P/F	SE 108 (1) P/F	Elective (2)	

Note: Students who decide to take NT Greek in the first year, a recommended elective for those intending to continue their studies in graduate school, will take the liturgical theology courses (LT 201 and LT 202) in the second year.

Second Year

1999 Curriculum		2007 Curriculum		1985 Curriculum	
<u>Fall</u> (15)	<u>Spring</u> (15)	<u>Fall</u> (16)	<u>Spring</u> (16)	<u>Fall</u> (15)	<u>Spring</u> (14)
PA 201 (3)	PA 202 (3)	NT 203 (3)	OT 203 (3)	NT 201 (2)	NT 202 (2)
CL 203 (3)	Elective (3)	ST 201 (3)	ST 202 (3)	DT 201 (2)	OT 201 (2)
Elective (3)	Elective (3)	Elective (3)	TS 204 (3)	PA 201 (3)	PA 202 (3)
Elective (3)	Elective (3)	Elective (3)	Elective (3)	CH 201 (2)	ET 202 (2)
Elective (3)	Elective (3)	Elective (3)	Elective (3)	CL 201 (2)	CL 202 (2)
TS 301 [2]	TS 302 [2]	-----	-----	Elective (2)	Elective (3)
		SE 109 (1) P/F	SE 110 (1) P/F	Elective (2)	
				TS 301 [2]	TS 302 [2]

Comparison of Curricula for Master of Arts with Specialization in Music

Number of M.A. Courses (Credits)

	<u>1999 Curriculum</u>	<u>2007 Curriculum</u>	<u>1985 Curriculum</u>
Required courses	17 (42)	16 (48)	18 (43)
Distribution electives	3-4 (8)	0	3-5 (9)
*Electives	4-5 (10)	(3)	2-3 (6)
Liturgical practice courses	0	0	0
Thesis	[field education units in lieu of thesis (0)]	directed reading (3)	[field education units in lieu of thesis (0)]
Seminars	0	2 (4)	0
Total courses (credits)	24-26 (60)	20 (58)	23-26 (58)

*The number of electives for which a student registers depends on whether the student elects to take the course for two or three credits, an option that will no longer be available in the 2007 curriculum.

M.A. Credits by Field

	<u>1999 Curriculum</u>	<u>2007 Curriculum</u>	<u>1985 Curriculum</u>
Historical Studies	6	6	6
Biblical Studies	6	12	6
Systematic Theology	6	0	6
Liturgical Theology	8	6	9
Biblical Languages	0	0	0
Practical Theology	0	0	0
Practical Liturgy	0	0	0
Liturgical Music	24	24	25
Canon Law	0	0	0
Homiletics	0	0	0
Christian Education	0	0	0
Ethics	0	0	0
Electives	10	3	6
Thesis	[field education units in lieu of thesis (0)]	directed reading (3)	[field education units in lieu of thesis (0)]
Seminars	0	4	0
Total credits	60	58	58

M.A. Courses by Year

First Year

1999 Curriculum		2007 Curriculum		1985 Curriculum	
<u>Fall</u> (15)	<u>Spring</u> (15)	<u>Fall</u> (13)	<u>Spring</u> (13)	<u>Fall</u> (15)	<u>Spring</u> (14)
LT 101 (2)	LT 102 (2)	LT 201 (3)	LT 202 (3)	LT 101 (2)	LT 102 (2)
CH 101 (3)	CH 102 (3)	OT 101 (3)	NT 101 (3)	CH 101 (3)	CH 102 (3)
OT 101 (3)	NT 102 (3)	LM 1 (3)	LM 2 (3)	OT 101 (3)	NT 102 (3)
LM 313 (3)	LM 314 (3)	LM 3 (3)	LM 4 (3)	LM 313 (2)	LM 314 (2)
LM 221 (2)	LM 222 (2)	-----	-----	LM 221 (2)	LM 222 (2)
Elective (2)	LM 212 (2)	SE 107 (1) P/F	SE 108 (1) P/F	LM 344 (3)	LM 212 (2)

Second Year

1999 Curriculum		2007 Curriculum		1985 Curriculum	
<u>Fall</u> (15)	<u>Spring</u> (15)	<u>Fall</u> (16)	<u>Spring</u> (16)	<u>Fall</u> (15)	<u>Spring</u> (14)
DT 101 (3)	DT 102 (3)	NT 203 (3)	OT 203 (3)	DT 101 (3)	DT 102 (3)
LM 321 (2)	LM 322 (2)	PA 101 (3)	CH 203 (3)	LM 321 (2)	LM 322 (2)
LM 331 (2)	LM 332 (2)	LM 5 (3)	LM 6 (3)	LM 331 (2)	LM 332 (2)
Elective (3)	Elective (3)	LM 7 (3)	LM 8 (3)	Elective (3)	Elective (3)
Elective (3)	Elective (3)	Elective (3)	TS 204 (3)	Elective (3)	Elective (2)
Elective (2)	Elective (2)	-----	-----	Elective (2)	Elective (2)
		SE 109 (1) P/F	SE 110 (1) P/F		

Comparison of Curricula for Master of Arts with Specialization in Christian Education

Number of M.A. Courses (Credits)

	<u>1999 Curriculum</u>	<u>2007 Curriculum</u>	<u>1985 Curriculum</u>
Required courses	15 (38)	16 (48)	17 (40)
Distribution electives	4-6 (12)	0	4-6 (12)
*Electives	4-5 (10)	1 (3)	2-3 (6)
Liturgical practice courses	0	0	0
Thesis	[field education units in lieu of thesis (0)]	directed reading (3)	[field education units in lieu of thesis (0)]
Seminars	0	2 (4)	0
Total courses (credits)	23-26 (60)	20 (58)	23-25 (58)

*The number of electives for which a student registers depends on whether the student elects to take the course for two or three credits, an option that will no longer be available in the 2007 curriculum.

M.A. Credits by Field

	<u>1999 Curriculum</u>	<u>2007 Curriculum</u>	<u>1985 Curriculum</u>
Historical Studies	6	12	6
Biblical Studies	6	12	6
Systematic Theology	6	6	6
Liturgical Theology	4	6	4
Biblical Languages	0	0	0
Practical Theology	6	0	6
Practical Liturgy	0	0	0
Liturgical Music	0	0	0
Canon Law	0	0	0
Homiletics	0	0	2
Christian Education	22	12	22
Ethics	0	0	0
Electives	10	3	6
Thesis	[field education units in lieu of thesis (0)]	directed reading (3)	[field education units in lieu of thesis (0)]
Seminars	0	4	0
Total credits	60	58	58

M.A. Courses by Year

First Year

1999 Curriculum		2007 Curriculum		1985 Curriculum	
<u>Fall</u> (15)	<u>Spring</u> (15)	<u>Fall</u> (13)	<u>Spring</u> (13)	<u>Fall</u> (15)	<u>Spring</u> (14)
LT 101 (2)	LT 102 (2)	LT 201 (3)	LT 202 (3)	LT 101 (2)	LT 102 (2)
CH 101 (3)	CH 102 (3)	CH 101 (3)	CH 102 (3)	CH 101 (3)	CH 102 (3)
OT 101 (3)	NT 102 (3)	OT 101 (3)	NT 101 (3)	OT 101 (3)	NT 102 (3)
DT 101 (3)	DT 102 (3)	PA 101 (3)	PA 102 (3)	DT 101 (3)	DT 102 (3)
Elective (2)	Elective (2)	-----	-----	Elective (2)	Elective (3)
Elective (2)	Elective (2)	SE 107 (1) P/F	SE 108 (1) P/F	Elective (2)	

Note: Students who decide to take NT Greek in the first year, a recommended elective for those intending to continue their studies in graduate school, will take the liturgical theology courses (LT 201 and LT 202) in the second year.

Second Year

1999 Curriculum		2007 Curriculum		1985 Curriculum	
<u>Fall</u> (15)	<u>Spring</u> (15)	<u>Fall</u> (16)	<u>Spring</u> (16)	<u>Fall</u> (15)	<u>Spring</u> (14)
PA 201 (3)	PA 202 (3)	NT 203 (3)	OT 203 (3)	NT 201 (2)	NT 202 (2)
CL 203 (3)	Elective (3)	ST 201 (3)	ST 202 (3)	DT 201 (2)	OT 201 (2)
Elective (3)	Elective (3)	Elective (3)	TS 204 (3)	PA 201 (3)	PA 202 (3)
Elective (3)	Elective (3)	Elective (3)	Elective (3)	CH 201 (2)	ET 202 (2)
Elective (3)	Elective (3)	Elective (3)	Elective (3)	CL 201 (2)	CL 202 (2)
TS 301 [2]	TS 302 [2]	-----	-----	Elective (2)	Elective (3)
		SE 109 (1) P/F	SE 110 (1) P/F	Elective (2)	
				TS 301 [2]	TS 302 [2]

Goals of the Wives Program

The goals of the program enumerated below—in considerable detail—represent an ideal that is not always achieved even by the full-time students of the ministerial degree program. Therefore, it is understood that this list is intended to guide the program coordinator in the task of preparing the wives of future clergy for their distinctive ministry.

The program is designed for seminary faculty to teach the coursework in the area of “faith preparation,” and for clergy couples and others with the requisite expertise or life experience to be responsible for the areas of “spiritual formation,” “development and maintenance of emotional, mental, and physical well-being,” and “program resources.”

Faith Preparation

- To understand the saving gospel of Jesus Christ, in particular, the meaning of “salvation” in the Orthodox Christian context and the place of the Crucified Christ in human history.
- To understand the Orthodox Christian approach to Scripture, the canons, the writings of the church fathers, and ethical and moral issues.
- To understand a basic time-line of church history.
- To understand the structure and meaning of the Divine Liturgy and other common liturgical services.
- To understand the pastoral and liturgical duties of clergy husbands.
- To understand ecclesiastical structure and protocol.
- To understand basic similarities and differences between Orthodox Christianity and other Christian churches and major religions.

Spiritual Formation

- To learn how to form and retain the life of Christ Jesus within the soul.
- To learn how to read, absorb, and apply Scripture.
- To learn how to select and apply appropriate spiritual reading.
- To discern how to select a father confessor for oneself and one’s children, and to identify the proper relationship with a father confessor.
- To learn how to pray: personally, and if necessary, publicly.

Development and Maintenance of Emotional, Mental, and Physical Well-Being

- To discover and maintain one’s unique image within the Body of Christ, resisting the temptation to lose one’s personality, either by absorption or isolation.
- To discern and define one’s vocation as a clergy spouse, including the discernment of the boundary between the clergyman’s duties and the clergy wife’s duties.
- To explore basic family dynamics and to understand dynamics that may cause tension among immediate family members.
- To manage familial tensions, either from the immediate family or extended family, that arise simply from the acceptance of the vocation to the priesthood.
- To learn how to grow a vibrant, dynamic, life-giving marriage, and how to maintain the marital bond in peace.
- To learn some parenting skills that will help raise clergy children in a healthy, safe family environment.
- To identify stresses and challenges peculiar to clergy couples and clergy children and to learn coping skills to work through them.
- To recognize symptoms of anxiety, depression, and addiction in themselves and in their spouses, to pinpoint the causes of these maladies, and to identify resources for healing of these difficulties.

- To learn basic negotiating, communication, listening, and conflict-resolution skills, vis-à-vis the immediate family and extended parish family.
- To learn organizational / time management skills.
- To understand basic financial principles, and particularly, points of tax laws that apply to clergy families.
- To explore the various models for the relationship between the clergy family system and the parish family system.
- To explore how the dynamics of the clergy family affect the dynamics of the parish family, and vice versa.
- To create an awareness of the importance of physical well-being, as related to spiritual and psychological well-being.

Program Resources

- Provision of a bibliography specifically designed for clergy wives and clergy families, periodically updated.
- Sharing knowledge of existing programs designed to assist and support clergy families.
- Providing a panel of Orthodox clergy wives from different jurisdictions, to share their unique perspectives and experiences.
- Providing a panel of Orthodox clergy and clergy wives from various settings, e.g., parish mission, foreign mission, established parish, and military chapel, and supplying resource material related to those various settings.
- Developing and sustaining an electronic newsletter or site available to wives of SVS alumni, so that a viable link remains to share resources and experience among wives of our graduates.
- Developing a distance-learning program for clergy wives who are in settings apart from the seminary community.