



Student Handbook

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The Values, Purpose, and Mission of St Vladimir's Seminary Orthodox Theological Seminary

VALUES

Servant Leadership

We are servants of Jesus Christ and His Church.

Education

We are an educational resource for Orthodox Christians worldwide.

Mission

We are a ministry of and for the Church.

Stewardship

We are 21st-century apologists for the Orthodox Christian Faith.

PURPOSE

The purpose of St Vladimir's Seminary Orthodox Theological Seminary is to serve our Lord and Savior Jesus Christ by bearing witness to Him throughout the world.

MISSION

We train priests, lay leaders, and scholars to be active apologists of the Orthodox Christian Faith—focusing on academic rigor and spiritual formation within a residential Orthodox community.

Welcome from the President

Dear Entering Seminarians,

Welcome to St Vladimir's Orthodox Theological Seminary!

This is a special place: here, both faculty and seminarians – male and female, single and married – live on campus to worship and study together, providing the best environment for the study of theology and the formation of future priests, theologians and other co-workers of God.

St Paul encouraged the saints in Corinth to “let all things be done decently and in order.” (I Co. 14:40). It is in the spirit of decency and order that the best environment for seminary study, worship, and life can be enjoyed. It is in that spirit that we provide you this copy of the Student Handbook. In it, you will find a wealth of information to guide you as you join our community. We encourage you to read it soon upon your arrival. It will prove to be a valuable help.

You have our prayers as you begin your program of study and formation. May you bear much fruit and may God be glorified in your growth!

Very Rev. Dr. Chad Hatfield
President & Rector of the Chapel

Welcome from the Academic Dean

Welcome to the best Orthodox theological seminary in the English-speaking world!

Theology and education for ministry are not simply academic pursuits. They involve the entire person, not just the intellect. At St. Vladimir's Seminary, academic study is important, just as it is at any institution of higher learning. But an Orthodox theological education is more than that. Indeed, 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 does not mean that any of these skills can be dispensed with. Rather, they all play a complementary role in the cultivation of pastors, educators, 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 Seminary this training takes many forms, including field education in prison, hospital, and parish ministries. 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 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 this apophthegm by Evagrius Ponticus: “The theologian is one who prays, and the one who prays is a 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 Seminary, 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.

Dr Ionut-Alexandru Tudorie
Academic Dean

Welcome from the Director of Spiritual Formation

Dear Seminarians,
Glory to Jesus Christ!

By coming to St Vladimir's Seminary, you have freely chosen to enter a new community, and this is a place where the idea of community is taken seriously. Why? It's because the community is the soil in which humans grow and develop. It is essential for the formation of candidates for priesthood or other forms of ministry that the Seminary be experienced not as something external and superficial, or simply a place in which to live and study, but in an internal and profound way. It should be experienced as an ecclesial community, a community that relives the experience of the group of disciples who are united with Jesus.

The Seminary is a unique and transformative experience because it involves more than rigorous academic work. Seminarians are encouraged to grow in all areas of life. We want to encourage a strong family life for those who have families, and we want to encourage single students to continue to grow in their personal lives as well. The Bible speaks of caring for one another, serving one another, seeking the good of the other person before our own, and growing together in Christ. This certainly isn't always easy, but here at St Vladimir's Seminary we are committed to creating an atmosphere where these virtues and many others are fostered through a formative process that will continue long after graduation.

Prayer, both personal and corporate, is of utmost importance. St Sophrony Sakharov (1886–1993) recognizes two types of theology: the first type of theology, which ends up in pure abstract concepts without any “knowing Christ in the heart”, and the second type, which is always connected with prayer and brings not just knowledge but also wisdom. “He who is able to pray correctly - says St John Chrysostom - even if he is the poorest of all, is essentially the richest. And he who does not have proper prayer is the poorest of all, even if he sits on a royal throne.”

We hope and pray that you will engage fully in all that St Vladimir's Seminary Seminary has to offer, because preparation for ministry requires more than classroom preparation, and by doing so, you will graduate properly equipped for the task ahead.

With love in Christ,
The Very Rev. Prot. Vincent Temirov
Director of Spiritual Formation

A LIFE OF FORMATION

We need a school of prophets who would have a spiritual and intellectual strength. We have to produce a band of people able and desirous of going abroad into the world, to carry with them the true knowledge, the true understanding, a burning conviction and a power of persuasion.

Fr Georges Florovsky
“The Responsibility of the Orthodox in America”
October 1949

At St Vladimir’s Seminary, the goal of education is not simply the imputation of knowledge, or even critical thinking skills, but the formation of the whole person. By necessity, the formation of seminarians – as distinct from the formation that takes place in a purely academic environment – considers the entirety of the person, and, as such, focuses on four specific dimensions in which, by the grace of God, all seminarians will grow during their time at St Vladimir’s Seminary:

- *Human Formation*: learning to follow in the image of Jesus Christ, the perfect human being, particularly in seeking self-knowledge, love of God, and service of others. The goal of human development is to be an aid in, not a hindrance to, spreading the Gospel of Jesus Christ. In concrete terms, this means a person who:
 - demonstrates sound, prudential, and moral judgment;
 - shows personal responsibility by taking initiative and showing leadership capabilities;
 - respects, cares for, and has vigilance over his or her own body;
 - humbly and willingly cooperates in seminary life by taking direction and complying with seminary policies;
 - maintains a healthy balance between personal and professional life;
 - establishes and maintains healthy, wholesome friendships;
 - is able to work collaboratively and professionally with people of diverse backgrounds; and
 - foregoes self-interests in favor of the greater good.

- *Spiritual Formation*: becoming committed to a life of both personal prayer and corporate worship, fidelity to the Church, receiving ongoing direction, and showing a spirit of charity. The goal of spiritual development is to live faithfully in intimate and unceasing union with Jesus Christ and as a member of His Body, the Church. In concrete terms, this means a person who:
 - is committed to a life of personal prayer as evidenced through reading Scripture, maintaining silence, reciting the Jesus Prayer, and practicing self-reflection;
 - regularly attends chapel services;
 - is able to help foster growth in others and resolve conflicts;

- regularly participates in the Mysteries of the Church;
 - receives regular spiritual direction and attends scheduled formation meetings;
 - is faithful to the teachings of the Church;
 - loves God, the Church, and others; and
 - demonstrates a spirit of charity toward others through almsgiving, service, and other charitable works.
- *Intellectual Formation*: not only completing the demands of a scholarly, rigorous graduate-level program, but also practicing the ability to reflect upon that program of instruction wisely and prudently, as well as the ability to apply it pastorally in service of the Church and others. In concrete terms, this means a person who:
 - successfully completes the academic requirements of his or her program;
 - obtains the knowledge of ancient and/or modern languages, as needed;
 - reads Scripture and the Church's tradition with discernment;
 - is able to engage in advanced theological reflection and dialogue;
 - researches and writes at a scholarly level; and
 - is able to teach, preach, and minister in accordance with the Gospel.
- *Vocational Formation*: preparing to execute the duties of their calling, whether as pastor, chaplain, or teacher, or going on to further academic studies. The goal of vocational formation is both to discern one's calling and to be prepared to answer that calling. In concrete terms, this means a person who:
 - Master of Divinity:
 - is prepared for ordination to priestly ministry;
 - is prepared for hospital chaplaincy; and/or
 - is prepared for graduate study in theology and related disciplines.
 - Master of Arts:
 - is prepared for graduate study in theology and related disciplines; and/or
 - is prepared to teach and lead in a lay role within a parish.
 - Master of Theology:
 - is prepared for higher-level studies, teaching, and research.
 - Doctor of Ministry:
 - integrates enhanced competencies in pastoral analysis;
 - gains an advanced understanding of the nature and purpose of ministry; and
 - gains deeper knowledge about the practice of serving others in Christian love.

Clearly, this growth does not – and cannot – occur in a classroom alone. Indeed – as you will soon learn – a seminarian at St Vladimir's Seminary spends more time each week engaged in formation outside the classroom than inside it, building on the foundation of a residential life: not simply learning the principles of evangelization in the classroom, but figuring out how to live with, relate to, and work together in community as fellow human beings from different

ethnic, racial, and religious backgrounds – even within the same apartment building and dormitory floor. The lessons of liturgical instruction cease to be theoretical and become practical when used during chapel services. You will not only learn leadership skills, but apply them in Student Council and Student Interest Groups. You can exercise prophetic ministry, speaking uncomfortable truths to power by raising your concerns to the Faculty and Staff. You hear the principles of service and charity in Scripture, and put them to practice in community service assignments and obediences. As choir practice teaches you to harmoniously blend your voices together in service of the Lord, so all the facets of the seminary teach you to do the same with your lives. We are challenged to love God and our brothers and sisters, then given the opportunity to actually do so, with all the real-life difficulties that brings.

As with any formation program, the faculty and staff of St Vladimir’s Seminary regularly evaluate the extent to which each seminarian absorbs and reflects not only the program objectives of his or her respective degree and the values of St Vladimir’s Seminary, but also the goals they set for themselves throughout the process of discernment while at seminary. Thus, every seminarian also is invited to evaluate his or her own progress, and to share deeply with others in peer learning groups. These evaluations and groups are conducted in accordance with the standards of this Handbook, the Rules of the Faculty Council, and the standards of the Academic Catalog as pertaining to the individual requirements of each program of study. This is done to ensure that every seminarian continues to receive every opportunity to grow in God’s grace, as well as to grow in his or her free response to that grace.

Yet, the goal is not perfection; indeed, how could it be? Rather, the aim is two-fold: first, growth according to the potential God has given to the individual, proceeding along the timeline of the seminary’s formation program and reaching certain benchmarks along the course of study; and second, the development of the skills to continue this life-long process after seminary, ever growing in our response to God’s grace as we move closer to our complete identification with Christ, God willing. In this regard, every seminarian is heartily encouraged to devote him- or herself to the process of self-reflection, without which growth is impossible. This self-reflection brings us to a healthy awareness and acceptance of our own sinfulness and shortcomings, which should lead us to a willing dependence on God’s mercy as *the* power which is capable of effecting real change and growth in our lives – as we hear, “Go, cast your weakness before God, and you shall find rest” (Abba Agathon, *Sayings of the Desert Fathers*, 23).

By God’s grace, may we all continue to grow “in wisdom and stature, and in favor with God and man” (Lk 2:52).

A more detailed approach to the standards of formation and their evaluation is available at the end of this Handbook.

I. CHAPEL LIFE

Protopresbyter Georges Florovsky, Dean of St Vladimir's Seminary from 1945 to 1955, once wrote, "Worship is the norm of Christian existence. It should be the constant disposition or attitude of the Christian man. Indeed, to worship God means precisely to be aware of His presence, to dwell constantly in this presence. It is through worship that the 'new man' is being formed in the believer, and the baptismal grace of adoption is actualized. The Christian man must be always in the state of worship" ("The Worshipping Church," *The Festal Menaion*, 31). It is this truth that stands at the heart of seminary life, just as the chapel itself stands at the center of our campus.

Liturgical worship, therefore, holds the preeminent position in life at St Vladimir's Seminary. The chapel is the place where seminarians are fed and formed, where faith is cultivated, and where the classroom comes alive. It is self-evident and expected, then, that every seminarian who desires to serve Christ's Church through pastoral or academic ministry take full advantage of the liturgical life that St Vladimir's Seminary provides.

Some seminarians, such as the Armenian and Malankara students, attend services elsewhere because of their ecclesial affiliation, though they are expected to participate fully in the liturgical life of their Church in exactly the same manner as the seminarians who attend Three Hierarchs Chapel. As members of the seminary, they are also expected to attend major liturgical celebrations in Three Hierarchs Chapel, such as those marking the beginning of the semesters (the feasts of the Exaltation of the Cross on September 14 and The Three Hierarchs on January 30), the annual Lenten retreat, and to be present for the ordinations of their classmates and for the Divine Liturgy at commencement.

Of course, corporate worship is only one aspect of Christian spirituality. In addition, one must also cultivate a personal rule of prayer which includes silence, the recitation of the Jesus Prayer, the reading of Scripture, and self-reflection. In the formal study of theology, one must never forget that "A theologian is one who prays" (Evagrius of Pontus, *On Prayer*, 61).

I.A. Sacred Space

The chapel is holy ground. What we do there and how we act there should reflect this holiness. All care should be taken to maintain the sobriety and seriousness of our behavior and worship.

I.B. Chapel Attendance

The chapel provides the foundation on which a seminarian's labors in the classroom, field assignments, and the community find their fulfillment. With this foundation, seminarians are able to synthesize what they have learned and the skills they have acquired by placing them in the context of worship and service to the Lord.

Given that all seminarians have chosen to attend a seminary instead of a secular institution of higher learning, as well as that prayer should be central in a seminarian's life, the expectation is that all seminarians will both attend and participate in scheduled chapel services as frequently as possible.

I.B.1. Attendance Requirements

I.B.1.a. Services on Weekdays

Residential MDiv and MA seminarians are required to attend Daily Matins and Vespers on Monday through Thursday. In recognition of the greater course requirements of their program, residential ThM seminarians are required to attend either Daily Matins or Vespers on Monday through Thursday, although they are strongly encouraged to attend both.

Non-residential seminarians of all programs are required to attend either Daily Matins or Vespers on the days they are on campus for courses (i.e., Matins, if here for a morning course; Vespers, if here for an afternoon course).

I.B.1.b. Services on Weekends

Residential seminarians of all programs are required to attend Saturday evening Great Vespers/Vigil and Sunday morning Divine Liturgy. Non-residential seminarians are strongly encouraged to attend these services.

I.B.1.c. Feast Days, Lenten Seasons, and *Lectio Divina*

On feast days, residential seminarians of all programs are required to attend Great Vespers/Vigil on the eve of the feast and the festal Divine Liturgy on the day of the feast. The Rector or Seminary Ecclesiarch will announce these services in advance.

During Lenten seasons, Little Compline is celebrated at 9:30 PM on specified nights. Seminarians are strongly encouraged to attend these services.

On most Friday mornings, a short service of *lectio divina* with the Jesus Prayer is offered. Seminarians are strongly encouraged to attend these services.

I.B.1.d. Services During Recesses

Seminarians who remain on campus during a recess are expected to attend chapel services in accordance with Sections I.B.1.a-c above.

I.B.2. Absences

Circumstances inevitably will arise in a seminarian's life that prevent him or her from attending every chapel service. As mentioned above, however, the expectation is that a seminarian will make every effort to attend all services. When unable to attend, the following procedures shall be observed.

I.B.2.a. Anticipated Absences

On those occasions when a seminarian anticipates being unable to attend a service, he or she must contact the Director of Spiritual Formation to request a blessing to be absent, and then inform the Seminary Ecclesiarch. If the seminarian is a deacon or priest, he must receive a blessing from the Rector of the chapel and inform the Director of Spiritual Formation and Seminary Ecclesiarch.

I.B.2.b. Unanticipated Absences

If a seminarian is unable to ask for a blessing prior to the service, he or she must contact the Director of Spiritual Formation (ordained seminarians must contact the Rector), as soon as possible after the service to explain why he or she was absent. In no case should this explanation be delivered more than 24 hours after the missed service.

I.B.2.c. Repeated Absences

Should a seminarian repeatedly miss services, the Director of Spiritual Formation will meet with him or her to ascertain why attendance requirements are not being met, and to implement measures that address the underlying issue(s) behind the absences. These measures may include creating a modified chapel attendance schedule, additional training in time management skills, and/or referring the seminarian for further assistance. Repeated attendance problems could indicate a serious disturbance in the seminarian's life, and could result in a request for ordination being denied or delayed until the underlying issue is properly addressed.

I.B.2.d. Jurisdictional Absences

The seminary community comprises seminarians of a variety of Eastern, Oriental, and non-Orthodox jurisdictions and denominations. Some seminarians will be placed in parish assignments, occasionally requiring them to be off-campus during services. Seminarians in these circumstances shall inform the Director of Spiritual Formation of those times when they are unable to attend a service at a seminary chapel. The Seminary Ecclesiarch will address other jurisdictional requirements individually with seminarians as necessary.

I.C. Chapel Attire

In the divine services, all things are elevated in the worship of God – our minds, hearts, and voices. As God gives us the gift of Himself, we attempt to reciprocate that in the complete giving of ourselves, which requires attentiveness and the proper disposition. This is why we are reminded to pay attention to what is before us, to stand aright: “Let us stand aright! Let us stand with fear! Let us attend, that we may offer the holy oblation in peace!” Some distractions are unavoidable, but we can minimize them with intentionality. Additionally, we ought not to become a distraction to others, and thus any article of clothing that could become a distraction should not be worn in the chapel. Please realize that the list of prohibited items is not all-inclusive, but rather is intended to give you an idea of the *types* of clothing which are to be avoided. Common sense is encouraged. Any questions may be brought to the Director of Spiritual Formation for clarification. Wearing a cassock is not required or expected for lay seminarians outside of chapel and official seminary events. There are other occasions when chapel attire may be required, as announced by the President or other authorized persons.

I.C.1. Male Seminarians

All male seminarians, regardless of program, are required to wear black cassocks in the chapel. Seminarians may not wear colored cassocks. Clothing worn underneath the cassock shall also be appropriate to the setting. Practically speaking, this means long pants with no rips or frays, dress shoes, and dress socks. If the seminarian’s shirt is visible underneath the cassock, it shall be a collared button-down or polo-style shirt. Jeans, sweatpants, shorts, sneakers, and flip-flops are not permissible. Sandals with black socks underneath may be worn by monastic seminarians only. Lay seminarians may wear cassocks outside of seminary campus only for parish assignments, or other church events.

Additionally, male seminarians who are assigned to serve in the altar or read during a service must wear *black dress pants, black socks, and black shoes* underneath the cassock.

I.C.2. Female Seminarians

Female seminarians may wear dresses, skirts, or dress pants with blouses or sweaters and dress shoes or sandals, with no rips or frays. Dresses and skirts must fall either *below or just above* the knee. Jeans, shorts, sneakers, flip-flops, sweatshirts, tank tops, bare midriffs, plunging necklines, and spaghetti straps are not appropriate. Any blouse which is see-through or sheer is prohibited unless worn with an appropriate shirt or blouse underneath.

I.D. Choir Participation

Eastern Orthodox seminarians are expected to sing the hymns and responses during services in the chapel. Seminarians are voice-tested by the Director of Music, or a designee, and then

assigned to a choir team which is responsible for preparing the services, reading, and singing the responses, and meeting once a week to rehearse. When a seminarian's choir is assigned to sing, he or she must attend the entirety of the service unless he or she has a blessing to be absent (see Sections I.B.2. *ff* above) or is assigned to an obedience which requires an early departure, and must also receive permission from Director of Music. When necessary, seminarians are required to take part in parish visits, concerts, and other choir activities.

I.E. Reading, Serving, and Cleaning

Under the supervision of the Seminary Ecclesiarch and Director of Music, the Student Sacristan and Student Ecclesiarch will assign seminarians various responsibilities in the chapel. These responsibilities include chanting liturgical texts ("reading"), serving in the altar, and cleaning the chapel. When a seminarian is assigned to read, serve, or clean, he or she must attend the entirety of that service unless he or she has a blessing to be absent, or is assigned to an obedience which requires an early departure. Should an issue arise in which the seminarian cannot fulfill the assigned responsibility, he or she must find a replacement to fulfill the assigned responsibility, and then communicate that replacement to the Student Ecclesiarch and/or Student Sacristan, as appropriate.

I.F. Assessment of Chapel Participation

The Director of Spiritual Formation, the Ecclesiarch and the Director of Music assess seminarian participation in chapel at mid-term and at the end of the semester. These assessments are shared with the Student Formation Committee in order to help gauge human and spiritual development, and are also a factor in determining the Dean's List, academic honors, and commendations. The following criteria are used to evaluate seminarian participation:

Attendance	Does the seminarian read/serve/clean as assigned?
	Does the seminarian arrive before the service begins?
	Does the seminarian stay until the service ends?
	Does the seminarian remain in the chapel during services?
	Does the seminarian ask for a blessing prior to an absence?
Choral Ministry	Does the seminarian sing with the assigned choir?
	Does the seminarian demonstrate good choral skills?
	Does the seminarian clean up the stand after each service?
Department	Does the seminarian follow the dress code policy?
	Does the seminarian demonstrate respectful behavior?

I.F.1. Exceptional Participation

When seminarians regularly meet the above criteria, as well as attend all chapel services (having received a blessing for any absence(s)), demonstrate superior leadership qualities, and offer additional voluntary assistance without being asked, their chapel participation is considered exceptional.

I.F.2. Satisfactory Participation

When seminarians regularly meet the above criteria, their chapel participation is considered satisfactory.

I.F.3. Unsatisfactory Participation

When seminarians regularly do not meet the above criteria, their chapel participation is considered unsatisfactory. In these cases, the Director of Spiritual Formation and the Rector will meet with the seminarian to discuss what might be done to encourage them or to consider new and/or modified goals. If the seminarian continues to fall short of what is expected, the Student Formation Committee will consider possible action(s) to address the issue. These actions include renewing modified goals, restricting student activities, or placing the seminarian on disciplinary probation.

I.G. Confession

By the end of the first semester, each seminarian is to choose a father confessor. A priest from the seminary staff may be chosen for this function, or a local priest from outside the seminary community may be selected with the blessing of the Director of Spiritual Formation. Questions pertaining to the frequency of confession are resolved by consultation between each seminarian and his or her father confessor. Oriental Orthodox seminarians are to choose a confessor from their respective churches. Non-Orthodox seminarians are encouraged to seek appropriate pastoral guidance from clergy of their own tradition. In all instances, the Director of Spiritual Formation shall be informed concerning the choice. For more information, please see the Guidelines for Confession in the Community Section.

I.H. Communion

Normally, seminarians who are members of the Eastern Orthodox Church partake of Holy Communion on a regular and frequent basis in consultation with their father confessor. Seminarians are expected to prepare for and receive eucharistic communion at every Divine Liturgy they attend. This preparation includes attending the services of the daily cycle, completing the prayer rule established in conjunction with one's father confessor, recent attendance to the Sacrament of Confession, and total abstinence from all food, drink, and

smoking from at least midnight on the eves of morning Divine Liturgies, and from noon on days when communion is received in the evening (i.e., Vesperal Divine Liturgies and the Liturgy of the Presanctified Gifts).

I.I. Children and Chapel Life

Seminarians who have children living with them on campus must read and familiarize themselves with two additional documents located on Canvas in the Community section, “Our Children in Church,” and “Child Safety and Decorum.” These documents were produced by the chapel clergy both in order to maintain the safety of our children, as well as to help those with children who may be struggling to adjust to a new community and worship space. The chapel clergy are always open to questions and suggestions.

II. Personal Life

At the heart of human formation, before we can begin to relate to and understand others, we must do the same with ourselves, practicing reflection and self-awareness, which, by the grace of God, lead to self-discipline and a balanced lifestyle. This section is meant to illuminate some of those ways in which we can better know ourselves by evaluating our relationships both with “things” and with other people.

II.A. Standards of Conduct

Seminarians are to remember their “high calling” and are to live their lives worthy of that calling (Eph. 4:1). Enrolling in the seminary indicates a ready willingness to accept and embrace the Gospel as the foundation of all Christian discipline. Seminarians who have difficulty in any of the following areas are highly encouraged to seek help from their peers, priests, and professionals, as necessary.

II.A.1. Alcohol and Drugs

As a Higher Education institution, St Vladimir’s Orthodox Theological Seminary remains bound (like any other college or university) by its federal requirements under the [Drug Free Schools and Communities Act](#) and the [Drug Free Workplace Act](#). The use, possession, and distribution of recreational drugs for any reason is prohibited and is subject to the student code of conduct or employee disciplinary actions. Failure to comply with federal law may result in termination of all forms of federal financial assistance, including federal student financial aid grants. Besides the legal implication of usage of recreational drugs, we urge everyone to reflect on the impact of drug use on the physical, intellectual, and spiritual well-being of students, and on their Seminary formation. As workers (or future workers) of the Lord’s vineyard, we all must aim to be good examples (Matthew 5: 16).

All seminarians are encouraged to use alcohol responsibly as mature, adult Christians. Under no circumstances shall a person under the legal age be allowed to partake of alcohol. Drugs are completely prohibited on seminary grounds. Prescription drugs should be used responsibly, only in the manner in which they were intended. If you feel you might have a problem with alcohol or another mood-altering substance, Alcoholics Anonymous might be a good place to explore. Members of the community are free to speak confidentially to the Director of Spiritual Formation or to the Director of Counseling and Psychological Services for additional help or guidance.

II.A.2. Pornography

Pornography degrades both the viewer and the object viewed and therefore is spiritually dangerous to the life of a Christian. Therefore, the use of pornography by any means (i.e.

hardcopy, internet, etc.) is prohibited. Those who are tempted in this way are to seek counsel from their spiritual father or from the Director of Spiritual Formation.

II.A.3. Sexual Harassment and Misconduct

No seminarian or employee of the seminary shall conduct himself or herself with respect to verbal or physical behavior of a sexual nature where such conduct has the purpose or effect of unreasonably interfering with an individual's work or performance or creating an intimidating, hostile or offensive environment. All seminarians are required to receive training on the seminary's sexual harassment and misconduct policy at orientation. The Sexual Misconduct Awareness Handbook is available in the Community section on Canvas.

II.A.4. Sexual Activity

As Eastern Orthodox Christians, we set sexual relations in the context of the "undefiled marriage bed," and according to the canonical norms of the Eastern Orthodox Church, unmarried Christians should not be engaging in sexual activity. Married Christians should only engage in sexual activity with their spouse. Violators of this policy are subject to immediate dismissal.

II.A.5. Attire

Seminarians are to recognize that the seminary is a highly visible institution. Visitors, both expected and unexpected, hierarchs and lay, frequent the campus on a regular basis. Discernment regarding attire, other than in chapel, in the classroom, or in the refectory, is a prized quality. Don't dress in a way you'd be embarrassed if you happened to run into your bishop – or your grandmother!

II.A.5.a. Male Seminarians

For male seminarians, appropriate (casual) clothing in the **classrooms** and **refectory** shall consist of a collared shirt or appropriate T-shirt (but not an undershirt), slacks, khakis, or jeans, shoes or sandals worn with socks. Classroom attire *does not* include cargo or carpenter pants, undershirts, tank tops, shorts, jogging suits, flip-flops, pajamas or anything that displays inappropriate logos (alcohol, offensive material, etc.).

II.A.5.b. Female Seminarians

For female seminarians, appropriate (casual) clothing in the **classrooms** and **refectory** shall consist of dresses, skirts (falling below or just above the knee) or appropriate tasteful pants, jeans, corduroys, or slacks with blouses, appropriate T-shirts, sweaters, shoes or sandals. Classroom attire *does not* include tank tops, bare midriffs, sheer tops (see above), shorts,

pajamas or anything that displays inappropriate logos (alcohol, offensive material, etc.). Flip-flops are prohibited. For Chapel Attire, please see Section I.C. above.

II.A.6. Personal Hygiene, Appearance, and Grooming

All seminarians should present themselves in a neat, clean, professional manner as representatives of the Church and the seminary. It is incumbent upon all seminarians to maintain appropriate personal hygiene. Thus, a seminarian should bathe regularly, use deodorants, maintain dental hygiene, get regular haircuts, attend to cuts and injuries, ensure that clothing is laundered, pressed and ironed, and shine shoes when necessary. Regular washing of clothes, bed sheets, and blankets helps keep a safe and decorous living space. Hairstyles (including facial hair for male seminarians) are to be neat in appearance, neither bushy nor unkempt. Earrings and other body piercings are prohibited for male seminarians.

II.A.7. Gambling

Gambling of any kind is strictly forbidden on the seminary campus.

II.A.8. Firearms and Munitions

Firearms and ammunition of any type are strictly forbidden on the seminary campus, in seminarians' vehicles parked on campus, and on the person of any seminarian. Violators of this policy are subject to immediate dismissal.

II.A.9. Fasting

All seminarians are expected to follow the fasting discipline of their respective denominations/ jurisdictions. Please note that the seminary refectory generally observes the fasting practices of the Eastern Orthodox Church as received by the Orthodox Church in America. Please see the Fasting Rules posted in the Student Union section of Canvas.

II.A.10. Smoking

The seminary recognizes and acts in accordance with the laws of the State of New York (New York Clean Indoor Air Act of Jan 1, 1990, last amended October 2017; Adolescent Tobacco Use Prevention Act of November 13, 2019). Thus, smoking is prohibited in all buildings on campus, within 15 feet of a building entrance, exit, or window, and in all seminary vehicles.

The term "smoking" refers to all smoking materials – cigarettes, cigars, pipes, water pipes (e.g., argileh/hookah) – as well as e-cigarettes (i.e., 'vaping'). Further, seminarians who use tobacco are encouraged to use available resources to quit or minimize their use in order to protect their health.

II.A.11. Absences from the Seminary

Overnight absences from the seminary require prior consultation with and the blessing of the Director of Spiritual Formation. Seminarians are not to assume that every request will be honored. If an emergency (family illness, accident, etc.) demands that a seminarian leave the seminary hastily, the Director of Spiritual Formation is to be informed of the circumstances as soon as possible. A seminarian is responsible for notifying the Director of Spiritual Formation if he or she is arrested or detained, becomes involved in a lawsuit, is called for jury duty, or is involved in similar situations.

II.A.12. Outside Employment

Seminarians may accept employment of up to ten (10) hours per week outside the seminary with the blessing of the Director of Spiritual Formation, if they can demonstrate valid financial need and that such employment does not interfere with their academic program, community service, or participation in liturgical worship. Requests to work more than this amount must be presented to the Faculty Council.

Approval for outside employment is always conditional. It may be revoked if the Director of Spiritual Formation ascertains that such work hinders the academic or spiritual progress of a seminarian. Alternatively, the Faculty Council may limit the number of courses being taken by a seminarian employed outside the seminary, thereby extending the time required to complete the academic program.

II.A.13. Social Media

The use of social media (Facebook, Twitter, Instagram, etc.) should be done with the greatest prudence and charity. These are public spaces that impact many people and should be used in appropriate ways. While they present an opportunity to witness to Christ and build/maintain wholesome friendships, they require maturity and discernment in their use, avoiding excessive attachment or addiction.

II.A.14. Physical Fitness

Seminarians should have an exercise regimen (i.e., using fitness equipment, walking, bike riding, etc.) in order to build healthy habits that will allow them to serve God and the Church for many years. The gym in the Basil Building is available to all seminarians and their families after signing a waiver (please see the Gym Policy in the Student Union section of Canvas). The facilities may be used during free time. Informal sports teams are also set up throughout the year among the seminarians. The Seminary grounds, the surrounding neighborhood, and the nearby parks are available to seminarians for running, walking, hiking, golfing, and biking.

II.A.15. Academic Conduct

Seminarians shall adhere to the academic conduct guidelines as promulgated by each professor /lecturer, and as stipulated in Section VI.A.1 below.

II.B. Formation Meetings

Seminarians will formally meet with the Director of Spiritual Formation three times each semester in order to aid in personal growth and formation: in the fall semester, in the period around the Nativity of the Theotokos to the Exaltation of the Cross, during the reading week, and during the Nativity Fast; in the spring semester, in the period around the Feast of the Three Hierarchs to the Meeting of the Lord, during the reading week, and around Pascha (depending on its date and the conclusion of the spring semester). These meetings will be scheduled individually to meet the scheduling needs of the seminarian. There are, of course, multiple other opportunities to meet less formally while still maintaining confidentiality.

Everything discussed in the development meetings is held in the strictest confidence and is used only as a gauge to help each seminarian identify his or her own strengths and weaknesses, areas in which help is desired or required, and developing tools to further growth in the four dimensions of formation. Feedback gathered from various sources will be offered, but it is the seminarian's responsibility to prepare for and invest in these meetings in order for them to have the greatest value. As with most everything else in life, one receives from the process of formation only as much as one invests in the process itself.

II.C. Peer Learning Groups

In addition to individual development meetings, seminarians enrolled in the M.Div. Program will also be assigned to a peer learning group. The group meetings are facilitated by the Director of Spiritual Formation. These peer groups consist of approximately four to six seminarians, and will meet at least three times each semester at times that are suitable to all parties, but may — and are encouraged to — meet more frequently. The groups are intended to help seminarians learn to be open and honest with each other, to learn from each other, and to receive both the support and feedback that will help them further their growth in Christ. These meetings are also held in the strictest confidence, and are intended to help seminarians by growing in truthfulness, respect for others, humility, and kindness, as well as by developing healthy relationships that will help support and sustain them in their future ministry.

III. Campus Life

III.A. Housing on Campus

The seminary maintains 33 apartments for married seminarians. There are 53 rooms for single seminarians and guests of the seminary. On-campus residency is mandatory for all seminarians enrolled in the MDiv program and for all students receiving financial aid from the seminary. It is assumed that DMin seminarians live off-campus, although it may be possible to make arrangements to stay on campus during the intensive portion of the program. All other seminarians may choose whether to live on campus. When on-campus housing has reached occupancy, or should a situation arise that requires a seminarian to live off campus, the Director of Housing and the director of Spiritual Formation will determine the best course of action to meet the needs of the individual seminarian. All other financial obligations to the seminary remain in place.

III.A.1. Assignments/Reassignments of Housing

Housing is assigned by the Housing Committee, primarily on the bases of need and the size/composition of the seminarian's family (if applicable), and is highly subsidized by the seminary. When these matters are equivalent, certain factors such as seniority, degree candidacy, community involvement, and academic status will be given additional consideration in the assignment of housing. Seminarians must inform the Academic and Recruitment Advisor of the time and date of their arrivals in order to ensure they are able to move into their housing. Prior to occupation, the seminary performs any repairs and refurbishment deemed appropriate.

The seminary reserves the right to reassign students (and their families) from one unit to another due to seminary needs, such as building construction, increased or decreased enrollment, and change in the sizes of student families, during their time of residency.

III.A.2. General Policies

The following policies apply to all seminarians living on campus, regardless of housing situation. Repeated failure to follow these policies may result in disciplinary probation, eviction, or dismissal from seminary. These specific policies are meant as a supplement to one's common sense and the Christian disposition that should accompany all of our actions, particularly when living in close quarters with one another.

III.A.2.a. Housing Monitors

Each residential building on campus has a Housing Monitor assigned by the Housing Committee. The Housing Monitor is a member of the faculty or staff who has been entrusted

by the President of the seminary to enforce the policies in that particular building, and is thus acting by the authority of the President himself. Failure to comply with the Housing Monitor's instructions are a serious department issue which will be taken up immediately by the Student Formation Committee and the Faculty Council, and could result in disciplinary probation, eviction, or dismissal from the seminary.

III.A.2.b. Move-In/Move-Out Inspections and Damages

Within ten (10) days of occupation of seminary housing, both the seminarian and a member of the Housing Committee will conduct a walk-through inspection in order to verify the condition of the housing. This inspection will be used to determine whether and/or how much of the seminarian's damage deposit will be returned after the move-out inspection. Damages and losses will be charged to the occupant, in accordance with guidelines promulgated by the Chief Financial Officer.

III.A.2.c. Appliances

The seminary does not permit the use of major appliances other than which are provided by the seminary. The electrical systems are not designed for personal washing machines, dryers, freezers, and extra refrigerators. Personal computers, microwaves, window unit air conditioners (only necessary for the apartments in the Schmemann Residence and Erickson House apartments) and other minor appliances are permitted.

III.A.2.d. Fire Drills and Alarm Systems

During the academic year (September – May), the seminary conducts several unannounced fire drills in the academic and residence buildings. Additional drills in the residence buildings is conducted at night each year.

When a fire alarm sounds, all faculty, staff, seminarians, and family members are required to evacuate the building. If a fire alarm sounds, immediately proceed to the nearest exit. The last person out should close the door. If smoke hampers your means of egress, find an alternative route. Proceed to the pre-designated assembly area, away from the building. Do not stand in front or near the entrances to the building. An explosion may spread debris over a large area. **DO NOT** block fire department access to the building. **DO NOT** re-enter the building until the fire alarm has been silenced and the Maintenance staff member or the Yonkers Fire Department has indicated that it is safe to re-enter.

BUILDING	GATHERING POINT
Germack Building	Shrine
Schmemann Residences	Maintenance Garage
Erickson House	Maintenance Garage

Lakeside Building	Visitor Parking
Klimkosky Building	Visitor Parking
Rangos Building	Shrine
Meyendorff Hall	Chapel
Educational Building	Troublesome Brook

Most of the fire detectors on campus are tied in to a central monitoring station which automatically triggers a response from the fire department. The smoke detectors are sensitive to incense, burnt food, and other fumes which may cause the detector to sound. Per the policy of the City of Yonkers, repeat false alarms may result in fines and/or other appropriate action being taken. The cost of fines will be billed to any seminarian who triggers a false alarm. In instances where the child of a seminarian pulls a fire alarm (accidentally or intentionally) in a seminary building, the parents of this child will be responsible for paying the fine.

In accordance with state law, smoke detectors and carbon monoxide detectors are not to be tampered with, removed, or disconnected, whether the alarms are in public spaces or in seminary housing. If an alarm sounds, report it immediately by calling (914) 874-7835. While the cause of the alarm may be as simple as a low-battery warning, it is possible that the alarm could be indicative of a malfunction, or more seriously, it could be signaling an emergency situation. In case of fire, life threatening circumstances, or imminent danger, first call 911 (9-911 from campus extension) or from a cell phone (914) 377-7777, and then call (914) 874-7835.

III.A.2.e. Garbage and Recycling

Large bins for both garbage and recycling are located on campus. Garbage and rubbish must be placed in the closest outside garbage bin. Recycling also must be placed in the closest outside recycling bin. Collection is provided through an arrangement with a private contractor with three weekly collections. Leaving items outside the bins is unsightly and disrespectful, and may also cause the collector to be unable to empty the bins.

III.A.2.f. Grills and Fire Pits

The City of Yonkers Fire Department prohibits the operation of any type of grill or fire pit on building decks. The common areas between (1) the Lakeside and Klimkosky buildings and between (2) the Erickson and Schmemann buildings are designated as open community areas where students can grill. Outdoor picnic tables and grills are provided by the seminary.

III.A.2.g. Hallways, Stairwells, Circulation Areas, and Roadways

Local fire codes specify that no items may be left in hallways or stairwells, on sidewalks, or in front of entrances and exits to buildings. Additionally, leaving items in or on roadways may prevent emergency response vehicles from being able to access residential buildings. Failure

to follow this policy could result in serious injury or death to yourself and/or others. For this reason, violations of this policy are taken with the utmost seriousness.

III.A.2.h. Keys

Keys are given to seminarians upon arrival at the seminary. Keys are only given out to the occupant(s) of the apartment/dormitory and to necessary staff. To gain entrance to an apartment due to lockout, contact your Housing Monitor. Key replacement is \$30.00 per key. If a seminarian moves out without returning keys, the cost will be deducted from the damage deposit. If a door must be rekeyed, the cost will be billed to the seminarian.

III.A.2.i. Laundry

Laundry rooms with coin-operated machines are provided in all residential buildings. Machines are available for use on a first come, first served basis. A coin machine is available in building 5, room 302. Residents may procure quarters from local banks as well.

III.A.2.j. Painting and Posting

Seminarians are not permitted to paint or wallpaper their apartments, dormitory rooms, hallways, windows or outdoor walls. Items are not to be posted/displayed on exterior doors, hallways, balconies or common indoor and outdoor areas. Attached wall shelving is not permitted. Excessive damage will result in forfeiture or reduction of the damage deposit.

III.A.2.k. Pets

Seminarians in the Erickson House and Schmemann Residences may have pets with special permission from the Housing Committee. Pets, regardless of size or species, are prohibited in all other residential buildings.

III.A.2.l. Plumbing

To avoid clogging the plumbing system, sanitary napkins or other such large articles should not be flushed down the toilets, nor should cooking grease or fats be poured down drains. If it is determined that a seminarian is responsible for repeatedly clogging the plumbing system (i.e., twice within the period of one year), the cost of unclogging will be billed to the seminarian.

III.A.2.m. Storage

There is no extra storage space available on campus. The seminary does not accept advance shipments of personal items, due to the lack of space and manpower. Private off-campus storage is available at the seminarian's personal expense.

III.A.2.m. Children

Children under the age of twelve (12) must be supervised at all times while on campus. Children are not permitted in the single seminarian dormitories, nor are they allowed to play in the area under dormitory windows. Children are not allowed to play on hallways, sidewalks, roads or parking areas. There has been a recent surge in the number of delivery or ride-sharing drivers who do not know that this is a campus, and we are constantly concerned for the safety of the children on our campus. There is a fenced-in playground next to the Schmemann Residences available for use. The green area behind the Lakeside parking lot may be used as a play area. There is also a local park across the street from the seminary on St Eleanora's Drive. Please familiarize yourself with the document "Child Safety and Decorum" in the Community section of Canvas.

III.A.2.n. Community Rooms & Common Areas

Community rooms and common areas for seminarians are available in and next to each residential building. The residents of these building are responsible for keeping these rooms and areas clean and in good order. They are not to be used for storage of personal items.

III.A.2.n.i. Removal of Personal Items

If an item is left in a common area (hallway, play room, common room, building entrance, sidewalks or access roads) for a period of time equal to or greater than 48 hours the Housing Monitor shall attempt to contact the residents of the building via email, or other electronic means of communication, and ask that the items be removed. If, 24 hours after the notice was sent, the items are still in the common area, the Housing Monitor shall deem the items abandoned and they shall be thrown away or donated, depending on condition. In the event that the items left constitute a health hazard to the occupants of the building (e.g., unrefrigerated food items, dangerous items such as knives, inappropriate/obscene materials, etc.), both periods are automatically waived and the Housing Monitor shall dispose of the items immediately and without warning.

III.A.2.o. Quiet Hours

An appropriate atmosphere of quiet, conducive to study, prayer, meditation and rest, is to be maintained in the seminary dormitories. Audio equipment is not to be played loudly and is to be used in full consideration of roommates and other dormitory residents. Use of headphones is encouraged. Profane and loud talking, noisy gatherings and parties, whether in dormitory rooms, lounges, or outside areas are forbidden. After 10:00 pm, except in cases of emergency, there are to be no conversations at all in the dormitory or apartment hallways. Campus residents must comply with the Yonkers Noise Ordinance (10:00 pm to 7:00 am).

III.A.2.p. Renter's Insurance

The seminary does not provide insurance to cover the contents of apartments and dormitories. It is strongly recommended that seminarians obtain renter's insurance to protect their possessions.

III.A.2.q. Entrance Into Housing

On some occasions, personnel will need to enter into seminarians' housing for specific purposes such as inspections, fire extinguisher servicing, pest control and treatment, maintenance repairs, etc. On these occasions, a staff member will accompany the person entering. In order to protect everyone's privacy, these times will be announced and coordinated ahead of time. In the event of an emergency (e.g., fire, burst pipe, etc.) or the refusal by a seminarian to acknowledge and/or schedule one of these services, the necessary work will still be performed in order to protect and maintain the seminary's property. Maintenance staff may conduct announced inspections in order to verify that residents comply with all federal, state and local laws and regulations.

III.A.2.r. Mail

The student mail room is located on the bottom level of the Rangos Building. First class mail delivered by the USPS is sorted by the staff and placed in seminarian mailboxes.

Packages delivered by USPS, FedEx, UPS, DHL, Amazon and other carriers are delivered to the bookstore. All packages that arrive at the bookstore will be transported to Building 5, Room 302 (Shipment mailroom) at the end of every business day. Students and family members are not permitted to go to the bookstore to retrieve packages throughout the day. Large packages (i.e. furniture), or important packages/documents that are time sensitive will be made available as soon as they arrive; students will be contacted via email about how/when to pick them up

Upon leaving the seminary, seminarians are responsible for changing their address with all businesses and letting their friends and family know their new address. Because this is a business address, mail cannot be forwarded. It is best to make arrangements with someone on campus to deliver any accumulated mail after departure.

III.A.3. Dormitory-Specific Policies

III.A.3.a. Damage Deposits

A Damage Deposit of \$350 must be sent in by July 31st for new seminarians. This payment must be received before the seminarian arrives on campus. Returning seminarians leave the damage deposit on file until such time as they leave seminary housing permanently.

III.A.3.b. Move-In

Seminarians are allowed to move into the dormitories during business hours on the day before Fall Orientation begins (nb: this date changes each year. Please see the Academic Calendar).

III.A.3.c. Furnishings

Each room is supplied with a twin (long) bed, a dresser, a desk and chair, and closet space. Seminarians must furnish their own sheets, pillows, pillowcases, blankets, towels, etc. It is advised to bring a desk lamp suitable for nighttime reading and studying.

III.A.3.c. Bathrooms

Bathroom facilities in the dormitories are shared. The requisite respect shown for one another in keeping them clean and orderly is appreciated. Residents of the Germack Building are assigned to clean the bathrooms on a rotating basis. Residents of the Schmemann Residence are responsible for creating a cleaning schedule between the seminarians who share each bathroom.

III.A.4. Apartment-Specific Policies

III.A.4.a. Damage Deposits

A Damage Deposit of \$1,500 must be sent in by July 31st for new seminarians. This payment must be received before the seminarian arrives on campus. Returning seminarians leave the damage deposit on file until such time as they leave seminary housing permanently.

III.A.4.b. Move-In

Seminarians are allowed to move into the apartments during business hours the two weeks before Fall Orientation begins (nb: this date changes each year. Please see the Academic Calendar).

III.A.4.c. Rent

Rent varies based on the size of the apartment assigned to the seminarian (please contact the Chief Financial Officer for current rental rates). Rent is prorated to the date of the initial arrival on campus. Married seminarians in apartments are responsible for their rent through the summer months whether they reside on campus or not. Rent increases go into effect July 1st each year. Graduating seminarians are required to pay full rent for entire month of May. Should they need to stay longer, they will pay for a half-month's rent if they leave before the 15th of the following month(s) and the full rent if they should remain in the apartment any

duration after the 15th of the month. Please note that rent is a seminary charge; therefore, no transcripts or diplomas will be issued until all financial obligations to the seminary are satisfied.

III.A.4.d. Supplies

Residents are responsible for providing their own household supplies, such as garbage bags, paper and cleaning supplies, and light bulbs.

III.A.4.e. Utilities

Seminarians are responsible for their own electric and telephone bills. Contact information for the electrical company and acknowledgment of responsibility is sent to the seminarian with the notice of apartment assignment, which must be signed and returned to the seminary. Heat and hot water are included in the monthly rental rate.

III.A.4.f. Furnishings

Most apartments are supplied with central air conditioning. Each unit is equipped with an operating oven, stove, refrigerator, dishwasher and electrical fixtures. The seminary will maintain this equipment.

III.A.4.g. Subletting Apartments

Married Seminarians who are not on campus during the summer recess may choose to sublet their apartments to single seminarians who are remaining on campus. The terms of such sublet are up to the parties of the agreement; however, married seminarians may *only* sublet to seminarians currently enrolled in a program of study, not those on extensions.

III.A.5. Maintenance Requests

The seminary's Maintenance Department is responsible for all repairs related to seminary grounds, equipment, and buildings, including dormitories and on-campus apartments. Seminarians are not permitted to undertake any repairs, alterations, or additions

III.A.5.a. Emergencies

In case of fire, life-threatening circumstances or injury, and imminent danger first call 911, then (914) 874-7835. In case of natural gas fumes, significant fuel oil odor, flooding, complete building power outage (not a single circuit-breaker outage or community-wide power failure), security violations or threats, major water main breaks, and fire alarms call (914) 874-7835.

III.A.5.b. Non-Emergencies

Submit all requests for routine maintenance and housekeeping work through <https://repair.svots.edu>. Do not call the emergency phone number for routine maintenance issues! Requests will be acted upon in a timely manner during normal hours of seminary operation (Monday-Friday 8:30AM-5:00PM). Do not communicate maintenance requests verbally in passing, by phone, text message, or by personal email to the members of the maintenance staff.

Non-emergency situations include such items as local toilet backups, stoppages, minor leaks, appliance failure, loss of hot water, loss of heat (except for a prolonged period during winter months), and various forms of breakage and inoperable lighting fixtures. Seminarians can address toilet backups and leaking water problems in the short term by turning off the cold-water supply. It is in the discretion of the Maintenance staff to prioritize and even to exclude some repairs that do not apply as legitimate repair work.

III.A.6. Visitors and Guests

Seminarians may visit each other in their assigned dormitory rooms as well as in the dormitory lounges and apartments. Such visits must in no way infringe upon the maintenance of that atmosphere deemed appropriate for the seminary. They may not be noisy or a source of moral or spiritual confusion in the seminary's life. Female visitors are to leave the dormitories assigned to male seminarians by 10:00 pm Monday through Thursday nights, and by midnight on Friday through Sunday nights. Male visitors are not allowed in the female dormitory. Visitors from outside the seminary may not stay overnight in the dormitories without the permission of the Director Housing and the Director of Spiritual Formation. They are to be met in the common rooms and lounges of the dormitories. Please see the Guest Policy in the Student Union section of Canvas.

III.B. Vehicles on Campus

Vehicle space on campus is quite limited; therefore, seminarians should bring an automobile to seminary only if absolutely necessary. The seminary assumes no responsibility or liability for any damage done to vehicles parked on the seminary premises. The seminary cannot provide spaces for trailers and storage vehicles.

III.B.1. Vehicle Registration

Seminarians with automobiles at the seminary shall furnish proof of valid vehicle registration and insurance coverage at the beginning of each academic year. At the time of registration, seminarians shall complete a vehicle registration form and provide photocopies of vehicle and insurance information to be permitted to park on campus. Properly registered vehicles will be

provided with a seminary parking sticker. Unregistered vehicles may be towed at the owner's expense.

III.B.2. Parking on Campus

Seminarians living in the Germack Residence and Schmemann Residences shall park in the unmarked spaces in the three-level parking area at the north end of the seminary grounds. Those spaces marked with numbers are assigned to the apartment number indicated. Those with assigned spaces are expected, for the sake of others, to park only in their reserved spaces. Parking in the areas of the south end of the seminary grounds – in front of the Rangos Building and along the main entrance of the seminary – are reserved for faculty, staff, and visitors of the seminary.

Federal law requires that handicap parking be reserved for vehicles properly designated with handicap permits or stickers. Failure to comply may result in the vehicle being ticketed by municipal authorities.

No one is permitted to park in the area to the rear of the Germack Building, which is reserved for official seminary vehicles, or in any other area marked “no parking.” Additional parking restrictions may be imposed before and during events in which a large number of visitors to campus are expected.

III.C. Internet on Campus

Free internet for seminarians is available in every building on campus. To sign up for a connection to the Internet and seminary network in a dormitory room or apartment, go to <http://techsupport.svots.edu>, click on the [ResNet Form](#) link and fill out the online form using your account information. Seminarians must provide their information by the end of the first week of classes. Seminarians shall read and agree to abide by the “System and Network Rules and Guidelines” (distributed by the Chief Technology Officer).

III.D. The Refectory

Just as the chapel is the heart of spiritual life on campus, the refectory is the heart of communal life. Indeed, as one soon learns, most meals during the week occur immediately after a chapel service, modeled on the τράπεζα (trapeza) of community life in a monastery. In addition to the information below, please see the Refectory Policy in the Student Union section of Canvas.

III.D.1. Meals

The seminary provides one meal plan that serves nineteen meals per week. Neither breakfast nor lunch is served on Sundays. All single residential seminarians are charged for board at the

beginning of each semester. Monday through Thursday, all seminarians, faculty, and staff are invited to have lunch in the Refectory at no charge in conjunction with the Mid-Day Meeting program. Those who do not have a board plan but would like to take other meals should refer to the Refectory Policy on Canvas.

III.D.2. Normal Hours of Operation

Meal	Monday–Thursday	Friday–Saturday	Sunday
Breakfast	After Chapel	8:30–9:30 am	n/a
Lunch	12:15 pm	12:00 pm	n/a
Dinner	After Vespers*	5:00 pm	5:00 pm

**Dinner is served at 5:00pm on days when Vespers is not scheduled, and when Vespers/Vigil is scheduled at 6:00pm (e.g., the eve of a feast)*

On some occasions this schedule may require alteration in order to accommodate other events on campus (e.g., Festal Divine Liturgy, etc.)

III.D.3. Decorum

Meals begin and end with prayer and (when a priest is present) blessing. Seminarians are to enter the refectory after being signaled by the meal-crew captain and remain standing until the conclusion of the prayer. Food is normally served buffet-style, but may be served family-style depending on the occasion. The meals generally take about 25 minutes. During the Great Fast, some meals are eaten in silence while one seminarian reads aloud from a spiritually profitable work. At the conclusion of the meal and after the prayer of thanksgiving, everyone is to leave the refectory immediately. Kitchen crews must begin their clean-up and meet class schedules. Except for those assigned to work there, the kitchen is off-limits and is locked in the evenings. The refectory is to be used only during meal times. Coffee and other beverages are provided in the refectory anteroom between meals.

III.D.4. Fasting

Fasting as a community discipline is a regular feature of life at St Vladimir’s Seminary. Fasting in the seminary refectory is observed on Wednesdays and Fridays and other prescribed days, and during the four main fasting seasons. The regulations of fasting follow closely those generally held by the Church, with certain particular adaptations to the life and needs of the seminary community. Please see the Fasting Rules posted in the Student Union section on Canvas.

IV. Community Life

Living in community presents a rare and challenging opportunity for Orthodox Christians seeking to respond to the call from our Lord Jesus Christ. The seminary curriculum offers a structured program to develop the intellectual, emotional, and spiritual formation of the student body through classroom instruction, the daily cycle of services, living in close proximity to others, and prayer and meditation.

Through these various facets of seminary life, seminarians learn the central tenet of life in community: the love of neighbor. Abba Poemen said, "There is no greater love than that a man lays down his life for his neighbor (*cf.* Jn 15:13). When you hear someone complaining and you struggle with yourself and do not answer him back with complaints; when you are hurt and bear it patiently, not looking for revenge; then you are laying down your life for your neighbor."

IV.A. A Community of Safety

As a community of faith, we take seriously the creation of a safe environment, which is conducive to study, prayer, and fellowship, recognizing that only in such an environment can we complete our mission - to educate men and women for ministry in Christ's Church. Regular review and evaluation of our services, procedures, and regulations are fundamental to our goals. At St Vladimir's Seminary safety is everyone's responsibility, and is a crucial part of our lives together. Safety is one of the ways in which we live out and show our commitment to the tenets of a Christian life. A Committee on Safety meets regularly to assess and review the seminary's preparedness in case of danger to our seminarians, staff, and campus. The committee maintains control of the "urgent" phone, reviews seminary policies, trains appropriate personnel, schedules fire drills, and works with parents to help protect campus children.

IV.A.1. Christian Relationships

In his letter to the Galatians, St. Paul wrote, "For the entire law is fulfilled in keeping this one command: 'Love your neighbor as yourself.'" As Orthodox Christians, we are devoted to each other in love, always seeking to honor our brothers and sisters in Christ above ourselves (Rom. 12:10).

We strive to maintain an environment on campus in which all members of the community feel safe. There is no room at St. Vladimir's Seminary for any type of abuse, threat, harassment, or violence that would tear at the bonds of our unity in the seminary and ultimately the body of Christ. Should a member of the community face any abuse, threat (physical or verbal) or harassment, please immediately inform the Title IX Coordinator or the Director of Spiritual Formation.

IV.A.1.a. Sexual Misconduct and Harassment

The seminary will not tolerate any form of sexual misconduct such as rape, sexual assault, sexual harassment, or other forms of non-consensual activity, including stalking, and/or domestic violence or dating violence, sexual exploitation and other sexual misconduct. Sexual misconduct can occur between strangers, acquaintances, or people who know each other well, including those who are involved in an intimate or sexual relationship, and can be committed by anyone regardless of sex or gender. The seminary will take prompt and effective steps reasonably calculated to tend sexual violence, eliminate the hostile environment, prevent reoccurrence, and, as appropriate, remedy its effects.

All seminarians are required to read and comply with the SVS Sexual Misconduct Awareness Handbook, available both in the Community section of Canvas and distributed at orientation, and then sign a form stating that they agree to abide by it.

IV.A.1.b. Offensive and Oppressive Language

As Orthodox Christians, we uphold the dignity of all persons, as all human beings are created in the image and likeness of God. Therefore, no member of St Vladimir's Seminary community shall engage in racial, ethnic, or cultural harassment. Harassment includes, but is not limited to: (a) remarks or actions serving no theological, artistic, or scholarly purpose that are made directly or indirectly towards individuals or groups due to their race, ethnicity, or culture; (b) intimidating, hostile, humiliating, or demeaning remarks or actions based on race, ethnicity, or culture which, whether intentional or unintentional, interfere or threaten an individual's or group's participation in the life of the Seminary, including both academic, liturgical, or community activities. This may include actions or public displays of material that serve no theological, artistic, or scholarly purpose.

IV.A.2. Residential Guidelines

St. Vladimir's Seminary takes every precaution to maintain a safe physical campus to protect the members of the community, and we ask that the community does the same. The maintenance department regularly tests emergency equipment, alarms, and locks, and conducts fire drills.

We ask that students keep all doors closed, keep outside doors locked, keep and maintain close supervision of their children at all times, park only in designated areas, report visitors on campus, report gas leaks and power outages, and inform the maintenance department of any concerns regarding fire or carbon monoxide alarms.

As required by New York State law, crime statistics for Yonkers and other related documentation are published in the Community section of Canvas. Any questions related to these policies or documentation should be sent to the Executive Assistant to the President.

Seminarians are required to read and familiarize themselves with the Emergency Procedures Handbook in the Community section of Canvas for specific information on the actions to take during an emergency on campus.

IV.B. Community Service

God has given each of us certain gifts that we are called to put into His service. Some of these gifts are unique and particular to the individual, others are somewhat specialized but shared by many, while still others are common to all. Yet, in every case, the gift we receive is given to us so that once it has become ours in a special way – internalized, part of our core, transformed – then it again may be given away. Christ urges His apostles to take on this understanding when He sends them out to the lost sheep of Israel: “Freely you have received; freely give” (Mt. 10:8).

The Eucharistic actions of the Orthodox Church presents us with a wonderful summation of this teaching: the Holy Gifts are raised and the priest begins a prayer which is finished by the people: “Offering unto Thee Thine own of Thine own, on behalf of all and for all, we praise Thee, we bless Thee, we give thanks unto Thee, O Lord, and we pray unto Thee, O our God” (from the Anaphora of the Divine Liturgy). When we consider the process which leads us to this point, the ongoing transformation of our gifts is at its heart: the wheat and the grapes grow in response to human cultivation, but mostly in response to God’s sending of rain and sun at the appropriate times. After the harvest, the skills God gave us are used to transform the wheat and grapes into bread and wine, which are then offered back to God. Receiving them, the Father sends the Holy Spirit to transform the bread and wine into the Body and Blood of Christ, Who gives Himself back to us in the Eucharist. Every single gift from God reaches its full potential when we accept it, add a piece of ourselves to it, offer it back to God, and He then returns it to us as an even greater gift. Of course, making this theology of reception, transformation, and return incarnate takes practice, and for those who wish to be servant leaders in the Church, a special intensity is necessary. Those seeking to serve the Church must first learn to serve the neighbor, for our faith is not simply a matter of intellectual knowledge or logic, but one of participation in the life of Christ – and to live this life takes practice, dedication, and the conforming of one’s imperfect will to Christ’s perfect will as we attempt to offer the whole of our lives as “Thine own of Thine own.” To this end, students are assigned various community service assignments at the seminary that call for them to offer back to God in service to one another that gift which is common to all – namely, time, which is the very giving of ourselves – so that God may transform us and it through its use. Indeed, the first step in becoming humble – in becoming that fertile ground in which the seed can bear much fruit – is to practice obedience.

IV.B.1. Community Service Assignments

In order to provide expectation management and empower seminarians to effectively manage their time, assignments and the expected time commitment required for them will be announced to the student body at the beginning of each semester.

IV.B.1.a. Individual Community Service Assignments

Every seminarian is assigned to an individual assignment performing a necessary function for the seminary community. A seminarian must learn not only how to contribute to community life, but also how to humbly draw from its resources, depending on one another as a source of strength.

IV.B.1.a.i. Assignment of Community Service Assignments

Members of the Student Formation Committee assign community service assignments to residential seminarians in the ThM, MA and MDiv degree programs. Non-residential seminarians are not assigned assignments.

IV.B.1.a.ii. Positions

Seminarians rotate through the individual assignments during their time at seminary in order to give them a broad experience of community life and, in some cases, to acquire new skill sets. Some assignments are based on the individual skill set of the seminarian and his or her capability of handling the greater time and/or responsibility demands of those positions. However, part of their obedience is to train and educate their classmates in these unique requirements so that they might also acquire these skills. Particular assignments may change given the composition of the student body, but generally are as follows:

Chapel	Refectory	Maintenance	Refectory
Student Sacristan	Breakfast Cook	Schmemann Residence	Library
Student Ecclesiarch	Meal Crew	Germack Building	Teaching Assistants
Assistant Sacristan	Kitchen Maintenance	Lakeside Apartments	Admin Assistants
Assistant Ecclesiarch		Klimkosky Apartments	
Chapel Crew		Erickson House	
Prophora Crew		Education Building	
Malankara Sacristan		Meyendorff Building	
		Kunett and Gym	

Seminarian team leaders supervise each of the four assignment areas and can address any issues or concerns. Descriptions and requirements of these assignments are posted in the Student Union section of Canvas.

IV.B.1.a.iii. Time Requirement

Generally speaking, a seminarian should take no more than five (5) hours each week to complete his or her assignment. For most assignments, this is approximately one hour each day, Monday through Friday. If a seminarian finds that it routinely takes more than this amount of time, he or she should speak with the Director of Spiritual Formation.

Some assignments, such as sacristan, ecclesiarch, and teaching assistant, have different time requirements, scheduling, and call for a certain skill set. Thus, these assignments require mature seminarians who are already adept at balancing their schedules and are not struggling with their studies.

During Holy Week and reading weeks, assignments remain in place. During recesses, assignments are suspended until coursework resumes.

IV.B.1.b. Corporate Assignments

There are some events on campus which require the participation of and help from all members of the community – seminarians, faculty, and staff – such as the community celebration of Pascha, the annual Schmemmann and Meyendorff Lectures, and the Feast of the Three Hierarchs. These events are announced at the beginning of the semester.

VI.B.2. Volunteer Opportunities

Throughout the semester, the seminary community will ask for help on various occasions (e.g., open houses, smaller seminary events, student society events). This is an opportunity for growth, both in service to one's neighbor and practicing the *diakonia* of the Church. These may be performed at the discretion of the seminarian. Depending on the nature of the event, some of these may be paid opportunities.

IV.C. Community Stewardship

Seminarians normally reside on the seminary campus for two to three years. During this time, they are asked to develop a sense of ownership and responsibility for the grounds, dwelling places, and buildings, which they will occupy. Because everything at St Vladimir's Seminary belongs to God – indeed, “the earth is the Lord's and the fullness thereof” (Ps. 24:1) – each seminarian, staff, and faculty member is asked to be a steward of this gift, recognizing that the seminary is not only for their use, but also for future generations.

There is a multitude of ways that each of us can exercise proper Christian stewardship around campus each day. In practical terms, this means:

- turning off lights, air conditioners, and other electronics when leaving a room
- reporting suspicious activity by non-residents
- parental control of children
- dressing warmly in cooler weather
- closing doors and windows to prevent drafts
- separating recyclables from garbage
- cleaning up after oneself
- not wasting food
- picking up litter and debris.

Seminarians are encouraged to maintain proper financial stewardship, as well. Consider contributing to the support of the seminary chapel, projects, and other collections.

VI.D. Assessment of Service to the Community

The Student Formation Committee assesses each seminarian's service to the community using three criteria: completion of the assignment, exercising initiative in volunteering, and stewardship of the campus and seminary resources. These assessments are a factor in determining the Dean's List, academic honors, and commendations.

VI.D.1. Exceptional Service

When seminarians complete the assignment without exception, demonstrate superior stewardship qualities, and offer additional voluntary assistance without being asked, their service to the community is considered exceptional.

I.F.2. Satisfactory Service

When seminarians regularly complete their assignments, demonstrate some stewardship qualities, and occasionally volunteer when asked, their service to the community is considered satisfactory.

I.F.3. Unsatisfactory Service

When seminarians regularly do not complete their assigned assignments, rarely demonstrate stewardship qualities, and rarely or never volunteer even when asked, their service to the community is considered unsatisfactory. In these cases, the Director of Spiritual Formation will meet with the seminarian to discuss what might be done to encourage them or to consider new and/or modified goals. If the seminarian continues to fall short of what is expected, the Student Formation Committee will consider possible action(s) to address the issue. These actions include renewing modified goals, restricting student activities, or placing the seminarian on disciplinary probation.

V. Academic Life

The Academic Catalog, available on the main seminary website under Office of the Registrar, is the main document covering academic policies. However, there is more to the academic life than just attending classes and observing policies; indeed, His Beatitude Tikhon says, “Theological education refers not merely to an academic discipline, but rather to the sacred task of the acquisition of the knowledge of God, inasmuch as this is humanly possible” (*Of What Life Do We Speak?* 27).

V.A. Student Services

As a community of faith and learning, we are focused on serving seminarians while they are here so they might be empowered to go into the world to serve. Therefore, the seminary has a number of programs designed to foster supportive learning environments, bridge boundaries, and form collaborative partnerships that enhance learning and formation.

V.A.1. Student Council

The Student Council at St Vladimir's Seminary encourages student participation in campus life and facilitates communication in the seminary community. The Director of Spiritual Formation is the advisor for the Student Council, and also acts as liaison between the Student Council and the Faculty Council. Two seminarians from each year are elected to serve as Class Representatives. Second- and third-year representatives are elected at the final General Student Meeting of the spring semester for the following year; first-year representatives are elected at the first General Student Meeting of the fall semester, usually held during orientation. Additionally, the Council encourages outreach through designated projects, charities, causes, and special-interest groups. For more information, please see the Student Council Resources, available in the Student Union Section of Canvas.

V.A.2. Student Mutual Aid Fund

The Student Aid Fund is based on fees paid into the Fund by the seminarians themselves. It provides money for small loans to seminarians as well as for coverage of a portion of unusual medical expenses incurred by seminarians (only during the time the seminary is in session). It may also finance projects beneficial to the student body. More information about the Fund, which is administered by two seminarians along with the President and the Director of Spiritual Formation, is in a separate document entitled *The Student Aid Fund*, available on Canvas.

V.A.3. Student Assistance Program

St Vladimir's Seminary sponsors a Student (and Employee) Assistance Program. Its purpose is to furnish free, professional, and confidential help to full-time seminarians, employees, and their immediate families in the resolution of personal problems. The seminary has contracted ESI Employee Assistance Group (EAP) to provide this professional service. Seminarians may contact EAP directly or may be referred to them by a member of the seminary faculty or staff. For more information, please see the brochure available in the Community section of Canvas.

V.A.4. Disability Services

Disability Services at St Vladimir's Seminary helps to ensure equal educational access and opportunity for all members of our community. The Office of the President oversees Disability Services and works individually with students to create an effective and comprehensive accommodation plan in accordance with Section 504 of the Federal Rehabilitation Act of 1973 and Title III of the Americans with Disabilities Act of 1990. Section 504 of the Federal Rehabilitation Act states:

No otherwise qualified individual with a disability in the United States, as defined in section 7(20), shall solely by reason of his or her disability, be excluded from the participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.

In its mission to train priests, theologians, and educated laity, St Vladimir's Seminary strives to embrace and support all those who answer the Lord's call to serve in His vineyard. Disability Services works with administrators, faculty, and staff to ensure that students with disabilities have reasonable and appropriate accommodations. The seminary will offer reasonable aids and services to assist otherwise qualified persons in achieving success in its programs, services, and facilities.

Please contact the Disability Services Access Coordinator or the Director of Spiritual Formation to begin the disability services registration process or request additional information. More information is available in the Academic Catalog.

V.A.5. The Lyceum

To better embody The Father Georges Florovsky Library's mission to engage students and faculty at all levels of life at St Vladimir's Seminary, the Library offers a service known as "the Lyceum." Named after the classical philosophical institution of ancient Greece made famous by Aristotle, the Lyceum attempts to encourage student participation in various library services as they cultivate the academic skills needed to make the most of their time at St

Vladimir's Seminary. The Library provides space for one-on-one consultation and group meetings connected to the Lyceum, which further encourages student use of the Library's facilities. Additionally, through hosting bi-annual writing and reading workshops, it provides another touch point for the Library to engage faculty outside the classroom, but in a way that positively impacts what occurs within the classroom. The Lyceum is a resource that provides a setting for students to hone and improve their academic thinking, writing, and presentation skills. Its fundamental purpose is to foster a marketplace of ideas and promote intellectual inquiry among the student body, thereby aiding students in their journey to cultivate their own unique contributions to course work, parish life, academic conferences, and/or publications. To facilitate this purpose, the Lyceum offers various forms of one-on-one consultation, as well as group events, ranging from the writing process—thesis construction, outlining, drafting, revising—to attention and refinement of various communication skills: written and oral, academic and pastoral, including guidance in basic and advanced grammar, diction, and style.

V.A.6. Career and Placement Services

The seminary does not offer career and placement services such as one might find in a secular institution because of the hierarchical nature of the Orthodox Church. Seminarians looking for church employment, whether ordained or lay, should be in regular contact with their hierarchs and/or their appointed representatives regarding opportunities. Seminarians looking to go on to further studies or for employment outside the Church should be in regular contact with their Program Directors.

The seminary makes no decisions regarding the ordination of seminarians, nor is completion of a particular degree program a guarantee of ordination. Standard procedures for those seeking ordination within the Orthodox Church in America are available in the Student Union section of Canvas. All others considering ordination should be in conversation with their hierarchs and fathers confessor.

V.B. Office Appointments

Please be respectful of everyone's time. If a faculty or staff member has office hours posted, please abide by them. Please follow the procedures listed below for making appointments outside of posted office hours.

V.B.1. Appointments with the President

Appointments with the President are made through the Executive Assistant to the President.

V.B.2. Other Appointments

Appointments with all other Faculty and Staff are made directly with that person, by email.

V.C. Official Announcements

Official notices and announcements pertaining to seminarian life are posted by the Director of Spiritual Formation and other authorized persons in one of two ways: first, through a message posted on Canvas in the relevant section; second, on the bulletin board outside the Refectory in the Germack Building. This board is designated the Main Bulletin Board. Copies of these announcements may be posted on the bulletin boards in other buildings as well. Unauthorized notices are not to be posted on the seminary's Main Bulletin Board.

Once an announcement or notice has been posted on Canvas, it is considered as officially announced to each seminarian. This means that ignorance of an official announcement is not an acceptable excuse. Seminarians should check email and the Main Bulletin Board daily, for they must comply with all posted instructions, assignments and notices. Other bulletin boards are used for unofficial announcements and items of seminarian and seminary news.

VI. A Life of Discipline

By using the word “discipline” the seminary means two things. First, it refers to the totality of academic requirements and regulations to which a seminarian subscribes by the very fact of his or her application to the seminary and in obedience – *ob* and *audire, lit.*, “to listen to” – to which he or she is expected to live throughout the time of his or her association with it. Second, it serves as a reminder that each person is not merely a “student,” but rather a seminarian – a *discipulus* – and, as such, is subject to the ecclesiastical regulations, moral standards, and patterns of behavior traditionally expected from those preparing themselves for church service. Thus, “discipline” has both a regulatory and moral component.

It is expected that a seminarian, having freely chosen to enter into seminary, will also freely accept and respect its terms. Living the Christian life encompasses the entire person – body, soul, and mind. Jesus taught that we would be known by our works. It behooves those, therefore, who seek to serve Him in positions of leadership, to live their lives in as Christ-like a manner as possible, not just with an exterior veneer, but rather with an interior conviction. Self-control, a gift of the Holy Spirit, is a virtue, which is essential for any Christian leader or teacher. Seminarians who fail to fulfill their responsibilities, be it in the chapel, community service, or in deportment may be subject not only to disciplinary probation, but also to loss of scholarship assistance. For policies regarding academic probation and the loss of scholarship assistance, please refer to the section “Probation and Loss of Award” found in the Academic Catalog.

Any breach in discipline, any moral lapse, crime, flagrant breach of academic honesty (such as plagiarism), insubordination to authority or action contrary to the best interests of the seminary may result in disciplinary probation or even immediate dismissal.

VI.A. Disciplinary Procedures

The following Procedures were ratified by the Board of Trustees on May 15, 2020.

VI.A.1. Standards of Conduct

Each student at the Seminary is required to abide by the standards of conduct set forth in the Student Handbook. These standards may be amended, extended, or clarified at any time and will be binding on all students from the time of their promulgation.

VI.A.1.a. Categories of Offenses

The Seminary recognizes two categories of offenses that are subject to the disciplinary procedures described below. The two categories consist of offenses involving dishonesty and offenses involving deportment.

VI.A.1.a.i. Dishonesty

“Dishonesty” includes all forms of cheating, plagiarism, knowingly making false accusations, or intentionally providing false information to any question presented or information requested on any form or application provided by the Seminary, or in response to any inquiry conducted by or on behalf of the Seminary. “Cheating” on an examination is defined to include any conduct that is contrary to, or inconsistent with, the terms of the examination that are established by the instructor. “Plagiarism” is defined as presenting published or unpublished ideas, arguments, or written materials of any other person as one’s own work.

VI.A.1.a.ii. Deportment

“Deportment” refers to all offenses identified in this handbook that are not included in the description of “dishonesty.”

VI.A.2. Disciplinary Procedure for All Offenses Except Plagiarism

VI.A.2.a. Allegation of Offense

If any person believes that he or she is in possession of credible evidence that an offense as described in Section 13.02 (Section VI.A.1.a. above) has been committed by a student of the Seminary, the person may make an allegation to the Academic Dean if the offense is of an academic character or to the Director of Spiritual Formation in all other cases.

VI.A.2.b. Cheating on an Examination

If a faculty member is in possession of evidence that a student has cheated on an examination, the faculty member may in his or her discretion impose one or more academic sanctions. Academic sanctions include:

- (a) A reduced grade on the examination;
- (b) A failing grade on the examination;
- (c) The requirement of taking another examination;
- (d) The requirement of writing a paper on a designated topic;
- (e) A combination of the foregoing; or
- (f) A failing grade for the course.

If the faculty member decides to impose one or more of the foregoing sanctions, he or she shall notify the Academic Dean, who shall decide whether to include the notification in the student’s permanent record.

In particularly egregious cases, in the case of repeated violations, or in other circumstances where the faculty member deems it appropriate, the faculty member may elect to proceed

under the provisions of Section 14.05 of the Rules of the Faculty Council (Section VI.A.2.d. of the Student Handbook below).

VI.A.2.c. Investigation and Procedure Following Determination of Probable Cause

If the Academic Dean finds an allegation made pursuant to Section 14.02 to be credible (Section VI.A.2.a. above), he or she shall conduct an investigation. If, following the investigation, the Academic Dean determines that there are sufficient evidentiary grounds to believe that it is more probable than not that the allegation is true, the Academic Dean shall present his or her findings to the student against whom the allegations have been made. Following the presentation of the findings to the student and providing the student with an opportunity to respond, the Academic Dean shall decide whether or not to impose a sanction. If the Academic Dean decides not to impose a sanction, the matter is terminated. If the Academic Dean determines that a sanction is appropriate and the student agrees to accept it, the matter is terminated. If the sanction, or its effect, may become a part of the student's permanent record, the student's acceptance of the sanction shall be in writing. The student shall be notified that he or she has a right to consult an attorney before signing the acceptance of the sanction. The Academic Dean shall determine whether the sanction will become part of the student's permanent record.

VI.A.2.d. Filing of Formal Charges

If the student does not accept the sanction the Academic Dean has deemed appropriate or if for other reasons, the Academic Dean believes that the filing of formal charges is warranted by the circumstances, he or she shall file formal charges with the Faculty Council. Upon being presented with the formal charges, the Faculty Council shall appoint a panel of three members (a "Hearing Panel"). If the Faculty Council is unable at least three of its members who have neither made an allegation against the student or who will not be called as a witness, the Faculty Council shall designate one or more individuals, known to be a person or persons of integrity and sound judgment to complete the Hearing Panel.

VI.A.2.e. Notice of Filing of Formal Charges

The formal charges that are presented to the Faculty Council shall also be presented to the student by the Academic Dean, either in person or, if the student is not available or cannot be located, by registered mail, return receipt requested, sent to the student's last known address. The written statement of charges shall contain a statement advising the student that he or she has the right to seek the advice of an attorney at his or her own expense. The student shall be notified that he or she may elect to submit to a hearing conducted by the Academic Dean in lieu of proceeding before a Hearing Panel appointed by the Faculty Council.

VI.A.2.f. Notice of Time and Place of Hearing

The Hearing Panel shall notify the student in writing sent by registered mail, return receipt requested, of the date, time, and location that the hearing will commence. If the student has elected to have a hearing before the Academic Dean, then the Academic Dean shall follow the same procedure.

VI.A.2.g. Determination by Hearing Panel

The Hearing Panel may make a determination of guilt or innocence by a vote of two members of the Panel. If the student is found to be guilty of the charges, the Hearing Panel shall impose a sanction. Any sanction imposed requires a vote of two members. Following a finding of guilt by either the Hearing Panel or the Academic Dean, the Academic Dean may make a non-binding recommendation concerning the appropriate sanction.

VI.A.2.h. Appeal

Following a determination of guilt and the imposition of a sanction by either the Hearing Panel or the Academic Dean, the student may file an appeal to the Faculty Council as a whole. The only issue that is subject to appeal is whether these procedures have been followed, and the only remedy that the Faculty Council has jurisdiction to impose is to require a re-hearing.

VI.A.3. Plagiarism

The Seminary believes that plagiarism is an intellectual, moral, and academic offense. Allegations of plagiarism will be aggressively investigated. A student's intent is not a factor in a determination of plagiarism.

VI.A.3.a. Plagiarism Prohibited

All written assignments submitted for academic credit must be free of plagiarism and must be prepared by the student himself or herself without the assistance of any other person, including other students. The faculty member assigning the work may vary this rule if the assignment calls for teamwork, or other forms of collaboration, or the use of existing published or unpublished sources.

VI.A.3.b. Investigation, Determination, and Sanctions

An allegation of plagiarism shall be investigated by the faculty member to whom the assignment is submitted. The faculty member may be assisted in the investigation by another faculty member, the Academic Dean, or the Librarian. Upon a finding of plagiarism by clear

and convincing evidence, the faculty member shall impose one or more academic sanctions. Academic sanctions include:

- (a) A reduced grade on the assignment;
- (b) A failing grade on the assignment;
- (c) The requirement of completing additional writing assignments;
- (d) A combination of the foregoing; or
- (e) A failing grade for the course.

The faculty member shall notify the Academic Dean of any academic sanction imposed. The Academic Dean shall determine whether the sanction shall become a part of the student's permanent record.

VIA.3.c. Additional Sanctions: Initiative by Faculty Member

In cases where the violation of the plagiarism rule merits additional disciplinary sanctions, the faculty member(s) may file a written charge against the student with the President of the Seminary. The President shall not review the determination that plagiarism has occurred, but he shall determine whether to impose disciplinary sanctions which include, but are not limited to, suspension, expulsion, formal reprimand, permanent notation on a student's official records, or a combination of these.

VIA.3.d. Appeal

Where an academic or disciplinary sanction has been imposed following a finding of plagiarism, the student may appeal the sanction(s), but not the finding, to the Faculty Council. Following an evaluation of the student's appeal, the Faculty Council may reduce the sanction(s); allow the previous sanction(s) to stand; or impose a greater sanction or sanctions. There are no other appeals.

VI.B. Grievances

The following Policy and Procedures were ratified by the Board of Trustees on May 15, 2020.

VI.B.1. Grievance Policy

While the seminary strives to live according to the same high ideals it imparts to seminarians, there are times when, as sinful human beings, we fall short of that ideal. In recognition of that reality, the following is put in place to allow seminarians to redress grievances.

VI.B.1.a. A Community of Mutual Respect

The Seminary believes that its mission to educate for ministry is best accomplished in an environment where all the members of the community are challenged to respect and value each other. Therefore, the Seminary does not tolerate inappropriate, arbitrary, or unjust

treatment of students by another student, a faculty member, a staff member, or a Seminary officer.

VI.B.1.b. Statement of Non-Discrimination

Furthermore, as stated in the Academic Catalog, the Seminary does not discriminate in its policies and programs on the basis of race, color, sex, handicap, or national or ethnic origin. This policy complies with the requirements of the Internal Revenue Service Procedure 321-1, Title VI of the 1964 Civil rights Act, and Title IX of the 1972 Educational Amendments as amended and enforced by the Department of Education.

VI.B.2. Grievance Procedure

VI.B.2.a. Informal Resolution of Grievance

If a student feels that he or she has been treated in a discriminatory or otherwise inappropriate or unjust manner, the student is encouraged to meet promptly with the person against whom the complaint is directed. If an acceptable solution is reached between the student and the other party, the procedure is concluded. Should either person wish written documentation of the resolution, the two parties shall write such and each person shall sign, date, and retain a copy.

On the other hand, if the parties are unable to reach an acceptable solution, or if the student is unable to meet with the person against whom the complaint is directed, then the student shall file a written grievance in accordance with the Seminary's formal grievance procedure.

VI.B.2.b. Formal Complaint of Grievance

The purpose of the formal procedure is to provide for full mediation in a fair and timely manner. Therefore, as promptly as feasible, the student seeking redress of a grievance must state clearly in writing the nature of the complaint and the steps taken to resolve the complaint. The student shall send the written statement to:

- (a) The Director of Spiritual Formation, if the grievance is against another student;
- (b) The Academic Dean, if the grievance is academic in nature or against a faculty member other than a Seminary officer;
- (c) The Chief Financial Officer, if the grievance is administrative in nature or against a staff member other than a Seminary officer;
- (d) The President, if the grievance is against an academic officer of the Seminary (i.e., the Academic Dean, the Director of Spiritual Formation, or the Ecclesiarch);
- (e) The President, if the grievance is against a non-academic officer of the Seminary (i.e., the Chief Financial Officer, the Director of Institutional Assessment, the Director

of Admissions, the Director of Institutional Advancement, or the Director for Systems and Operations).

VI.B.2.c. Investigation and Procedure Following Filing of Formal Complaint

As promptly as feasible after receipt of the written statement, the Seminary officer shall:

- (a) Meet with each party of the grievance separately and, if the Seminary officer deems it advisable, meet with the parties together to attempt to resolve the grievance; and
- (b) Provide a written summary of the resolution, if the grievance is resolved, which each party shall sign. Copies of the resolution shall be retained in the Office of the Academic Dean.
- (c) If the grievance is not resolved through the steps above, the student may make a written request, as promptly as feasible, to the President of the Seminary, who shall do the following:
 - (i) Convene a meeting with the parties together to hear and resolve the grievance; and
 - (ii) Present in writing recommendations and action for resolution to each party in the grievance, which each party shall sign. Copies of the resolution shall be retained, along with a written report of the hearing, in the Office of the President. In all cases, the President's recommendations and action for resolution shall be final.

VI.B.2.d. Grievance against the President or the Academic Dean

If the grievance is against the President or the Academic Dean, the student shall send the written statement to the Executive Chair of the Board of Trustees, which statement shall be deposited with the Chief Financial Officer, who shall forward the statement to the Executive Chair of the Board. The Executive Chair, or a member of the Board of Trustees whom he appoints, shall proceed expeditiously:

- (a) To make a determination whether the allegation is credible;
- (b) To conduct an investigation, if he finds the allegation to be credible; and
- (c) To schedule a hearing before the Executive Committee of the Board of Trustees, if, following the investigation, he determines that there are sufficient evidentiary grounds to believe that it is more probable than not that the allegation is true. The Executive Committee's recommendations and action for resolution shall be final.

APPENDIX

1. The Student Formation Committee

Section 1.06 of the Rules of the Faculty Council establishes a standing Student Formation Committee, which “shall propose formation and community life policies and programs for approval by the Faculty Council and shall oversee the formation of students, in accordance with the program standards of their degree, discussing all relevant matters confidentially. This Committee is composed of the Director of Spiritual Formation, the Seminary Ecclesiarch, the Student Affairs Administrator, the MDiv Program Director, and at least one other member of the Faculty Council who is appointed by the Academic Dean.

Two times a semester, the Committee meets and evaluates each of the four formation dimensions: intellectual, based on academic performance; human and spiritual, based on upholding the standards of this handbook, attendance at and participation in chapel and the Mysteries, self-assessment, and vocational, based on the specific requirements of degree program and self-assessment. As the goal is growth, the scale is rather simple: a seminarian may earn an “E,” showing exceptional growth, an “S,” showing satisfactory growth, or a “U,” showing unsatisfactory or no growth.

2. Evaluation Matrix

<u>Dimension</u>	<u>Aspect</u>	<u>Method(s) of Evaluation</u>	<u>Who Evaluates</u>
Human	Sound, prudential, moral judgment	Adherence to policies; self-assessment	DSF; Self
	Personal responsibility, initiative, leadership	Adherence to policies; self-assessment	DSF; Self
	Respect, care, & vigilance over body	Adherence to policies; self-assessment	DSF; Self
	Observes policies	Adherence to policies; self-assessment	DSF; Self
	Balance of personal/professional life	Self-assessment	DSF; Self
	Establishes/maintains healthy friendships	Self-assessment	DSF; Self
	Works collaboratively with diverse backgrounds	Self-assessment	DSF; Self
	Foregoes self-interest	Self-assessment	DSF; Self
Spiritual	Committed to personal prayer	Self-assessment	DSF; Self
	Attends chapel	Attendance Records	Ecclesiarch; Self
	Fosters growth in others	Self-assessment	Self
	Participates in Mysteries	Self-Assessment	Father Confessor; Self
	Receives spiritual direction	Self-Assessment	DSF; Self
	Faithful to Church teachings	Self-Assessment	Self
	Loves God, the Church, & others	Self-assessment	Peers; Self

<u>Dimension</u>	<u>Aspect</u>		<u>Method(s) of Evaluation</u>	<u>Who Evaluates</u>
	Charitable		Obedience performance; self-assessment	DSF; Peers; Self
Intellectual	Meeting program requirements		Academic Reports	DSF; Faculty Council
	Knowledge of languages			Faculty Council
	Reads Scripture & Tradition with discernment			
	Engages in advanced theological reflection & dialogue			
	Researches & writes at a scholarly level			
	Teaches, preaches, & ministers in accordance with the Gospel			
Vocational	MDiv	Prepared for ordination	Academic Reports; Chapel Involvement; Parish Internship	Faculty Council; Program Director; Father Confessor
		Prepared for hospital chaplaincy	Academic Reports; ACPE	Faculty Council; Director of Field Education
		Prepared for graduate studies	Academic Reports	Faculty Council; Program Director
	MA	Prepared for graduate studies	Academic Reports	Faculty Council; Program Director
		Prepared to teach & lead	Academic Reports	Faculty Council; Program Director
	ThM	Prepared to study, teach, & research	Academic Reports	Faculty Council; Program Director
	DMin	Integrates competencies	Academic Reports	Faculty Council; Program Director
		Understands the nature & purpose of ministry	Academic Reports	Faculty Council; Program Director
		Knowledgeable about serving others in Christian love	Academic Reports	Faculty Council; Program Director

*DSF: Director of Spiritual Formation

Other goals identified during self-assessment can also be evaluated at the time the Committee meets, but are more appropriately handled in a personal forum.

Within the aforementioned aspects of formation, there are points which seminarians should reach at certain times during the degree program. Given the varying lengths of the programs, some of these will be condensed for students in the MA and ThM programs.

First Year

- Adapts well to community life
- Open to formation
- Basic knowledge of Orthodoxy
- Demonstrates social skills, manners, hygiene
- Open to family of origin concerns

- Maintains physical health
- Shows interest in development
- Attends classes/is well-prepared
- Good study habits
- Manages time well
- Articulates why came to seminary
- Open/accepting of other cultures

Second Year

- Willing to engage in self-disclosure
- Listens to and values others
- Generous with time, talents, and treasure
- Embraces roles of service
- Deals with pressures of seminary life
- Evidences personal prayer life
- Able to make decisions and act on them
- Deals with family of origin concerns
- Able to seek help
- Takes responsibility
- Develops self-insight
- Aware of personal strengths and weaknesses
- Demonstrates ability to complete degree program
- Develops close friendships within the community
- Regular habit of physical exercise

Third Year

- Has realistic self-knowledge, which leads to compassion
- Demonstrates ability to empathize
- Achieves healthy balance between work and personal life
- Has wholesome friendships
- Demonstrates proper personal and social boundaries
- Able to be vulnerable and self-disclose appropriately
- Accepts constructive criticism and affirmation
- Respects others while being appropriately assertive
- Makes prudent decisions and follows through
- Sets time aside for spiritual development (retreats, monastery visits, solitude, etc.)
- Discerns future path after seminary
- Takes responsibility for own formation

3. Example Self-Assessment Questions

Just as important as any external assessment is the self-assessment each seminarian conducts in order to increase self-awareness, self-discipline, and self-mastery. As the object of formation is growth, seminarians are encouraged to reflect on these statements regularly, not only when preparing for a meeting. The greater the willingness to reflect honestly, the greater the capability for growth. Questions may include:

Human

- I do my work with excellence and honor all the responsibilities given to me.
- I work with integrity and have a strong work ethic.
- I am a team player. I don't need credit and am not worried about moving ahead.
- I complete my work cheerfully and bear fruit to those around me.
- I have a positive impact on those around me.
- I view work as an opportunity to live out God's commandments and grow into Christ-likeness, simply by the way I treat people around me.
- I am obedient to authority and yet communicate my perspective.
- I lead as a servant and give feedback and encouragement to those around me. I give guidance and direction if people report to me.
- I exercise regularly.
- I have a balanced diet using all the food groups. I eat and drink in moderation.
- I get ample sleep which gives me energy during the day. I rarely, if ever, wake up anxious in the middle of the night.
- My weight is appropriate for my body type.
- I have no major health concerns.
- I am active physically, not overdoing technology and dormant time.
- I have listened to my body for stresses in my soul and currently have no major issues.
- I get together with friends regularly for fun and fellowship.
- I have friends that I deeply respect and can learn from.

Spiritual

- I attend chapel services as expected and partake of the Mysteries on a regular basis.
- I regularly participate in the Mystery of Confession and spiritual direction with a priest.
- I have a prayer rule I follow on a regular basis.
- I read Scripture and other spiritual reading regularly.
- I fast on Wednesdays, Fridays and the other fasting periods of the Church.
- I take time to listen and support people/friends going through difficult times.
- I perform service for people in need or the elderly.
- I participate in assisting the poor or less fortunate.
- I view my financial resources as God's, not mine.
- I am moving toward needs rather than wants. I am trying to simplify.
- I am committed to living out Christ's commandments.
- I have made a conscious choice and decision to pursue union with God, drawing near to Christ.
- I attend church retreats, seminars and activities that help me grow spiritually.