



Christ the Saviour Seminary

Academic Catalog

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ADMINISTRATION AND FACULTY

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ADMINISTRATION

<i>Rector</i>	[position currently vacant]
<i>Dean</i>	Protopresbyter Frank P. Miloro
<i>Prefect</i>	Very Rev. Nicholas Ferencz
<i>Spiritual Director</i>	Very Rev. Miles Zdinak
<i>Treasurer</i>	Protopresbyter Ronald A. Hazuda

FACULTY

Protopresbyter Kenneth Bachofsky, B.A., Lic. Th., B. Th., D. Min. Georgian Court College, Christ the Saviour Seminary, Antiochian House of Studies and the Pittsburgh Theological Seminary.

Very Rev. Nicholas Ferencz, B.S., S.E.O.L., Ph.D. Duquesne University, Pontificium Institutum Orientale, Duquesne University

Very Rev. James Gleason, B.A., M.A. Seton Hall University, School of Divinity.

Mr. John N. Mavrodis, B.A., M. Div., S.T.M. University of Pittsburgh, Holy Cross Greek Orthodox School of Theology.

Protopresbyter Frank P. Miloro, B.Th., B.A., M.A., Christ the Saviour Seminary, St. Vincent's College, University of Pittsburgh.

Miss Helen Spanovich, B.S., Briggs Business College.

Very Rev. Jonathan Tobias. B.A., M. Div., M.S. Ed. Malone College, Winebrenner Theological Seminary, Youngstown State University.

VISITING LECTURERS

Very Rev. Mark B. Arey, M.A., M. Div., Holy Cross Seminary, Loyola College, University of Maryland, Yale University School of Divinity.

Very Rev. Jason DelVitto, B.S., M. Div., St. Vladimir's Seminary, Duquesne University.

Reverend Robert Lucas, B.Th., B.A., M.A., Christ the Saviour Seminary, Villanova University, Fordham University.

SUPPORT STAFF

<i>Librarian</i>	Very Rev. Nicholas Ferencz. Subdeacon William George
<i>Seminary Physician</i>	David Johns, M.D.
<i>Secretary</i>	Mrs. Claire Nash
<i>Bookstore Manager</i>	Pani Betty Jean Baranik
<i>Business Office</i>	Pani Constance Miloro

STANDING COMMITTEES OF THE FACULTY

ADMISSIONS:	Protopresbyter Frank P. Miloro
CURRICULUM:	Protopresbyter Frank P. Miloro Very Rev. Nicholas Ferencz Very. Rev. James Gleason
LIBRARY:	Very Rev. Nicholas Ferencz Subdeacon William George
SCHOLARSHIPS AND STUDENT AID:	Protopresbyter Frank P. Miloro Protopresbyter Ronald A. Hazuda

ABOUT THE SEMINARY

LOCATION

Christ the Saviour Seminary is located in the West End section of the city of Johnstown, Cambria County, Pennsylvania. Natural beauty and the privacy of the seminary campus give it a proper atmosphere for spiritual and academic growth. The beautiful surroundings and seclusion of the campus, situated in a residential section of Johnstown but easily accessible to the city, make the location ideal for the purposes of the school.

HISTORICAL STATEMENT

The Seminary was founded in 1940 largely through the efforts and vision of Bishop Orestes P. Chornock, first bishop of the American Carpatho-Russian Orthodox Greek Catholic Diocese. The Bishop opened the initial theological school in the St. Nicholas parish complex on Tenth Street in New York City. Later, classes were conducted for a brief time in Nicholson, PA. A major move took place in 1941 when ten seminarians resided and studied in Bishop Orestes' Mill Hill Avenue property in Bridgeport, CN. The bishop personally supervised the operation of the seminary during its several years of function there. While studying in Bridgeport, some seminarians pursued degree courses at Bridgeport College, now the University of Bridgeport.

In 1951 the Diocese acquired the Strayer Mansion, a landmark in Johnstown's West End Morrellville section of the city. Formal dedication of the grounds took place in October 1951 and in September, Christ the Saviour Seminary officially opened its first semester classes in its new permanent location.

In 1955 a rebuilding program was undertaken to accommodate the increasing number of seminarians enrolled

for study. Within two years the seminary was completely enlarged and rebuilt, and was re-dedicated on July 5, 1957.

On July 1, 1960 the Seminary was approved by the Pennsylvania State Council of Education and chartered by the Cambria County Court to grant a Bachelor of Theology degree.

In recent years, the seminary has received a number of renovations and improvements. Iconographers Phil Zimmerman and Cheryl Pituch added new icons to the Chapel and the Refectory. The classroom was completely renovated with up-to-date conference style desks and whiteboard. The computerization of the seminary began in 2004. 2008 saw the beginning of an extensive program to bring internet into the library, bookstore, faculty rooms and the classroom. New library, living and recreation space for the seminarians was created to enhance the seminary experience. A Seminary web-page is now available at our Diocesan Website, www.ACROD.org.

BUILDINGS AND FACILITIES

The seminary building houses a classroom/lecture room, chapel, library, reading room, dormitory rooms, dining room and kitchen, recreation & lounge area. Currently the Seminary Bookstore and Gloria Incense are also housed in the seminary. Administrative offices are located at the Diocesan Chancery Building and at the Dean's residence. The seminary also maintains limited nearby facilities reserved for married students and their families. Recreational activities are available at facilities in the area. Cultural activities, conferences, forums and meetings are often held at the facilities of Christ the Saviour Cathedral and Educational Center near the campus. Also located on campus are shrines of the Holy Cross and the Mother of God which are used for outdoor Liturgical Services during the fall and spring and at Pascha. The seminary also has on-campus parking for faculty and students.

LIBRARY

Supporting the principle that scholarship and the library are interdependent, the seminary library has undergone extensive renovation in recent years. It currently has over 5000 catalogue listings, as well as periodical holdings specific to Orthodox theology. The library is geared primarily to the theological and philosophical sciences, but also contains supplementary and complementary curriculum materials, as well as standard reference works. The seminary library is primarily a research library and so it does not lend out any books or other items. However, its volumes are an open-shelf collection accessible to students at all times. Currently in process is the cataloging of the Diocesan Library and the Metropolitan's Library. These facilities are and will be available to students and researchers with special permission.

Students also have access to the theological library of the Antiochian Village Heritage and Learning Center in nearby Ligonier, to the research facilities of the University of Pittsburgh at Johnstown, the Johnstown Public Library, and St. Vincent's College Library in Latrobe.

BOOKSTORE

The seminary has two fund-raising operations under its aegis. These not only help supplement the income of the seminary. They also provide some opportunities for student work-study.

ORTHODOX GOODS

The Seminary Bookstore, known as *Orthodox Goods* carries all necessary texts and materials for the current course work. It also features liturgical and religious items for parish and home use, and is open to the general public. The Bookstore is now online, at www/OrthodoxGoods.com. An illustrated catalog, online ordering and more are available.

GLORIA INCENSE

The seminary is also home to Gloria Incense, a very popular brand of church incense. The late Metropolitan Nicholas brought Gloria Incense to the seminary. It is made, packaged and sold at the seminary. Gloria Incense has a world-wide market.

CHRIST THE SAVIOUR CATHEDRAL

The Cathedral is the Mother Church of the American Carpatho-Russian Orthodox Greek Catholic Diocese, and together with the Seminary and the Chancery Office comprises the spiritual center of the Diocese. Located a city block from the Seminary, the Cathedral offers its facilities for the use of the seminarians. Students participate in divine services and the Sunday Divine Liturgy; practicums in cantoring and preaching are usually done here and the Field Education Program is generally designed to function in close cooperation with the Cathedral parish.

TUITION, FEES & FINANCIAL AID

FEES FOR ACADEMIC YEAR 2011 – 2012

(Subject to Annual Review)

One-time application fee (non-refundable)	\$30.00
Tuition per academic year (Full-time)	\$3045.00
Tuition per academic year (diocesan seminarians only)	\$2537.50
Part-time and audit tuition (per credit hour)	\$75.00
Room and Board per academic year	\$1522.00
Library Fee	\$30.00
Activities Fee	\$55.00
Graduation Fee (payable in semester before graduation)	\$55.00
Textbooks	(Variable)

Fees are payable within thirty days of billing, usually at the beginning of each semester. All remittance shall be made payable to Christ the Saviour Seminary. The Seminary reserves the right to change the above fee schedules at its discretion.

Refunds of tuition and/or room and board are made on a pro rata basis only in the event of prolonged absence due to illness, cancellation of registration or withdrawal.

No transcripts will be issued until all financial obligations to the Seminary are satisfied.

PERSONAL EXPENSES

Seminarians must supply themselves with pod-rjasniki/cassocks, necessary books and personal items such as bed linens, blankets and towels. See *Seminary Life* for details.

Hospital and physician bills are payable directly by the seminarian; the Seminary does not assume any responsibility for their payment. Information concerning hospitalization and accident insurance plans is available.

FINANCIAL OBLIGATIONS

Christ the Saviour Seminary has the right to withhold services and access to academic records, including but not limited to transcripts and diplomas, if a student defaults on any financial obligation unless repayment arrangements have been made to the satisfaction of the Seminary administration.

STUDENT AID

SCHOLARSHIPS AND GRANTS

The Seminary has available several scholarships and grants for students in need of financial assistance. Also, each year scholarship awards are presented by the diocesan youth organization, the A.C.R.Y., to deserving seminarians.

STUDENT LOANS

The Seminary can offer student loan benefits to seminarians with exceptional financial needs. Details for financial assistance can be obtained by contacting the administrative offices of the Seminary.

ENDOWMENTS

As an ancillary corporation of the American Carpatho-Russian Orthodox Greek Catholic Diocese of the U.S.A., Christ the Saviour Seminary has the financial support of the parent organization.

The officers and vast majority of the faculty contribute their services gratuitously. Furthermore, in the course of years, benefactors interested in assisting deserving men to prepare themselves for the Orthodox priesthood have contributed toward scholarships. Regular grants are made to the Seminary

by the American Carpatho-Russian Youth of the Diocese. A number of parishes have also provided for regular contributions to a seminarian's education.

WORK STUDY

A limited number of part-time positions are available to the seminarians as needed. Work study positions are not guaranteed. Students wishing to be considered for employment in these circumstances should apply to the Academic Dean.

SCHOLARSHIPS AND ENDOWMENTS

Bishop Nicholas Smisko Seminary Aid and Youth Fund

Bishop John R. Martin Endowment Fund

Christ the Saviour Seminary Scholarship Fund

Lt. Richard Dutko Memorial Scholarship

Father Peter P. Bulezta Scholarship

Capt. Joseph Furda Memorial Scholarship

Anna and Andrew Smisko Memorial Fund

Susie Shuster Memorial Fund

National A.C.R.Y. Seminarian Scholarship

Seminary Alumni Association Scholarship

St. Mary Orthodox Church Scholarship Fund (Allentown, PA)

Evelyn O'Savage Memorial Fund

Frank J. Miloro Memorial Scholarship

Prof. Samuel Sasala Memorial Scholarship

Andrew Markulin Memorial Scholarship

Carol Knapp Strecker Memorial Scholarship

Basil Slovesko Memorial Scholarship

Specialist 4th Class George Dorchak Scholarship

St. Michael's Church Scholarship Fund (Binghamton, NY)

St. John's Church Scholarship (Nesquehoning, PA)

Anna Selep Mihalich Memorial Scholarship

John Lesko Memorial Fund

Mary and Stephen Fedornock Memorial Fund

Michael and Mary Mahonec Scholarship

ACADEMICS

MISSION

The primary mission of the Seminary is stated in its Articles of Incorporation: "This corporation is organized for the purpose of conducting a Seminary, which shall teach philosophical, theological and other subjects for the education and training of students for the priesthood of the Orthodox Catholic Church, stimulating them to grow intellectually, morally and spiritually, and inspiring them to love and serve God and the Orthodox Catholic Church . . ."

Secondarily, the Seminary provides a theological and spiritual formation in an Orthodox academic atmosphere for anyone interested in growth in the Orthodox Christian tradition, whether or not the individual is working toward an ordained ministry in the Orthodox Church.

OBJECTIVES

The primary objective of Christ the Saviour Seminary is to train pious, zealous, fervent and capable parish priests with a broad educational background for the parish communities of the American Carpatho-Russian Orthodox Greek Catholic Diocese of the U.S.A. and new mission communities to be established throughout the United States. The Seminary cannot be likened to the theological academies of Europe; nor is it comparable even to other Orthodox theological schools in America. It has been appropriately and uniquely characterized over its fifty-plus year history as a strong, pastorally-oriented school, where practicum is shared with theology in preparing the well-rounded personality necessary for the Church of today.

Nevertheless, all seminarians are received into the seminary with the intent that they will complete the B. Th. Program. Exceptions to this policy can be made only with the approval of the Bishop and the Academic Dean (see "Classification of

Candidates” in the *Admissions* section). The reason for this requirement is that the graduate of Christ the Saviour Seminary is expected to have acquired the following:

I. Accurate knowledge of Orthodox theology as held and confessed by the Holy Orthodox Church. This is effected by

1. Careful examination and study of dogmatic theology on the basis of Sacred Scriptures, Holy Tradition, writings of the Church Fathers and decisions of the seven ecumenical councils.
2. Study of the canons of the seven ecumenical councils and the provincial councils of the Orthodox Church.
3. Acquaintance with major religions and religious denominations and their beliefs and practices.
4. Acquaintance with the chief questions in the field of ethics and moral theology which the Church must face, together with responses which are in harmony with Christian principles.

II. The ability to teach Christian doctrine in a manner which will show its relationship to mankind both in and out of the Church. This is achieved by

1. Study of dogmatic, philosophical, apologetic, homiletic, catechetical, liturgical, canonical, didactic, theological, moral and pastoral courses.
2. Training in techniques and methods of the parish priest in administering the Holy Mysteries, in teaching, counseling and parish administration, and in ministering to the sick and terminally ill.

III. A thorough knowledge of Divine Revelation and Holy Tradition. This is accomplished through

1. Study of the Old and New Testaments of Sacred Scripture.
2. Study of the writings of the Church Fathers and Holy Tradition.

3. Acquaintance with sound principles of hermeneutics and skill in applying them in exegetical study.
 4. Detailed exegetical study of selected portions of Sacred Scripture.
- IV.** The ability to understand, explain, teach and celebrate the Divine Liturgy, Divine Services and the Mysteries/Sacraments of the Orthodox Church. This is achieved by
1. Study of liturgical theology, rubrics, Plain Chant, choral music and related courses.
 2. Attendance at daily Divine Services at chapel and in the cathedral.
 3. Liturgical participation in the Divine Services as Acolyte, Cantor, Reader, Sub-deacon and Deacon.
- V.** An understanding of the place of the Christian Church in general and the Orthodox Church in particular in history, both in influencing and molding history, together with a knowledge of relevant events, movements, epochs, forces and characters in that history.

CLASS ATTENDANCE

Each student must attend all the exercises on his schedule and every course prescribed by the faculty. A necessary absence must be explained to the Prefect and Dean. There are no "cuts" permitted in any subject. However, necessary absences will not be held against a student's final record, as long as such absences in any one subject do not amount to more in one semester than the number of class hours per week prescribed in that subject.

COURSE REQUIREMENTS

All students must participate in each of the scheduled courses on the academic calendar. Exemptions for past credit must be made through the approval of the particular faculty member as well as the Dean. Depending on the circumstances, competency examinations may be required to gain exemption from particular class offerings. Students must maintain a 2.000 cumulative grade average in order to be candidates for the Bachelor of Theology degree. Students who fall below the minimum grade point average will be placed on academic probation. A continued inability to meet the minimum requirements can be the basis for dismissal.

Students who fail any course must repeat the course in order to overcome the academic deficiency. Any such grades must be first rectified in order to be considered a candidate for graduation with the Bachelor of Theology degree.

Students will be interviewed by the Dean at the beginning of each new semester. Past accomplishments as well as deficiencies will be reviewed.

ACADEMIC HONESTY AND INTEGRITY

In accordance with the expectations placed upon any Christian, much less one preparing for ministry, all students are expected to be honest in their academic work and display integrity in the demonstration of their achieved competencies. Any student caught cheating (giving or receiving help) in an examination or deliberately plagiarizing (representing the work of others as the student's own work) in an assignment will receive a grade of zero for the exam or the assignment. Instructors in consultation with the Dean and Rector will further determine appropriate action in response to any violation of academic integrity.

ELIGIBILITY FOR DEGREE

The Bachelor of Theology degree is an attestation of academic qualifications as required by the Seminary. To be eligible for the Bachelor of Theology degree, the student must have done the following:

- 1) Completed the required theological program.
- 2) Maintained a cumulative average of at least 2.000.
- 3) Submitted a thesis of sufficient merit which meets the approval of a faculty review board.

EXAMINATIONS, GRADES AND REPORTS

The results of exams, tests, classwork, reports and other evaluating tools determine the students's grade for the course. The system of grading is as follows:

A	94-100 %	Outstanding	4 Quality Points
B	87-93	Superior	3 Quality Points
C	78-86	Average	2 Quality Points
D	70-77	Passed	1 Quality Point
I		Incomplete	
F	0-69	Failed	0 Quality Points
W		Withdrawal	

A student who earned a passing grade in a course may not repeat that course for credit. No student may take a course more than three times. Any incomplete grade must be resolved by the successful completion of all course work within the first three weeks of the next semester the student is registered.

DEGREES WITH DISTINCTION

The Degree of Bachelor of Theology with distinction is awarded to the graduate for honors in the following cases:

Summa Cum Laude - given to a graduate who has obtained a cumulative grade point average of 3.750 or over.

Magna Cum Laude - given to a graduate who has obtained a cumulative grade point average of 3.500 to 3.749.

Cum Laude - given to a graduate who has obtained a cumulative grade point average of 3.250 to 3.499.

ADMISSIONS INFORMATION

CLASSIFICATION OF CANDIDATES

1. An applicant who aspires to the holy priesthood of the Orthodox Church will be admitted to Christ the Saviour Seminary to pursue the prescribed program of theological studies leading to a Bachelor of Theology Degree, provided that he has the following qualifications:

- a) He must be Orthodox by Faith.
- b) He must be of upstanding Christian character.
- c) He must be in good physical and mental health.
- d) He must have graduated from an accredited high school and a recognized college or university from which he holds a baccalaureate degree.
- e) He must be accepted by the Diocesan Bishop as a candidate for Holy Orders.
- f) He must be recommended by his pastor.

2. An applicant who has fulfilled all the above requirements except that he has not yet graduated with the Bachelor's degree may, under specific circumstances, still be admitted to the Seminary. Under consultation with the Academic Dean, he will have the opportunity to choose between a number of options for completing his Bachelor's degree and his seminary work. All admissions of this type are an exception and will be made only on a case by case basis.

3. Late vocations who have earned no previous undergraduate degree may be admitted to the theology program and would receive a Licentiate of Theology diploma upon completion of their theological studies.

4. Applicants who have no intention of being ordained to the Orthodox ministry may also be admitted to the B. Th. program, or to take individual courses. Because the primary mission of the Seminary is geared toward Orthodox priesthood, all

applicants will be admitted only on an individual basis, after review by the Seminary board.

5. *Diocesan Diaconate Program* - Applicants to this extended program should review the separate section in this catalog about that program. Admission requirements in addition to these listed below are enumerated there.

APPLICATION FOR ADMISSION

All applicants, whether candidates for holy orders or not, must complete all the official forms, which can be obtained from the address below. These completed forms, together with the application fee as listed in *Tuition, Fees and Financial Aid* and all required documents (listed below and in the application packet) are to be returned to

Office of Admissions
Christ the Saviour Seminary
225 Chandler Avenue
Johnstown, Pennsylvania 15906.

Men who desire to study for holy orders (deacon or priest) in the American Carpatho-Russian Orthodox Diocese must first be accepted as candidates for theological studies by the Diocesan Bishop. Identical requirements prevail for candidates for holy orders of other jurisdictions.

DOCUMENTS REQUIRED FOR ADMISSION

ALL APPLICANTS

1. Application for admission made according to the official form. All applicants will receive an Application Packet which contains the necessary forms and instructions.
2. A recent (within six months) passport-size photograph.
3. \$30.00 non-refundable application fee.
4. Official High School and College Transcripts.

5. Letters of reference from applicant's pastor and other clergy and references, as specified in the Application Packet.

CANDIDATES FOR HOLY ORDERS

In addition to the above documents, the following must be provided:

6. Copy of Certificate(s) of Baptism and Chrismation.
7. Medical certificate from a physician verifying soundness of health.
8. Copy of Marriage Certificate (if applicable).
9. The letter of reference from the applicant's pastor (noted in #5 above) must specifically verify that the applicant is in full communion with the Holy Orthodox Church, that he is of good character and that he possesses a genuine vocation to the Diaconate or the Priesthood.

Each applicant will be required to take a personal interview at the Seminary after the applicant has fulfilled the terms of admission. Each new candidate for Holy Orders may also be required to take a series of psychological tests.

CREDIT FOR PREVIOUS EDUCATION.

An applicant who has completed courses of study in another Orthodox Seminary or college can transfer to Christ the Saviour Seminary by submitting an official transcript of his records. The applicant may receive credit for previous course work, provided equivalent courses are offered at the Seminary and the course work meets the standards and requirements of Christ the Saviour Seminary.

Degree-track students will be allowed to transfer a maximum of 40 credits in theological course work, regardless of the amount of previous education.

SEMINARY LIFE

PERSONAL NEEDS

As noted in the *Financial* section, seminarians must supply themselves with the minimum personal necessities of seminary life. Personal items such as bed linens, blankets and towels, personal care items and laundry soap are the seminarian's responsibility.

Each seminarian must provide themselves with pod-rjasniks/cassocks. It is suggested that each seminarian have at least two, since they are worn for all chapel, classes, meals and other communal activities. Black or dark slacks and black dress shoes should be worn under the pod-rjasnik, especially at services and activities outside of the seminary itself (for instance, at the Cathedral on Sundays). The seminarian is encouraged, though not required, to provide himself with white long-sleeve shirts, to be worn under the pod-rjasnik on more formal occasions. Sandals, flip-flops and other such informal footwear are not permitted when dressed in pod-rjasnik.

In this era, it is assumed that each seminarian will provide himself with a computer for school use. The seminary can provide only limited access to public computers. All internet connections are in the classroom or library only.

Those seminarians who live in the seminary dormitory are welcome to bring their own personal items for their room. Basic furniture is provided. The seminarians are not permitted to have TV's in their rooms. Seminary space is limited and sound carries well in the house. Use of stereos, etc., requires consideration for all the others who live in the house.

If the pod-rjasnik can be considered the seminarian's uniform, liturgical texts are his toolbox. Because chapel is an integral part of seminary life, all seminarians are required to purchase the books and texts they will need to use in the chapel. These will also then provide the future pastor with a foundation of liturgical texts for use in the parish.

RESIDENCE

All seminarians are considered to be in residence, and therefore live on campus in the seminary dormitory or married student housing. No seminarian may live off campus unless sanctioned by the administration because of unique circumstances.

SERVICE TO THE SEMINARY COMMUNITY

As a service to the Seminary and in the spirit of Christian obedience, each seminarian is expected to give a weekly portion of his time to various work assignments in the kitchen/dining hall, chapel and other areas, as assigned by the Prefect at the beginning of each semester.

AUTOMOBILES

Seminarians are permitted automobiles on campus and will receive parking assignments. The Seminary assumes no responsibility for damage or loss to any vehicles.

PROBATIONARY PERIOD

In accordance with Church Law, seminarians at the Seminary are under special ecclesiastical discipline, the purpose of which is to foster piety, humility, a sound spiritual life and acquisition of necessary knowledge and virtues which will enable a seminarian to become an effective priest of Christ. All seminarians, upon matriculation at the Seminary, may be required, at the discretion of the Diocesan Bishop, to take and sign a Seminarian's Pledge, promising that they will abide by the Seminary discipline and strive to the best of their ability to be exemplary and devout Clerics and Seminarians as becoming those preparing for the Holy Priesthood.

Following acceptance to the Seminary, the seminarian is on probation during the first academic year. During this period,

special attention is given to the general behavior and deportment of the student, to his character and disposition and to his progress in meeting the standards of the Seminary and the qualifications for Holy Orders. If, at the end of this period, he has successfully completed his work, abided by the Seminary discipline and has shown a fervent calling and proper qualities for Holy Orders, such as piety, humility, obedience and scholastic ability, he will be admitted to full standing.

The seminarian cannot expect to receive any orders, including Tonsure and Reader, before his second year of residency. All calls to Holy Orders are made by the Diocesan Bishop at his sole discretion regarding when, where and whether. Unmarried seminarians must have the Bishop's blessing before entering into a marriage engagement. Ordinarily marriage engagements are not permitted before the seminarian has received the Tonsure.

DAILY LIFE AT THE SEMINARY

ACADEMIC WORK

The course of study at Christ the Saviour Seminary is designed primarily to meet the needs of seminarians who hope to serve the Church of Christ as effective priests and spiritual leaders. In order to do this, the Seminary must be both an institution of higher learning and a school of method. The method which it teaches must be practical and based on sound knowledge, and the knowledge it imparts must be capable of application in various situations in which the priest works. For this reason, every seminarian is required to complete the balanced, practical, pastoral three year course of Theology.

The academic year is divided into two semesters of fifteen weeks each. The courses are organized on a three-year rotating cycle, suitable for small seminaries. All students register for the courses offered in the given year of the cycle. For instance, if the year is the second year of the cycle, all students will register for those courses, regardless of whether they are just

entering the seminary or have completed two years of study. Some courses are reserved for candidates for Holy Orders; this will be noted as a pre-requisite in the course descriptions.

Courses are taught by lecture, class discussion, conference or seminar method, in preparation of which students must complete research, extensive reading and papers. Because of the small enrollment, a great deal of individual attention can be given to each student.

PRACTICAL PASTORAL EXPERIENCE

The practical aspects of pastoral work are given high priority during the seminarian's education. The seminarian has ample opportunity for practical application of his knowledge under proper supervision in singing and participating in Divine Services, teaching in the Cathedral Church School, conducting religious forums for young people, working with children, planning and presenting religious programs, assisting in the instruction of converts, preparing and delivering sermons, visiting diocesan parishes, visiting the sick in hospitals, mental hospitals, courts, county homes and other institutions in order to become better acquainted with the problems of an effective pastor. Extra-curricular and cultural activities, parish visitations and supervised practical field experience all play a part in helping the seminarian to grow in their ability to take a leadership role in the Church, as pastor and spiritual guide for those who will be placed under their care.

Further, the seminary expects the seminarian to regard even holiday periods and summer vacation as times of growth and formation. During summer vacation, for instance, , the seminarian must place himself under the direction of the pastor of the community in which he resides.

WORSHIP AND SPIRITUAL LIFE

Seminarians are to make every effort to live the Christian life in relationship to God, each other and themselves in order that they might approach the chalice at the Holy Liturgy each day "in the fear of God, with faith and love."

The seminary seeks to help the seminarian develop the piety, skills and the integrated all-round personality necessary for an effective priesthood. Because the study of Orthodox theology cannot be undertaken apart from a life of prayer, living the Gospel of Jesus Christ and participation in the sacramental life of the Holy Church, all resident seminarians are required to participate in all Divine Services of the community. A daily schedule of worship, usually in the seminary chapel, but also at the Cathedral, enables the seminarian to both pray in community and learn how to celebrate the Divine Office and Liturgy.

The seminary seeks to enable personal spiritual growth in a variety of ways. Retreats and Days of Recollection are built into the academic calendar. Additionally, seminarians are encouraged to visit the Chapel of the Three Hierarchs frequently for private prayer and meditation. Individual spiritual direction and counseling are offered on a regular basis to enable each seminarian to grow in their spiritual life. The seminarian receives ample opportunity to celebrate the Mystery of Confession regularly with the Seminary Spiritual Director. No seminarian may choose his own spiritual confessor without the knowledge and approval of the Seminary Spiritual Director.

GENERAL DISCIPLINE

Seminary discipline and rule are also part of the formation of the seminarian. At the beginning of each new academic year, guidelines pertaining to Seminary discipline will be reviewed by the Prefect with all members of the student body. Grave disciplinary offenses which reveal that a student's behavior and attitude are contrary to the high calling of a seminarian and the Christian spirit of the Seminary will result in immediate expulsion.

All seminarians are to wear distinct garb: for all official and community functions, the traditional pod-rjasnik (Slavic or Greek-style cassock), black in color with a closed collar and close-fitting sleeve ends. The rjasa/rason is reserved only for those in major orders. In general, seminarians are expected to

realize that they represent the seminary itself, as well as the Church, and to comport themselves accordingly, wherever they may be.

PROGRAM COMPLETION AND ORDINATION

Graduation from the Seminary does not automatically qualify a candidate for Holy Orders. The offering of the Mystery of Holy Orders is solely at the discretion of the seminarian's bishop. At the discretion of the Diocesan Bishop, any graduate of the Seminary who is in the secular life for two or more years may be required to take Comprehensive Synodal Examinations before he will be considered for Holy Orders by the Diocesan Bishop. These examinations are both written and oral and will be administered by a board consisting of faculty members of the Seminary and/or any other theological or pastoral authorities who are designated by the Bishop.

The graduate may also be required to complete a 40-day retreat at the Seminary under the direction of the Bishop. Every candidate for Holy Diaconate or Priesthood must also present a letter of recommendation from his pastor and/or priest sponsor to insure that the candidate does not have any canonical impediments to elevation to Holy Orders.

WITHDRAWAL FROM THE SEMINARY

Withdrawal means that a student officially resigns from all classes in which he is registered during a given term. In order to withdraw, the student must do the following:

1. Request an interview with the Dean to discuss the circumstances which the student believes make the action necessary or desirable.
2. Receive an appointment to further discuss the matter with the Diocesan Bishop.

3. Make formal application in writing for reinstatement if the difficulty has been or will be resolved in time to register for the next semester or a subsequent term.

Unofficial withdrawal without notification and without the Bishop's blessing will result in F grades in all courses for the term. Reinstatement under these circumstances would not ordinarily be possible. Any exception to this would require extensive review and consideration by the administration.

SEMINARY CURRICULUM

YEAR ONE OF THE THREE YEAR CYCLE:

1st Semester

DT101 - Christology	3
HP101 - History of Early Church	3
LA101 - New Testament Greek for Biblical Exegesis	3
LT101 - Mysteries of Initiation	3
MU101 - Voice and Music Practicum (<i>as needed</i>)	1
MU201 - Liturgical Music	3
PT101 - Pastoral Field Education	1
SC101 - Synoptics and Acts	<u>3</u>
	20

2nd Semester

DT102 - Revelation, Faith & Eschatology	3
HP102 - History of Byzantine Church	3
LA102 - New Testament Greek and Biblical Hebrew for Exegesis	3
LT102 - Divine Office, Funeral & Para-liturgical services	3
MU102 -Voice and Music Practicum (<i>as needed</i>)	1
MU202 - Liturgical Music	3
PT102 - Pastoral Field Education	1
SC102 - Wisdom Literature	<u>3</u>
	20

YEAR TWO

1st Semester

LA201 - Church Slavonic	3
LC201 - Foundations of Ethics	3
LC202 - Sin, Repentance & Anointing	3
LT201 - Eucharist & Divine Liturgy	3
MU103 -Voice and Music Practicum (<i>as needed</i>)	1
MU203 - Liturgical Music	3
PT103 - Pastoral Field Education	1
SC201 - Pentateuch, Historical Books	<u>3</u>
	20

2nd Semester

DT201 - Trinity	3
HP201 - Modern Church History	3
LC203 - The Spiritual Life	3
LC301 - Special Ethics	3
LT202 - Mystery of Marriage	3
MU104 -Voice and Music Practicum (<i>as needed</i>)	1
PT104 - Pastoral Field Education	1
SC202 - Johannine Writings	<u>3</u>
	20

YEAR THREE

1st Semester

DT301 - Comparative Theology	
DT302 - Ecclesiology & Mystery of Orders	3
HP301 - Writings of Early Fathers	3
PT105 - Pastoral Field Education	1
PT301 - Priest as Preacher I	3
PT303 - Counseling Methods & Field Work	3
MU105 -Voice and Music Practicum (<i>as needed</i>)	1
SC301 - Prophets	<u>3</u>
	20

2nd Semester

HP302 - Writings of Later Fathers	3
LC302 - Religion and American Society	3
PT106 - Pastoral Field Education	1
PT302 - Priest as Preacher II	3
PT305 - Canon Law	3
MU106 -Voice and Music Practicum (<i>as needed</i>)	1
SC302 - Pauline Writings	<u>3</u>
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The following are always taken only in the student's third year, regardless of what the Cycle year may be:

PT304 - The Priest as Parish Administrator	2
LT302 or LT303 - Practicum in Liturgy	1
TH301 - Thesis	3

B. TH. GRADUATION REQUIREMENTS

To be eligible for the Bachelor of Theology degree, the student must have fulfilled the following:

1. Complete the required academic and theological program of the school.
2. Maintain a cumulative grade point average of at least 2.00.
3. Submit a thesis of sufficient merit that meets the approval of a faculty review board.

SS. CYRIL AND METHODIOS DIOCESAN DIACONATE PROGRAM

INTRODUCTION AND ADMISSIONS

A secondary program of studies offered through the Seminary is the Ss. Cyril and Methodios Diocesan Diaconate Program which is available to Orthodox men who wish to be of service to the Diocese and its parishes. In addition to the general application requirements and documents outlined in *Admissions Information*, the applicant must meet the following requirements:

1. Be a member in good sacramental standing in the American Carpatho-Russian Orthodox Greek Catholic Diocese of the U.S.A.
2. Lead an exemplary Christian life.
3. Have a record of loyalty and service to the Diocese.
4. Have attended college or its equivalent, submitting a record of satisfactory academic performance in high school and college.
5. Submit a letter of recommendation from his pastor.

The Diaconate is a major order of the Orthodox Church. Therefore, the following apply to applicants and students in the program:

1. Marriage after ordination to the diaconate is strictly prohibited by the Holy Canons of the Church.
2. Deacons are ministers at the Divine Liturgy, assisting and therefore subject to the Diocesan Bishop and the parish priest.
3. Deacons are to take the same oath of loyalty to the Diocese and its ruling Bishop that is given to the ordained priest.
4. Insofar as 'diakonia' (the Greek word from which 'deacon' is derived) means 'service,' deacons are expected

to fulfill whatever diocesan and/or parish assignments are given them by the Diocesan Bishop and/or the parish priest.

5. Deacons are to be addressed with the title "Father Deacon" and are to dress in traditional, appropriate clerical garb.

6. Because the deacon is under the jurisdiction and discipline of the Bishop in every parish, it is only the Bishop who assigns and removes deacons from parish assignments.

7. Completion of the Diaconate Program does not guarantee ordination. Only the Bishop has the authority to determine the eligibility of any candidate for Holy Orders. For example, the current diocesan norm permits only one deacon to function in any one parish. Other candidates from the same parish would therefore not normally be eligible for ordination.

8. The diaconate is not a 'stepping stone' to the priesthood, but is a complete order in its own right, with its own responsibilities and rights. Those deacons who feel a vocation to the priesthood will be required to complete their studies at the seminary (see below).

STUDENT LIFE AND DISCIPLINE

Students will make every attempt to attend all classes. If they cannot make a class, they must notify the Seminary in advance, and make arrangements for making up the assigned work.

Courses are structured around core readings, and it is expected that papers will be assigned for and completed by each class session. The papers must be typewritten, and written in acceptable English spelling, syntax and grammar.

Students are expected to participate in a weekend retreat at the Seminary, usually in December, to which their families will be invited. During this time, particular seminars will be held on various pastoral issues.

Students are expected to participate fully in the life of the parish to which they are assigned by the Metropolitan. They are not to engage in behavior that is unseemly for their vocation. As vocational students, they are expected to maintain faithfulness to the Metropolitan and the Diocese at all levels. They must not make public expression in the media (including the Internet) or in any parish without the express permission of the Metropolitan.

DURATION OF STUDY & ACADEMIC STANDARDS

The Diaconate Program involves four years of study, two semesters each year. Students meet one weekend a month at the seminary for intensive classroom study. The students are also assigned extensive reading and writing assignments to be completed between the course weekends. The home study is an integral part of the Diaconate Program, since it constitutes the majority of the learning experience for each course.

This program, like the Seminary Program, is cycled over the four years. Each semester is consists of four weekends of study at the seminary, and is approximately 15 weeks in length. Each student is expected to maintain a 2.000 cumulative average in his academic studies.

CURRICULUM AND DESCRIPTION OF COURSES

YEAR ONE

1ST SEMESTER

INTRODUCTION TO DOGMATIC THEOLOGY 1.5 cr. - This is a survey of theology through the Ecumenical Councils, and history of dogma from Pentecost to the contemporary era.

INTRODUCTION TO THE BIBLE 1.5 cr. - A survey of the main narratives and themes of the Old and New Testaments.

PLAIN CHANT PRACTICUM 1 cr. - A course designed to enable the student to learn the basic necessary chant for the usual worship services in a parish.

PASTORAL PRACTICUM 1 cr. - Students will attend a practicum each semester on a specific area of pastoral ministry. These may include Field Education, such as care for the sick, infirm, elderly; Church School teaching, both adult and child; Liturgical Rubrics for cantoring, serving at the altar, and celebrating as a deacon.

2ND SEMESTER

INTRODUCTION TO DOGMATIC THEOLOGY 1.5 cr. - Continuation of first semester course.

INTRODUCTION TO THE BIBLE 1.5 cr. - Continuation of first semester course.

PLAIN CHANT PRACTICUM 1 cr. - Continuation of first semester course.

PASTORAL PRACTICUM 1 cr. - See Year One First Semester.

YEAR TWO

1ST SEMESTER

OLD TESTAMENT SURVEY 1.5 cr. - An introductory course on the theology of the Old Testament.

EUCCHARISTIC THEOLOGY - 1.5 cr. - A history of the Divine Liturgy and its contemporary form.

PLAIN CHANT PRACTICUM 1 cr. - See Year One First Semester.

PASTORAL PRACTICUM 1 cr. - See Year One First Semester.

2ND SEMESTER

OLD TESTAMENT SURVEY - 1.5 cr. - Continuation of 1st Semester course.

CHURCH HISTORY - 1.5 cr. - A general survey of Church History from the Acts of the Apostles to the founding of the American Carpatho-Russian Orthodox Diocese, touching on the effects of the Turkish captivity of the Byzantine Church, and the recovery of the Byzantine tradition.

PLAIN CHANT PRACTICUM 1 cr. - See Year One First Semester.

PASTORAL PRACTICUM 1 cr. - See Year One First Semester.

YEAR THREE

1ST SEMESTER

SURVEY OF THE GOSPELS - 1.5 cr. - An introductory course on the Synoptic Gospels, and the Gospel of John.

GENERAL PASTORAL THEOLOGY - 1.5 cr. -. A survey of the ecclesial ethic, with its applications of Church Tradition in contemporary issues of counseling and decision-making.

PLAIN CHANT PRACTICUM 1 cr. - See Year One First Semester.

PASTORAL PRACTICUM 1 cr. - See Year One First Semester.

2ND SEMESTER

GOSPEL SURVEY 1.5 cr. - Continuation of 1st Semester Course.

GENERAL PASTORAL THEOLOGY - 1.5 cr. - Continuation of 1st Semester Course.

PLAIN CHANT PRACTICUM 1 cr. - See Year One First Semester.

PASTORAL PRACTICUM 1 cr. - See Year One First Semester.

YEAR FOUR

1ST SEMESTER

ORTHODOX SPIRITUALITY 1.5 cr. - A reading course in the Patristic and spiritual writers of the Church.

SURVEY OF THE NEW TESTAMENT 1.5 cr. - A course on the history of the Acts of the Apostles, and the Epistles of the New Testament, along with discussion of certain apocryphal writings of the early church.

HOMILETICS - 1.5 cr. The fundamentals of preaching.
[Replaces the Pastoral Practicum]

PLAIN CHANT PRACTICUM 1 cr. - See Year One First Semester.

2ND SEMESTER

ECCLESIAL HERMENEUTICS - 1.5 cr. - A course on the interpretation of Scripture in Orthodox Tradition.

SURVEY OF THE NEW TESTAMENT - 1.5 cr. - Continuation of 1st Semester Course.

HOMILETICS - 1.5 cr. - Continuation of 1st Semester Course.

PLAIN CHANT PRACTICUM 1 cr. - See Year One First Semester.

PASTORAL PRACTICUM 1 cr. - See Year One First Semester.

TUITION

Currently, tuition fees are \$75.00 per credit hour (the same as part-time tuition), plus the cost of textbooks. No activities fee or library fee is charged. The tuition amount is subject to change at the discretion of the seminary administration.

DISCIPLINE

Each student is expected to attend every class throughout each semester. He is to live a morally upright Christian lifestyle, befitting the clerical office to which he aspires. He is to attend the Sunday Liturgy each week in his home parish, feast day services whenever possible and diocesan liturgical events as they occur. He is to participate in an annual Diocesan Deacon Retreat conducted by the Bishop at the Diocesan Seminary. He is to grow in the grace of the Church through weekly reception of the Mysteries.

Each student is expected to be of assistance to his pastor whenever needed in the local parish, especially in the Church School programs. He is also to be at the disposal of the directives of the Diocesan Bishop and to demonstrate in attitude, word and action his loyalty to the Church, the Diocese and his superiors.

ORDINATION

Upon completion of the Diaconate Program, a candidate will be considered for ordination by the Diocesan Bishop. Completion of the program does not guarantee ordination to

any Order of the Church. The Bishop alone is charged with the decision regarding the offering of the Holy Mystery of Orders.

Once the candidate had completed the Program, he must present a letter of recommendation from his priest sponsor or Father Confessor. Upon the recommendation of the faculty, final approval for ordination will be the prerogative of the Diocesan Bishop, who has the solemn and sacred responsibility before God of proclaiming a deacon 'axios' - 'worthy.'

Only those men whose marital status is permanently fixed (i.e., a candidate is either already married or has chosen to never marry) will be eligible for ordination to the Diaconate. Canon Law prohibits marriage after Holy Orders. Those whose marital status is not fixed may be ordained to a minor order (Reader or Sub-diaconate) at the discretion of the Bishop.

FURTHER STUDY

Those students who, upon completion of the Diaconate Program, find themselves interested in serving the Church as a priest will be able to pursue further study at Christ the Saviour Seminary. A faculty review board will give appropriate credit for academic work in the Diaconate Program and determine the number of credits required for graduation. The Diocesan Bishop will make final determination of worthiness for ordination to the priesthood.

Candidates for ordination to the Priesthood will be expected to fulfill a residency in Johnstown at the Seminary for a minimum of 6 months. This will require making vocational and location changes that are requisite to the priesthood. Candidates unable to make such a commitment may be ordained to the diaconate, but cannot proceed into the priesthood.

CANONICAL REQUIREMENTS AND LIMITS ON THE DIACONATE

The sacred canons of the Holy Orthodox Church carefully regulate the sacred office of the Diaconate because it is a major order of indelible, sacramental character. Anyone who aspires to the Diaconate and especially anyone who is ordained to the Diaconate, who does not maintain a rich sacramental life, an exemplary Christian lifestyle and complete loyalty to the Church, the Diocese and his superiors, will face ecclesiastical discipline and canonical censure. Candidates ordained to the Diaconate will be ineligible to hold positions reserved for the laity of the church as parish council officers or trustees.

COURSE DESCRIPTIONS

DOGMATIC THEOLOGY

DT101 - CHRISTOLOGY (3 cr.)

The person and work of Jesus Christ in the restoration, redemption and salvation of humanity and creation. The nature of humanity as the Divine Image; its fall and redemption. The place of Holy Mary Theotokos in salvation and in the Church. Attention directed to both ancient Christological heresies and modern Christological problems.

DT102 - REVELATION, FAITH & ESCHATOLOGY (3 cr.)

The nature and task of theology. The definition of dogma and its formation. Divine Revelation as the source of faith in the Sacred Scriptures and the sacred tradition in the life of the Church. The relationship of faith to revealed authority in the authentic message of revelation in Scripture and the Church as they relate to the secularistic challenge of "Modernism" and speculative theologies. Deification as the goal of humanity and creation. Unseen creation: angels and demons. Eschatology as the ultimate destiny of creation.

DT201 - THE HOLY TRINITY (3)

God as three Persons as revealed in scripture, tradition and divine revelation. The Holy Trinity in the light of Old and New Testament revelation, of the writings of the fathers & of the Ecumenical Councils. Trinitarian heresies ancient and modern. Pneumatology in East and West.

DT301 - COMPARATIVE THEOLOGY (3)

A consideration of the various Christian confessions, surveying their historical development and basic belief systems. An overview of contemporary Christianity in America. Consideration of the Ecumenical Movement, including

discussion of current dialogues between the Church and other confessions and religions.

DT302 - ECCLESIOLOGY & MYSTERY OF ORDERS (3)

Examination of the meaning of "Church." Topics to be included: Church as Mystery; Pre-existent Church; Church as the Body of Christ (i.e. divine and human); Church as necessary for salvation. Two major current ecclesiologies will be examined in detail: hierarchical Church, and eucharistic Church. The Mystery of Orders, its origin and liturgy. The relation of Orders and the Church. Contemporary issues will be addressed, including: Women and Orders; "Phyletism" and American Orthodoxy; ecumenical issues - e.g., Roman papacy, Anglican Orders, Oriental Orthodoxy - as they relate to the understanding of Church.

HISTORY AND PATRISTICS

HP101 - HISTORY OF EARLY CHURCH THROUGH PATRISTIC ERA (3)

A study of Church History from the Apostolic Age through the seven ecumenical councils. Discussion of the early Church's confrontations with judaizers, gnostics and pagan philosophers. Emphasis on the rise of christological and trinitarian heresies and the approach of the councils in resolving conflicts. The study ends with the Photian era.

HP101 - HISTORY OF BYZANTINE CHURCH UNTIL FALL OF CONSTANTINOPLE (3)

A study of Church History from the Photian era through the fall of Constantinople in the 15th century. Special emphasis is given to the development of Christianity in Eastern Europe through the missions of Saints Cyril and Methodius and the conversion of St. Vladimir and the baptism of Rus. The growth of division between East and West is analyzed by

considering the significance of the excommunications of 1054, the crusades and unity attempts through the Council of Florence.

HP201 - CHURCH HISTORY FROM 1453 THROUGH MODERN ERA (3)

A study of Church History from the Turkish captivity of Constantinople through the 20th century. The Reformation is considered from Eastern and Western perspectives, while the Unia movement is analyzed with particular emphasis on its consequences in the Carpathian region and later in America. Reforms in Russian Church life from Patriarch Nikon and Peter the Great through the October Revolution are considered, while the growth of Orthodoxy in America is analyzed.

HP301 - WRITINGS OF THE EARLY CHURCH FATHERS (3)

A consideration of Patristic writings from the origins of the Church through the Second Ecumenical Council. Theological and cultural background of the writings will be explored. In-depth analysis and critique of selected writings from theologians such as Irenaeus, Justin, Origen, Athanasius, John Chrysostom, Cappadocian Fathers.

HP302 - WRITINGS OF THE LATER CHURCH FATHERS (3)

A consideration of Patristic writings from the 3rd Ecumenical Council through the high Byzantine Period. Theological and cultural background of the writings will be explored. In-depth analysis and critique of selected writings from theologians such as Maximus the Confessor, John Damascene, Symeon the New Theologian & Gregory Palamas.

LANGUAGES

LA101 - NEW TESTAMENT GREEK FOR EXEGESIS (3)

A basic understanding of the structure of New Testament Greek is presented. The alphabet, parts of speech, case system, the verb and syntax are explained. Lexical and exegetical skills to be acquired include finding the Greek word, identifying the form, interpreting the form. They also include procedures for doing a word study, the use of the Greek lexicon, common sense rules for interpretation (hermeneutics), and the use of devotional, homiletical, expositional, exegetical and critical biblical commentaries. A glossary of selected biblical, theological and liturgical terms will be mastered.

LA102 - NEW TESTAMENT GREEK & HEBREW FOR EXEGESIS (3)

A continuation of LA101. Focus is on Greek, but the course includes a presentation of the Hebrew alphabet and Old Testament vocabulary, along with the basic skills needed to analyze the Hebrew word and utilize a Hebrew lexicon.

LA201 - CHURCH SLAVONIC (3)

Study of the alphabet, pronunciation and selected vocabulary, allowing a practical knowledge of Church Slavonic with some study of grammar and syntax. Training in the reading and translation of frequently used texts. Tutorial work for beginners.

THEOLOGY OF LIVING IN CHRIST

LC201 - FOUNDATIONS OF ETHICS (3)

Principles of Ethics. Moral nature of man and his situation considered as expressed in the chief types of ethical theory and moral philosophy as these theories and principles are in

dialogue with Orthodox thought. Emphasis on Ethics as spiritual & life-giving as well as pathological problem-solving.

LC202 - SIN, REPENTANCE & THE ANOINTING OF THE SICK (3)

Discussion of the nature of sin, conversion and forgiveness within a holistic view of fallen and redeemed human nature, within the world and in the sacramental life of the Church. History and development of the Mystery of Confession. Liturgical practice of Confession in the present-day Church. Discussion of spiritual guidance and canons given to penitent as they apply to current celebration of the Mystery. Counseling and guidance in the confessional setting. History and development of the Mystery of Anointing of the Sick . Liturgical practice today. Counseling and guidance of the sick and dying.

LC203 - THE SPIRITUAL LIFE (3)

Spiritual life as struggle. The role of the Spiritual Father in spiritual life. Discussion of the rule of prayer; the place of private and public prayer in spiritual development. Discussion of ascetical and mystical prayer. The need for asceticism and fasting, and the role of charity, almsgiving and good works in the spiritual life.

LC301 - SPECIAL ETHICAL PROBLEMS (3)

Moral Theology Principles and Problems. A consideration of the principles and standards of moral conduct and problems that arise in relating them to typical moral situations according to Orthodox Christian teachings. Application of moral norms and methods to specific moral situations. Assessment of methods in terms of their ability to enable the Orthodox Christian to live out and express their Faith even during crucial and difficult moments of moral decision-making. Application

specifically directed to problems of Bio-ethics, Social Justice & War.

LC302 - RELIGION AND AMERICAN SOCIETY (3)

A survey of the contemporary status and trends of American society. The trends of secularization and statism will be considered, especially as these dynamics impact on Orthodox pastoral ministry. Special regard will be given to the particular character of American religious culture, especially in view of some significant American religious figures: Joseph Smith, Emerson, the Revivalists, Megachurches, Martin Luther King and minority groups. Consideration, also, of major religious communities in America, and their specific challenges to Orthodoxy.

LITURGICAL THEOLOGY

LT101 - THE MYSTERIES OF INITIATION (3)

The Mysteries of Baptism and Chrismation are examined in order to elicit their value and meaning in the life of the Church. Includes discussion of the actual liturgical texts and rubrics, emphasizing the Carpatho-Russian tradition.

LT102 - DIVINE OFFICE, FUNERAL & PARALITURGICAL SERVICES (3)

The development of the daily cycle of worship examined, beginning with its roots in Hebrew and pagan worship. Use of the Bible in worship. Development and theology of Liturgical Time and Space, including fundamentals of a theology of architecture, iconography & calendar. Development of Funeral Service & Para-liturgical services (Molebens, etc.). Current liturgical practice for all services, with emphasis on Carpatho-Russian Typicon.

LT201 - EUCHARIST & THE DIVINE LITURGY (3)

Theology of the Eucharist. Development of Eucharistic liturgies of the Church from first century Judaism through modern celebration. Liturgies of John Chrysostom & Basil analyzed. Consideration of the Liturgy of the Presanctified Gifts.

LT202 - MYSTERY OF MARRIAGE (3)

Discussion of the development of the theology of the Mystery of Marriage. Examination of the liturgical development of the Mystery, with focus on current practice and rubrics and their relationship to married life. Counseling and guidance centered on marriage and family life issues. Discussion of pre-marital counseling sessions. Marriage, family and personal counseling will also be examined in the context of parish life and the pastor-parishioner relationship.

LT302 - PRACTICUM IN LITURGY FOR DEACONS (1)

The actual celebration of the Divine Services of the Church is presented to candidates for ordination to the diaconate. The spiritual disposition of the celebrant is discussed. The celebration of those services required of deacons in the Carpatho-Russian tradition is illustrated. *Special notes:* Three hours per week. Pre-requisite: candidates for Holy Orders only.

LT303 - PRACTICUM IN LITURGY (1 cr.)

The actual celebration of the Divine Services of the Church is presented to candidates for ordination to the priesthood. The spiritual disposition of the celebrant is discussed. The celebration of those services required of priests in the Carpatho-Russian tradition is illustrated. *Special notes:* Three hours per week. Pre-requisite: candidates for Holy Orders only.

LITURGICAL MUSIC

MU100-MU106 - VOICE & LITURGICAL MUSIC PRACTICUM (1 credit each semester)

Practicum presented each semester as needed for those students who require Voice lessons and/or practical work in learning the necessary music for Divine Liturgy and other services. *Special notes:* Class time is three hours per week

MU201 - LITURGICAL MUSIC I (3)

The origin and historical development of Carpatho-Russian Prostopinije Chant. Liturgical books and terminology explained. Liturgical cycles and the Octoechos considered as well as the various chant systems. Basic music theory explained. Practical application in learning the Tropar, Kondak, Prokimen, Alleluia & Samohlasen melodies of the Octoechos.

MU202 - LITURGICAL MUSIC II (3)

Continuing to learn the melodies and tones necessary for liturgical celebration. The following are considered in this course: Commons of Liturgies of St. John Chrysostom, Basil the Great & the Presanctified Gifts; Commons of Vespers & Matins.

MU203 - LITURGICAL MUSIC III (3)

Learning the chant for celebration of specific services: the Lenten & Paschal cycles; the Festal cycle; Funeral, Marriage & other services; para-liturgical services and special hymns and melodies.

PRACTICAL & PASTORAL THEOLOGY

PT101-PT106 - FIELD EDUCATION (1 credit each semester)

Because theological study in preparation for the priesthood cannot be detached from the worship and service to others that constitutes a parish, this guided program provides practical opportunities in which skills and competence are developed in real life parish situations. It is usually reserved to those who have successfully completed one year of seminary. Under the direction of the director and other mentors, seminarians will have the opportunity to receive field experience in various aspects of pastoral care. Field experience may include teaching in a church school, adult education, care of the sick, the elderly, the needy, as well as other practical aspects of pastorship. *Special notes:* Pre-requisite: candidates for Holy Orders only.

PT301 - PRIEST AS PREACHER: THEORY AND PRACTICUM I (3)

The centrality of preaching in the life of the priest is expressed. The student learns how to develop skills for preaching based on the priest's own life and his knowledge of dogma and scripture. Practical instruction is given in the basic construction of the sermon and its delivery, concentrating on the Sunday gospel and epistle readings throughout the liturgical year. Sermons are preached in the classroom and in the church. Pre-requisite: candidates for Holy Orders only.

PT302 - PRIEST AS PREACHER: THEORY AND PRACTICUM II (3)

Sermons are prepared for special occasions, e.g., funerals and weddings, and for seasons of the liturgical year, with special emphasis on Lent and feast days. Students will also learn the techniques of preparing religious articles for publication in the religious and secular press, developing their skills as a communicator of the Faith in preaching, teaching and writing. Pre-requisite: candidates for Holy Orders only.

PT303 - COUNSELING METHODS & FIELD WORK (3)

A practicum designed for developing both confidence and personal style, through role-playing and other small group dynamics, in response to typical parochial problems requiring priestly intervention. Exploration of ways of making the koinonia into a supportive counseling environment. How to identify community resources outside the parish for information and referral. Pre-requisite: candidates for Holy Orders only.

PT304 - THE PRIEST AS PARISH ADMINISTRATOR (2)

Emphasis is given to practical techniques in administering the pastor's office. Exercises in the upkeep of metrical and parish record books, filing of ecclesiastical dispensations and the maintenance of liturgical records. Selected examples will be studied in other procedures of a practical routine in the role of the parish priest as administrator, teacher and representative of the diocesan bishop. Extensive study will be made of the Constitution and Laws of the American Carpatho-Russian Orthodox Diocese, as well as an emphasis on the regulations governing the Sacrament of Matrimony and questions of divorce, matrimonial impediments and mixed marriages. *Special notes:* Three hours per week. Pre-requisite: candidates for Holy Orders only.

PT305 - THE SACRED CANONS (3)

The nature and function of the Canons of the Church. The meaning of "Oikonomia" in its historic and contemporary application. Study will be made of the origins and sources of ecclesiastical law, together with an interpretive study of the Apostolic Canons, the Canons of the Seven Ecumenical Councils and the Canons of the Holy Fathers. Consideration will be given to the canonical status of Orthodox Churches in the United States, and the 'canonical problem' as it exists in universal Orthodoxy.

SCRIPTURE

SC101 - THE SYNOPTIC GOSPELS AND ACTS (3)

A study of the historical and theological formation of the Synoptic Gospels and Acts, with a concentration on the Synoptic Problem, questions of authorship and the varying viewpoints, backgrounds and aims of Matthew, Mark and Luke.

SC102 - WISDOM LITERATURE (3)

This course will cover the various forms of Wisdom Literature contained within the Old Testament. Of particular study will be the Book of Psalms and the centrality of its theology found in OT and NT Scripture as well as its liturgical usage in the early church. Students will study the development of Wisdom Literature/Theology from its beginning stage to the more developed form of the incarnation of Wisdom and its effect on New Testament theology.

SC201 - THE PENTATEUCH & HISTORICAL BOOKS (3)

A survey of the Pentateuch and the Deuteronomic history, with emphasis on the historical development of Israel's sacred texts, their literary makeup, cultural setting and theological themes. Discussion of the early history of Israel's faith.

SC202 - JOHANNINE LITERATURE (3)

A study of the origins, development and theology of the Gospel of John. Discusses the place of the Johannine Gospel and community in the early Church. Includes a survey of the Letters of John and of the Book of the Apocalypse.

SC301 - PROPHETS OF ISRAEL & APOCALYPTIC LITERATURE (3)

A study of classical prophecy in Israel and the unique role of the prophet in the Israelite faith. Includes a brief survey of

Jewish apocalyptic literature and its part in the faith of the ancient Hebrews.

SC302 - PAULINE WORKS AND OTHER NEW TESTAMENT WRITINGS (3)

A concentrated study of Paul's writings and major Pauline theological themes. Includes a survey of the Letter to the Hebrews and other New Testament letters and epistles.

THESIS

TH301 - THESIS (3 cr.)

Students in their final year of studies (regardless of what the Cycle year may be) will be required to complete an acceptable thesis in an approved field of discipline to be eligible for graduation with a Bachelor of Theology degree. The thesis topic is subject to faculty approval, and research will be conducted under the supervision of an appointed faculty member. Specific requirements for the thesis are available from the Academic Dean.

GRADUATES

- 1941 - Basil Barany
Raphael Sotak
- 1942 - John Kossey
John Zeleniak
John Matey
Stephen Dutko
Peter P. Bulezta
- 1943 - Michael Hanas
John Hotrovich
- 1944 - John Yurcisin
John I. Dolhy
Andrew I. Sabak
Michael Sopoliga
- 1945 - Stephen Sedor
Frank Mesaros
Stephen Kolcum
- 1946 - Elias Kozar
Peter Hotrovich
- 1954 - John P. Gido
Michael Hutnyan
- 1955 - Ivan Mirov
Daniel Donovan
George Hutnyan
John Duranko
- 1956 - Robert M. Radasky
- 1957 - Charles W. Panchisin
Ivan D. Dornic

- 1958 - Michael Slovesko
Ronald A. Hazuda
- 1959 - Nicholas Smisko
Andrew Hutnyan
Robert E. Lucas
- 1959 - Ronald J. Selva
Thomas Blaschak
- 1960 - Michael Polanichka
Peter P. Staviski
Paul Herbert
John J. Kluchko
John E. Stefanik
- 1961 - James Stropko
- 1962 - Myron G. Zuder
John R. Fedornock
- 1963 - Gregory H. Champion
Richard G. Salley
William Conjelko
Joseph B. Lickwar
Albert P. Tomko
- 1964 - Gibran Ramloui
Robert Salley
David J. Smoley
John S. Brancho
Robert J. Rebeck
John Housty
Theodore Z. Mozes
- 1965 - John G. Kurutz

- 1966 - Gregory Abboud
Alexander Jasiukowicz
Michael J. Psenechnuk
John A. Ropchock
- 1967 - David J. Majernik
Emil Minkovich
- 1968 - Michael Howard
- 1969 - Frank P. Miloro
George R. Patrick
- 1970 - John R. Pribish
George Dyak
- 1970 - Basil W. Roberts
- 1971 - John A. Baranik, Jr.
R. Michael Zak
- 1972 - James S. Dutko
Michael S. Rosco
David L. Moriak
Nicholas Soraich
- 1973 - Michael G. Dahulich
Robert J. Prepelka
Richard J. Scott
- 1975 - Douglas W. Griffin
Michael Kleban
Thomas J. Kadlec
David J. Hritcko
Romey Rosco
Andrew Sabak
- 1976 - Brian M. Popp

William G. Ward
Lawrence Barriger
1977 - John P. Fencik
1978 - David J. Kossey
Joseph Shahda
Stephen E. Krivonak III
Kenneth M. Bachofsky
1979 - John P. Hutnyan
George Gula
1980 - William Dean
1981 - Michael Shuster
Samuel J. Sherry
1982 - David B. Sedor
1983 - John J. Beskid
1985 - John S. Youhas
Edward Pehanich
1988 - Bert J. Olechnowicz
1988 - Gregory Benc
Jeff Zias
1989 - Karl Kish
1990 - Michael Kabel
Peter Zarynow
Stephen Kundla
1991 - Miles Zdinak
Ronald Kovac
Mark Leasure
Alexander Ganzy
1992 - John Zboyovski

1993 - John Cmur
1995 - Mark Tyson
Daniel Montville
Nicholas Palun
1996 - Lew Holowaty
1997 - Anatoli Bandura
1998 - Orestes Binkewicz
Jonathan Tobias
Peter Benyo
Charles Kovich
1999 Andrew Fetchina
Oleg Aminov
2000 Nicholas Wyborski
Robert Teklinski
Alexis Miller
Gregory Allard
Robert Buczak
2001 Sergei Alekseev
Tony Joseph
2002 Dimitrios Leussis
Nectarios Trevino
Thomas Klein
2003 Joseph Edgington
David Zuder
2004 George Dursa
Michael Ellis
2005 Matthew Moriak
2007 Elijah Bremer

2009 Andrew Gromm
 Matthew Stagon
2011 Joseph Gingrich
 Gregory Robel