



2016-2017

ACADEMIC

CATALOGUE



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Mission of St. Herman Seminary

St. Herman Orthodox Theological Seminary exists to proclaim the Gospel message within the particular context of Alaska. A common image of the Church is that of a hospital. The Church offers spiritual health to Her members, true wholeness to the human person. Orthodox Christianity recognizes that health is the proper relationship, the communion of man with God and with his fellow men according to Orthodox Christian tradition. Communion with God is rehabilitating for man. If the Church can be described as a hospital, the seminary can be likened to a clinic, training men and women in the therapeutic science of theology. Theology is the teaching of the Church about spiritual health and the discipline that cures the whole person, soul and body. This is not merely a philosophy, but a way of life, an applied theology.

The seminary fulfills its most basic purpose, remaining true to its historic missionary heritage. In particular, the seminary seeks to continue the heroic educational and evangelistic work begun by Ss. Herman, Innocent, Yakov, and the host of dedicated clergy and laity who struggled to increase the presence of Holy Orthodoxy in Alaska.

Objectives

The primary objective of the seminary remains the education and, as God wills, the ordination of spiritually mature Orthodox Christian men to the Holy Diaconate and Priesthood. The seminary also provides the necessary theological, liturgical, and moral foundations nurturing various vocations. The Church in Alaska seeks to retain a full complement of indigenous clergy and laity to fulfill Her purpose. Therefore, the seminary curriculum is arranged to prepare readers, catechists, religious educators, and counselors, as well as deacons and priests.

These objectives are met through 2-year and 4-year diploma programs in which a theological education is provided in residence. Graduates will be equipped to enhance the quality of spiritual, moral, educational, and social values in their communities.

Objectives specific to St. Herman Seminary are outlined as follows:

- To prepare worthy candidates for the Holy Priesthood and Diaconate within the Orthodox Christian Church.
- To train students to assume responsibilities of a Church Reader, who can lead services in the absence of clergy.
- To prepare worthy candidates for positions of leadership and as religious educators in their worship communities.
- To prepare substance abuse counselors for service to their communities.

Formational Philosophy

Preparation for service to the Church, as clergy or laity, requires students to live as Orthodox Christians. The Church affirms mankind's creation by God and therefore the fullness of humanity is achieved through communion with God. Knowledge of God is revealed in prayerful study of the Faith and a life of active virtue. Students must demonstrate godly attributes: love, patience, goodness, faithfulness, and self control. Seminary life provides ample opportunity to develop these virtues, so that the vision and values of Orthodox Christianity are not only the subject matter of coursework, but increasingly a way of life. The seminary trains its students in this practical theology.

St. Herman Seminary is committed to an understanding of theological education, which includes all aspects of the person. The person, according to the Orthodox Christian Faith, possesses infinite value, being created in the image and likeness of God. Worship is at the very heart of an Orthodox Christian's being and life, especially those called to teach and preach. Active participation in daily worship is integral to the Orthodox Christian worldview. True education is fulfilled in worship. Worship is indeed instructive. Students should not only understand but delight in the liturgical life of the Church. Students preparing for service to the Church are held to the same ecclesiastical regulations, moral standards, and models of behavior as are expected of those ordained in the Church.

As a missionary institution of the Diocese of Alaska, the seminary is intensely interested and committed to enhancing and strengthening Native Alaskan languages and cultures, particularly as these have merged with the expression and propagation of Holy Orthodoxy. The seminary fulfills the commission of the Church to be incarnational, bearing the Gospel of Jesus Christ to all people. The Seminary faculty encourages research projects and programs in the field of Alaskan Native culture embracing the Church.

The seminary is committed to combating the various social problems that plague society, and Alaskan communities in particular. Valuing personhood as a unity of soul and body, the Church is concerned with the health and eternal salvation of the whole person. Courses in counseling disciplines, together with discussion, lectures, and seminars relating to public health and social policy, constitute another element of the seminary curriculum.

Not only does the seminary provide an education in preparation for ministry, it also nurtures the students' entire families in residence. While students receive their education, their families must be supported. By fostering the families' wellness and wholeness, the Seminary improves the quality of student life and of the students' future ministry. The seminary is aware of the place family holds. Familial themes pervade the letters of St. Paul; Christians are bound together as members of one Body. The seminary strives to fulfill this calling.

History of the Seminary

St. Herman Seminary's identity inherently is linked with that of its patron, the first recognized Saint of North America. From the first landing of Orthodox Christian missionaries on Kodiak Island in 1794, education has been a priority of the Church's mission in Alaska. Father Herman, a monk from Valaam Monastery in northwestern Russia and original member of the missionary team, devoted his life and work to the propagation of the Faith in the Kodiak Archipelago. Remembered affectionately among the Alutiiq people, Father Herman later was canonized at Holy Resurrection Church in Kodiak on August 9, 1970. Father Herman's ministry included beginning a school for orphaned children on Spruce Island. Not only did Father Herman devote hours instilling the basic principles of the Orthodox Christian Faith, he taught the Natives agricultural techniques, carpentry skills, and other practical craftsmanship. Yet this was not the first school in the territory. In 1804, Hieromonk Gideon established the first school in Alaska; Father Gideon also began the first bilingual program.

In 1826, the famous missionary teacher Father John Veniaminov founded a parochial school at Unalaska, where students were taught in Russian and Unangan (Fox Aleut). Father Jacob Netsvetov, of Russian and Unangan descent, followed the same pattern when he began classes on Atka in 1828. Fr. John's ministry continued when he took monastic vows, receiving the name Innocent. He was elected bishop of Alaska in 1840. Bishop Innocent established the "All Colonial School" in Sitka, where natives were educated not only as clergy for the diocese, but also as accountants, storekeepers, sailors, artists, cartographers, and medical personnel. Later a similar school opened at Unalaska. At the time of the sale of Alaska, the Orthodox Christian Church was operating schools at Atka, Unalaska, Sitka, Belkovsky, and Kodiak. Nearly thirty schools—financed by the Russian Missionary Society, which Metropolitan Innocent founded in 1868—staffed with Aleut teachers and clergy, were engaged in educating Alaskans. Upon the Russian Revolution in 1917, with the Bolshevik seizure of political power, funding for this missionary and educational effort suddenly ended.

For approximately half a century, no Orthodox schools functioned in Alaska. Some church leaders in a few scattered villages continued the tradition of what they called "Aleut School," gathering the local children in the church for classes in reading and writing in both Slavonic and their native language. Some teachers were invited to Sitka for private tutorial lessons focusing on Scripture and the liturgical and sacramental life of the Church. Many were ordained, while others served determinedly, without outside financial support or formal training, founding and maintaining churches and chapels. Difficult as these decades were, the Orthodox Mission actually expanded during the first half of the twentieth century, thanks to the initiative and sacrifice of two generations of native Alaskan believers. In the 1950s a few young men traveled to St. Tikhon Theological Orthodox Seminary in Pennsylvania for theological training, but it was obvious that only a local Alaska school could meet the needs of a diocese that had grown to nearly 90 scattered parish communities.

Meeting at Kodiak in 1972, the Diocesan Assembly voted unanimously to found a pastoral school for the training of Alaskan clergy. Without funds, buildings, faculty, or even a bishop, the newly arrived administrator of the diocese at the time, Archpriest Joseph Kreta, rented property at Wildwood Station, a former military facility near Kenai; St. Herman Pastoral School opened in February of 1973. Metropolitan Vladimir of Berkeley blessed the facilities. In May, Metropolitan Ireney attended the conclusion of the school's first term. The Diocese was sent a new hierarch, Bishop Gregory (Afonsky) later that same year. In 1974 the school moved from Kenai to Kodiak. Under the new bishop's guidance, the seminary constructed a dormitory and classroom building on its campus in Kodiak (1974), after receiving authority as a post-secondary institution to award diplomas from the State of Alaska Department of Education in September of 1973. In 1975 the Holy Synod recognized St. Herman's as a theological school of the Orthodox Church in America.

The Pastoral School matured rapidly under the academic and spiritual care of Bishop Gregory, and in March 1977 the Holy Synod of Bishops of the Orthodox Church in America renamed the institution St. Herman Theological Seminary. The Alaska Department of Education also authorized the seminary to grant the degree of Bachelor of Sacred Theology, and in 1989 the Associate of Arts in Orthodox Theology Degree.

Early in the seminary's history, a substance abuse program was offered. An alcohol counseling training program received grant support in 1985. The seminary continues to give students the opportunity to take classes in substance abuse counseling toward possible state certification as counselors.

With the retirement of the seminary's first dean, Protopresbyter Joseph Kreta, in 1995 the Board of Trustees of the Seminary organized a search committee to recruit and engage a new dean. On March 7, 1996, Archpriest Michael Oleksa accepted this position.

The late 1990s were difficult years for the seminary. Accreditation as an institution of higher education was replaced by state authorization under an exemption to operate as a religious institution, enrollment dwindled, and the physical plant of the seminary also was neglected. In 1999 Igumen Benjamin (Peterson) was transferred from the Diocese of the West and assigned as Administrative Dean of St. Herman Seminary. However, he was elevated to Archimandrite and in 2004 returned to the Diocese of the West, where he served first as chancellor, then elected auxiliary bishop of Berkeley, and finally elected ruling bishop of the Diocese of the West upon the retirement of Bishop Tikhon and eventually appointed *locum tenens* of the Diocese of Alaska.

With the departure of Archimandrite Benjamin, Archpriest Chad Hatfield was appointed the fourth dean serving the community of St. Herman Theological Seminary. When Archpriest Chad was selected as Chancellor of St. Vladimir's Seminary in 2007, Archpriest John Dunlop became Dean, responsible for the day-to-day operations of the seminary. Under the leadership of His Grace Bishop David (Mahaffey) and Archpriest John, the steady improvement of the academic quality of learning continue to progress. The efforts of recent years have garnered St. Herman Seminary international recognition as a theological institution of pastoral formation.

Accreditation & Affiliation

The seminary operates on an exempt status from the Alaska Commission on Post-Secondary Education (ACPE). In 1998 the seminary administration conceded regional accreditation as an institution of higher education in favor of exempt status as a religious institution. Functioning under exempt status, however, is not an assessment of the seminary's academic merit. Rather, the exempt status is a category of operation as a religious institution. The seminary has entered the process to restore national accreditation as an institution of higher education.

St. Herman Seminary cannot guarantee its credits or programs to be transferable. The transfer of credits is always at the discretion of the receiving institution, depending on the comparability of curricula and accreditation. In the past, St. Tikhon's and St. Vladimir's seminaries have accepted credit hours obtained from St. Herman Seminary. Again, transfer of credits must be negotiated with the receiving institution.

Both St. Tikhon's Orthodox Theological Seminary and St. Vladimir Orthodox Theological Seminary have participated with St. Herman Seminary, encouraging the study of Orthodox Christian theology. These seminaries, combined with the participation of Holy Cross Greek Orthodox School of Theology (Brookline, MA) and Holy Trinity Orthodox Seminary (Jordanville, NY), have cooperated in the Orthodox Inter-Seminary Movement (OISM). St. Herman Seminary has longstanding relations with Kodiak College, A. Holmes Johnson Memorial Library (Kodiak), and the Elmer E. Rasmuson Library of the University of Alaska (Fairbanks).

The seminary maintains continued relations with local educational institutions and Native corporations.

Administration & Staff

The Seminary offices are located on the third floor of the administration building. The office is open from 9:00 a.m. to 4:00 p.m. on weekdays. Many questions about the seminary's daily operations and events can be directed to the administrative assistant.

Rector

The diocesan hierarch is the Rector of the Seminary. The Rector ultimately is responsible for the well-being of the Seminary's staff and students. The Rector is the spiritual head of the community as well as the chairman of the Seminary's Board of Trustees. The Rector oversees all matters pertaining to the seminary.

Dean

The Dean is responsible for the general life of the seminary, management of the Seminary Staff, student life and activities, interpersonal harmony, the promulgation of seminary regulations and their observance, contracts, preparation of the seminary budget, support cultivation, and other administrative matters. The Dean is accountable directly to the Rector.

Associate Dean of Academics

The Associate Dean of Academics oversees academic life and community activities, promulgates seminary responsibilities, and implements the academic curriculum as outlined in the seminary catalog.

Chaplain

The Chaplain supervises the spiritual life of the students, schedules the Church services for the seminary, and is available for counseling and confessing students and their families.

Registrar

The Registrar is responsible for monitoring class attendance, problems related to grades, course requirements, performance evaluations, student registration, and student billing.

Seminary Facilities

Housing

The St. Herman Orthodox Theological Seminary campus is located near the Kodiak waterfront. The four main buildings are set along Mission Road:

- The refectory building houses the kitchen, pantry, dining facilities, restrooms, a student lounge, laundry room, equipment storage, and eight single-student apartments with private baths on either side of the second story. A seminary banya is located beyond this dormitory.
- The married student apartment building contains three 3-bedroom and four 2-bedroom apartments. Two storage rooms and a laundry room also are included in the apartment building.
- The third building houses the administrative offices, classrooms, library, computer lab, and Diocesan archives.
- The Seminary chapel, dedicated to All Saints of Alaska, stands in the center of the campus.

The Library

The library is located on the first floor of the administration building. Patron hours are listed in the “Patron’s Guide to the St. Herman Seminary Library.” The library includes a computer lab for academic use and study space for library patrons. Generally, only students and faculty of St. Herman Seminary will be given patron status; however, exceptions may be made at the discretion of the Dean and the librarian. There is a children’s section in the library, but parents must remember that children under age 18 are not allowed in the library unless accompanied by a parent. Furthermore, the computer lab is for academic use only. Although students may check their email, computers in the lab may not be used for chatting, gaming, streaming video, or other recreational purposes. Library patrons also should know that food and drink are not allowed in the library. All patrons of the library should become familiar with the policies and procedures of the library described in the Patron’s Guide. As an additional aid, a seminarian assistant is assigned to provide assistance during weekday evenings. Since the Diocesan Archives are located in the library, it is kept locked when not in use by researchers.

Community Life

Student Life and Discipline

Seminarians and their families are expected to demonstrate seriousness, maturity, and commitment to living as Orthodox Christians. In particular, the student's ability to get along with others, cooperating with fellow students and neighbors as well as with the faculty and staff, indicates how well the student will serve the Church upon graduation. Further, the seminary is to be a healthy, Christ-centered community. Student conduct reflects on the seminary community. Every action of its members should reflect Christian values. The harmony of academic performance and faithful fulfillment of community service requirements, prayerful attendance at services, active participation in the seminary choir, and compliance with all seminary obligations are all major considerations for student evaluations.

Serious infraction of seminary standards through unacceptable behavior on or off campus, breach of discipline, moral lapse, breach of academic integrity, insubordination to authority, or any action discrediting the individual or the seminary can result in warning, sanction, probation, or dismissal from the seminary. The Dean, in consultation with the Rector, makes this determination. The purpose of disciplinary action or dismissal is for the preservation of the health of the seminary community. An infraction is considered serious if it places any member of the community at serious risk of injury, impacts the moral integrity of the seminary, or constitutes an illegal act.

Course Attendance

Attendance is a serious obligation of St. Herman Seminary students. Seminarians are expected to attend all their scheduled classes and are responsible for completing all work assigned by the instructors. In addition to regular attendance, punctuality is the norm. One of the consequences that absences may have is on a course's final grade and, if not corrected, can result in academic probation and possible expulsion. The seminary hopes to inspire personal responsibility in the community's Christian life.

Special Leave

In the event of a family or personal emergency, students and their families may ask a blessing to be absent from campus for one or more days. A blessing for such absences must come from the Rector after the Dean's notification. If the leave will involve absence from class, instructors must be informed.

Probation

A student is automatically placed on academic probation if his/her grade point average is less than 2.0 after two semesters. The student remains on academic probation until a grade point average of 2.0 is attained.

Grievance Policy

Following the Lord's teaching, "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a

tax collector” (Matt. 18:15). As a Christian community, the seminary’s members should be ready to forgive one another. If a grievance exists among students, or between a student and member of the faculty and staff, or among the faculty and staff which cannot be resolved, the matter should be brought to other members of the community to review the matter. In the case of a student’s grievance, a fellow student and faculty or staff member should be sought. In the case of faculty and staff, two fellow colleagues should be consulted. And if the grievance persists, those involved parties and their advocates should take the matter to the Dean. The Dean will consult members of the community, as necessary, seeking resolution. In the case of student grievances the final decision lies with the Dean. A decision in the matter of faculty and staff grievances is made in consultation with the Rector. The grievance policy affects both academic and non-academic conduct. All grievances should be resolved quickly, and the process of grievance and resolution should be limited to 30 days from its initiation.

Seminary Recreation

The seminary encourages community involvement. To propagate healthy Christian fellowship and service, seminarians and their families may participate in recreational or interest groups such as the wives’ group or the “St. Herman’s Hermits,” the student-initiated Kodiak city league basketball team.

Community Events

The seminary hosts community events and celebrations. Certain events will be educational and recreational outings for the seminarians. The entire seminary community is encouraged to attend these functions. Some of these events include an All Saints party for the children, a Thanksgiving Day celebration (complete with a talent show), and a St. Nicholas Day celebration.

Policy on Smoking, Drugs, Alcohol, and Firearms

Use of any drugs, marijuana, or alcohol, is prohibited. Smoking is not allowed in any of the seminary buildings, including apartments. These regulations apply to students, their families, and guests. Violation of these regulations is considered cause for disciplinary action and possible dismissal. The possession or storage of firearms is prohibited on the seminary grounds. No deadly weapon, explosive, or incendiary device is permitted on campus; this includes any unauthorized instrument capable of inflicting bodily harm. The unlawful manufacture, distribution, possession, consumption, sale, or use of any controlled substances, including alcohol, is forbidden and totally inappropriate for students and their families. Possession and/or use of illicit drugs, including marijuana, is considered grounds for immediate expulsion from seminary. Individuals, whether students, employees, or volunteers of the seminary, who violate this policy are subject to the appropriate discipline, including dismissal or termination, and referral to outside agencies.

Unlawful Harassment

It is illegal to harass others on the basis of their gender, race, color, national origin, age, religion, veteran status, citizenship, disability, sexual orientation, or other personal characteristics, making jokes about ethnic or other groups and other verbal, physical, and visual behavior.

Sexual harassment is also prohibited. Propositions, repeated requests for dates, off-color jokes, sexually provocative pictures or cartoons, and other verbal, physical, and visual harassment of sexual nature are prohibited.

The harassment by any staff member will lead to immediate disciplinary action, including termination. Disciplinary action will be taken against any supervisor or manager who condones or ignores sexual harassment or other forms of harassment, or otherwise fails to take appropriate action to enforce this policy.

The Seminary will not tolerate, nor does the law allow, retaliation against any employee for filing a complaint or otherwise participating in any investigation or hearing by any government agency or commission, including the administrative staff of the agency.

All complaints will be promptly, discreetly, objectively and thoroughly investigated. Confidentiality will be maintained to the fullest extent possible under the circumstances.

If an investigation confirms a breach of the non-harassment policy, St. Herman Seminary will determine a disciplinary action to stop the offensive or inappropriate behavior. Results of the investigation and action taken will be communicated to the complainant, the alleged harasser, and, if appropriate, to others directly concerned.

General Program of Study

St. Herman Seminary offers 2-year and 4-year diploma programs, consisting of the required curriculum outlined in the program synopses. Additionally, upon graduation the seminarian may be assigned an internship, usually one year in duration, within the Diocese of Alaska. This set program is designed for persons who are candidates for tonsure, ordination, or other positions of leadership in Church ministry. The seminary offers some electives, including Church Slavonic. In addition, adjunct faculty and guest lecturers occasionally offer short seminar courses.

Freshman Year

In the first year of study, the seminarian is enrolled in a course of study that gives a foundation in doctrine, Scripture, music, Christian Education, and the liturgical services of the Orthodox Church.

Sophomore Year

In the second year, seminarians build upon the foundation of study, gaining greater command of doctrine, Scripture, liturgics, Church history, and homiletics.

Reader's Certification

Completion of a 2-year course of study equips the seminarian to serve the Diocese as a Reader, if the Rector chooses, and enables the student to teach the religious education curriculum of the Orthodox Church in America in a parish community. Church readers have served a crucial role in the history of the Church in Alaska, where numbers of clergymen were scarce. In the past, readers led lay services, preached, taught, and baptized.

Junior Year

Third-year offerings focus on pastoral application of the foundational studies. Courses include patristics, liturgics, homiletics, canonical tradition, and spirituality.

Senior Year

The fourth year develops pastoral and applied knowledge. Courses in holy orders, pastoral administration, homiletics, and liturgics cap the students' formal instruction. Students participate in substantial hospital volunteer hours supervised by the hospital chaplain, as well as practical experience in ministerial fieldwork.

Graduation

In order to graduate, each student must have a cumulative grade point average of 2.0 ("C") as a minimum and have completed the program credit requirements. Students are responsible for meeting the full requirements for graduation set forth in the seminary catalogue upon the date of entry. The Registrar will assist the degree-seeking student in academic advisement. Graduation from the 4-year diploma program does not automatically constitute qualification for ordination. Any ecclesiastical jurisdiction may set additional requirements. The seminary administration and faculty may be consulted to recommend an ordinand. However, the decision of ordination for Alaskan graduates rests exclusively with the Rector.

Substance Abuse Counseling Training

The backbone of the Substance Abuse Counseling Training program at St. Herman Seminary consists of over 120 hours of training received over the course of the students' four years of study from Regional Alcohol and Drug Abuse Counseling Training (RADACT). Founded in 1992, RADACT is a nonprofit organization dedicated to providing training opportunities to individuals beginning their journey toward chemical dependency/behavioral health counselor certification, clinical supervision, and administration. Courses offered on campus from RADACT include courses in Addiction, Psycho-Physiology, Counseling, Motivational Interviewing, Trauma Informed Care, Ethics and Confidentiality, Co-occurring Disorders, Crisis Intervention, and Traditional Health Based Practices.

For select fourth year students, additional field work may be possible through Kodiak Area Behavioral Health or Providence Behavioral Health. Recent changes in the ACBHC structure now do not require 2000 hours (1 year full-time work) as a prerequisite to full Counselor Technician status, so some recent seminary graduates have obtained work as counselors.

Additional seminars are held at the seminary on pastoral counseling and, in particular, substance abuse counseling, including the issue of the role of spirituality in recovery, giving an Orthodox Christian perspective on this important issue that impacts the life of our people in the Diocese of Alaska.

Academics & Fees

St. Herman Orthodox Theological Seminary is exempt from institutional authorization requirements, per 20 AAC 17.015 (a)(1), in that it offers “a program sponsored by and conducted solely for the membership of a bona fide trade, business, profession, labor, or fraternal organization that is maintained in good faith for purposes other than operating an educational institution” in Alaska.

Admissions

Students applying for admission to St. Herman Orthodox Theological Seminary must complete the application process. While the application deadline is July 15 for the upcoming academic year, space is limited and early application is recommended. Potential students must be accredited high school graduates or must have passed the General Educational Development (G.E.D.) test. Since the course program is offered on a yearly basis, students can be admitted at midterm only by special exception from the Rector and Dean. Students from the Diocese of Alaska will receive priority of admission. Though primarily serving the Diocese of Alaska, the seminary offers educational opportunity to all those interested in theological study. Because of this priority, all out-of-Diocese applicants must receive the blessing of the Rector as well as their own Diocesan Hierarchy.

Typically, the admission application is sent with the seminary catalogue. In addition to the application form, applicants must provide the following:

1. A brief autobiographical essay, including the reasons why the applicant desires to study at the seminary.
2. A complete official transcript, not a photocopy, from all institutions the applicant attended.
3. A letter of recommendation from the applicant’s confessor, the local priest or reader, and diocesan bishop.
4. A baptismal certificate (or copy).
5. A check or money order in the amount of twenty-five dollars (\$25.00), as a processing fee.
6. A recent, passport-size photograph.

Once the seminary has received the application and the required material outlined above, the seminary will send a letter of acknowledgement. An interview with applying students, in person or by phone, is crucial for acceptance. For students who petition the seminary for readmission, if accepted, the Dean in consultation with the Registrar reserves the right to determine which previously obtained credits may be applied to the completion of the current program.

Student Status

Students entering St. Herman Seminary freely agree to follow the obligations and guidelines pertaining to the academic curriculum, worship, and student life. A regular student is one who complies with the curriculum program, seeking a diploma from two or four years of resident study. The course load for a regular student will vary, averaging 14 credit hours per semester. A regular student is a full-time, resident student who typically belongs to the Diocese of Alaska, which the student hopes to serve.

By special arrangement with the Dean, one may enroll as a part-time student. Part-time and off-campus students are accepted, yet they typically are not enrolled as diploma seeking students. However, with the consent of the Dean, they may choose to be enrolled into the curriculum program gradually. Tuition is determined on a credit hour rate. A student also may audit any number of courses with the permission of the Dean. These courses are not taken for academic credit, nor are these transferable to other institutions. Both part-time students and auditors must fulfill partial admission requirements.

Students are to arrive on campus no more than one week prior to the beginning of the semester. Students must arrange their own transportation to the Seminary. Every applicant accepted for admission to St. Herman Seminary must sign a written authorization for the Diocese to conduct a criminal background check. The Diocese of Alaska of the Orthodox Church in America is entitled to rely on the results of any criminal background search, in its sole discretion, in evaluating applicants' fitness for admission. In addition to a criminal background check, every third-year student or those considered an ordinand must undergo a psychological evaluation to determine the fitness for further Seminary study and service in the Church. The Rector, in consultation with the administration and faculty of the Seminary, will determine a student's fitness for further study or ordination.

The enrollment contract is a legally binding instrument when signed by the student, and signed and accepted by the institution. St. Herman Seminary is subject to all claims and defenses of the student or the student's successors in interest, arising under the contract.

The student has the right to cancel the enrollment contract until the first day of instruction without incurring a tuition charge. In such a case, the student would simply visit the Registrar's office during hours and sign a dated statement requesting cancellation.

Financial Aid

Students of the Diocese of Alaska may be eligible for full financial support, granted by the Diocese yet offered through the Seminary. Application for financial support must be made through the Registrar. Students also are encouraged to seek financial aid through various Native corporations and Church-sponsored organizations. Students must maintain a cumulative grade point average (GPA) of 2.0 to qualify for most scholarships offered by the seminary or Native corporations. A student will be placed on academic probation if his or her GPA is below the 2.0 minimum. If the cumulative GPA does not rise above the minimum during the student's second consecutive semester, the student will lose scholarship funding until the GPA is improved to the 2.0 level.

Tuition and Fees

Application fee:	\$ 25
Registration & Technology fee:	\$ 200
Full-time Tuition:	\$ 3,000
Books:	\$ 200
Housing:	
<i>Single (per semester)</i>	\$ 3,000
<i>Married (per month)</i>	\$ 1,400
Single Student Board:	\$ 1,500
Laundry fee:	
<i>Single (per semester)</i>	\$ 50
<i>Married (per semester)</i>	\$ 200
Refundable security deposit:	
<i>Single</i>	\$ 150
<i>Married</i>	\$ 300
<u>Semester total:</u>	
Single	\$7,950 + one time fee of \$175
Married	\$9,900 + one time fee of \$325

Payment of Fees

Payment of all fees is due by the first day of class. An installment payment plan may be arranged with the Dean. Final payment of tuition and fees must be made by the sixth week of the semester. Students from the Diocese of Alaska, in particular, may be eligible for financial assistance. Application for scholarships must be made through the Registrar at the beginning of each semester in order to be applied to billing. A refund of half tuition and housing may be obtained if the student withdraws from the program of study before the sixth week of the semester. This refund only applies to payments from the student. The refund will not be applied to any scholarship money obtained. Refunds will not be granted if a student is dismissed from the seminary program of study for disciplinary reasons. The seminary reserves the right to withhold diplomas and the issuance of transcripts to any student until financial obligations to the seminary have been fulfilled.

Academic Year

The academic year of the seminary consists of the Nativity and Pascha semesters. Registration, advisement, and orientation schedules prior to each semester vary in length according to the requirements for the semester. Each semester is concluded with a final examination period.

Registration and Orientation

Registration occurs when a student has met with the Registrar, completing all required forms for academic advising, financial aid, and registration.

All students must register for classes and pay their fees at the beginning of each semester. A payment plan by installment may be arranged with the Dean. Final payment of tuition and fees must be made by the sixth week of the semester. As indicated on the academic calendar, on Registration Day students must be present for orientation sessions and activities. Students' spouses and resident family members may be asked to attend some of these sessions.

Typically, orientation includes an opening address by the Dean, a seminary tour, sessions on academic and community life, work scholarship assignments, and course registration.

The Registrar performs all academic advising of students. Throughout the academic year the Registrar is available by appointment to assist the student's academic development. At the beginning of each semester, the Registrar meets with the student to discuss academic standing, faculty policies and recommendations, and sign/review registration forms.

The seminary does not require entrance exams, although the seminary may refer students to the Kodiak College Learning Center for an assessment of students' learning levels and styles.

Since the academic program of the seminary consists of a required curriculum, students rarely drop or add courses. However, allowance for course adjustments must be limited to the first two weeks of the semester. This limit acts for late registration and withdrawal from courses. Students may not enter a course after the first two weeks of the semester, and students must officially withdraw from a class within the first two weeks of the semester. The instructor, Registrar, and Dean must approve any course withdrawal. A grade of W (withdrawal) will be recorded for any course from which the student withdrew after the drop/add period.

Student Records

A separate file is maintained for each student who enrolls at St. Herman Seminary. Student records include the application for admission, student financial aid records, schedules, spiritual direction forms, grade reports, certificate or diploma issued, and all other documents pertaining to the student's life while studying at the seminary. In recognition of the privacy right of students, the seminary seeks to avoid unnecessary exposure of the contents of individual student files. Therefore, the contents of a student's file may be made available only under provision of the Family Educational Rights and Privacy Act of 1974.

Seminary Grading Policy

The Seminary Dean and faculty determine the level of competence in a particular course by grading each student's performance on a four-point scale.

Letter Grade

A	4.0	C	2.0
A-	3.67	C-	1.67
B+	3.33	D+	1.33
B	3.0	D	1.0
B-	2.67	D-	0.67
C+	2.33	F	0.0

Other notations may appear on the student transcripts in the place of letter grades:

I	Incomplete	Essential work has not been submitted or performed; the student must complete the outstanding work within 30 days or fail the course.
AU	Audit:	No academic credit is awarded in this notation.
W	Withdrawal	The student withdrew from the course after the registration period.
DF	Deferred	The professor/instructor was unable to assign a letter grade due to complications for which the student was not responsible.

Academic Distinction

A student may complete the certificate or diploma program with the following distinctions:

3.0-3.49	cum laude
3.5-3.99	magna cum laude
4.0	summa cum laude

Academic distinction, however, is awarded at the discretion of the faculty, who will take the student's overall contribution to the seminary into account, including his or her spiritual maturity, participation in worship, and community service.

As stated under the Seminary Grievance policy, in the event a student believes a faculty member has erred in assessing a student's academic performance, the grade may be appealed. First, the student must attempt to reconcile with the professor/instructor. If the student is not satisfied, afterwards the student may appeal to the Associate Dean of Academics. The Associate Dean will meet with the professor/instructor and student to resolve the dispute. If the grievance persists, the matter will be brought to the attention of the Dean of the Seminary with the student and faculty member and one advocate chosen by them. The Dean will make the final determination. This grievance process should take no longer than 30 days.

Academic Schedule 2016-2017

Nativity Semester

Aug. 27	Return date for seminarians
Aug. 28	Dormition of the Theotokos
Aug. 30-31	Orientation & Registration
Sept. 1	First day of classes
Sept. 5	Labor Day (no classes)
Sept. 21	Nativity of the Theotokos
Sept. 24	Synaxis of All Saints of Alaska; Matriculation
Sept. 27	Elevation of the Cross
Nov. 24-25	Thanksgiving break
Dec. 4	Entry of the Theotokos
Dec. 12-16	Final Exams
Dec. 19	St. Nicholas liturgy and brunch
Dec. 20	Winter break begins

Pascha Semester

Jan. 7	Nativity
Jan. 12	Registration
Jan. 13	First day of class
Jan. 19	Theophany
Feb. 15	Meeting of the Lord
Feb. 27	Great Lent begins
Apr. 9-15	Holy Week
Apr. 16	Pascha
May 8-12	Final exams
May 14	Commencement
May 15-19	RADACT training

Overview of Courses 2016-2017

Freshman Year

Nativity (15 credits)

Christian Education 101
Community Choir 050R
Doctrine 101
Intro to Scripture Reading 050R (as needed)
Liturgics Lab 100R
Liturgics 101
Music 101
New Testament 101
Old Testament 101

Pascha (17 credits)

Christian Education Field Work 199R
Community Choir 050R
Ethics 102
Liturgical Theology 102
Liturgics Lab 100R
Liturgics 102
Music 102
New Testament 102
Old Testament 102

Sophomore Year

Nativity (15 credits)

Christian Education Field Work 199R
Church History 201
Community Choir 050R
Liturgics 201
Music 201
Old Testament 201
Spirituality 201
New Testament Greek 201

Pascha (17 credits)

Christian Education Field Work 199R
Church History 202
Community Choir 050R
Liturgics 202
Music 202
New Testament 202
Old Testament 202
Theology of Marriage 202
New Testament Greek 202

Junior Year

Nativity (16 credits)

Choral Leadership 399R
Church History 301
Community Choir 050R
Homiletics 301
Liturgics 301
Missions and Evangelism 301
Patristics 301
Pastoral Field Work 301

Pascha (16 credits)

Choral Leadership 399R
Church History 302
Community Choir 050R
Comparative Theology 302
Homiletics 302
New Testament 302
Patristics 302
Pastoral Field Work 302

Senior Year

Nativity (15 credits)

Choral Leadership 399R
Community Choir 050R
Homiletics 401
Providence Field Work 410
Liturgics 401
Pastoral Field Work 401
Theology of Holy Orders 401
Pastoral Issues 499R

Pascha (16 credits)

Canonical Tradition 402
Community Choir 050R
Homiletics 402
Providence Field Work 411
Pastoral Administration and Care 404
Pastoral Field Work 402
Patristics 402
Pastoral Issues 499R

Course Descriptions

The courses at St. Herman Seminary have been organized into several categories: Languages, Liturgics, Music, Pastoral Theology, Patristics, Scripture, and Theology. On occasion there will be Independent Study courses offered in each of these categories.

Languages

GRK 201 New Testament Greek

This course introduces the grammar and vocabulary of the Greek of the New Testament. (2 credits)

GRK 202 New Testament & Patristic Greek translation

A completion of the grammar of Koine Greek, includes practice reading the New Testament. (2 credits)

SLAV 101/102 Church Slavonic

This course introduces the Cyrillic characters of the Church Slavonic alphabet, enabling students to pronounce prayers, Scripture, and liturgical terms. *Elective* (2 credits each)

Liturgics

LIT 050R Introduction to Scripture Reading

The course introduces students to the language of King James Bible and offers reading and comprehension strategies meant to help the process of church reading. At the end of the course the students are expected to know previously unfamiliar words from the psalms read during the services of Vespers and Matins and be able to interpret the language of the psalms in their own words. *Offered as needed.* (1 credit)

LIT 101 Hours and Vespers

An overview of the structure of the Hours, Daily Vespers, Festal Vespers, and Vespers on Sundays. The course

discusses how these services are read and served. (2 credits)

LIT 102 Matins

An overview of Daily Matins, Festal Matins, and Matins as part of the Vigil on Saturday nights. Along with the particulars of structure, the course discusses how these services are read and served. (2 credits)

LIT 201 Divine Liturgy

This course discusses the structure of the Divine Liturgies of St. John and St. Basil, examining how these services are served by the priest and deacon, the common and proper elements of these Liturgies, and the liturgical theology expressed by them. (2 credits)

LIT 202 Lenten Cycle, Holy Week, and Pascha

This course examines the services of Great Lent, Holy Week, and Pascha, and the theology expressed through this season. The Lenten Triodion and its services will be examined, including Matins, Vespers, Compline with the Great Canon, Saturday of the Akathist, the Liturgy of the Presanctified Gifts, Lazarus Saturday, Bridegroom Matins, Great and Holy Friday, the Liturgy of Great and Holy Saturday, and Bright Week. Along with the particulars of structure, the course discusses how these services are read and served. (2 credits)

LIT 301 Hierarchical Services

This course discusses the hierarchical elements of the Divine Liturgy, covering

the vesting of a hierarch and the role of the subdeacon, deacon, and priest. In addition, the hierarchical elements of Great Vespers, Vigil, and the Liturgy of the Presanctified Gifts will be addressed. (2 credits)

LIT 401 Great Book of Needs

This course examines how the various sacraments are served, considering also services of prayer (moliebens) and blessings found in the Book of Needs. (2 credits)

Music

MUS 050R Community Choir

This group rehearsal is required for all seminarians each semester once a week to improve group singing and prepare music for upcoming feasts. *Repeated each semester.* (1 credit)

MUS 101 Introduction to Church Music I

This introductory course teaches basic musical notation, note reading, rhythm, key signatures, accidentals, intervals, major and minor modes, and chords. Obikhod and Alaskan tonal systems are introduced, focusing on learning stichera tones. (2 credits)

MUS 102 Introduction to Church Music II

This course continues the basics of music theory, focusing on the Obikhod and Alaskan troparia tones. (2 credits)

MUS 201 Intermediate Church Music I

This course continues the lessons learned in previous courses, focusing on the Obikhod and Alaskan canon tones. (2 credits)

MUS 202 Intermediate Church Music II

This course continues the lessons learned in previous courses, focusing on Obikhod and Alaskan prokeimenon tones. (2 credits)

MUS 399R Choral Leadership

This course teaches basics of directing choir, choral leading, giving pitches, and other practical skills needed to conduct choirs in the Diocese of Alaska as well as considering resources for choir directors. *This course may be repeated up to three semesters.* (1 credit each semester)

Pastoral Theology

CE 101 Introduction to Christian Education

This course examines education from an Orthodox Christian perspective, including liturgical, Patristic, and modern Orthodox sources. Students will learn the stages of childhood development, how to design creative age-appropriate lessons, and become proficient in general teaching techniques. Curricula to be studied will include that produced by the Orthodox Christian Education Commission (OCEC) and the Orthodox Church in America (online FOCUS Education curricula). Students also will be introduced to the holistic approach of the “Catechesis of the Good Shepherd.” (2 credits)

CEFW 199R Christian Education Field Work

This laboratory course involves students writing lesson plans, resulting in the creation of a portfolio of Christian education units and lesson plans to be taught throughout an entire church year. Students will apply this knowledge by teaching Church school classes at Holy Resurrection Cathedral. (2 credits each)

ETH 102 Christian Ethics

This course in Christian life, ethics, and morality focuses draws its content from the Scriptures and the Patristic tradition of the Church, especially considering theosis as the goal of Orthodox ethical life. Among contemporary works on ethics studied will be those of Fr. Stanley Harakas. (2 credits)

REF102 Reflections

This one hour a week seminar is guided reflection on our vocation as Christians.

HOM 301/302/401/402 Homiletics

These courses consider the responsibility of preaching, hermeneutics, homiletics, the place of the sermon in the Church's worship, and various techniques of preaching. Students will learn to prepare and deliver scripturally based, topical, focused, and well-organized sermons, evaluating those of their fellow students, and having the opportunity to preach homilies during weekly Liturgies at the Seminary chapel. Ordained students may have the opportunity to preach at Holy Resurrection Cathedral. (2 credits)

PA 301/302 Pastoral Field Work

Students will have practical experience in providing pastoral care to elders and patients. This will occur primarily at the Providence Elder House with some exposure to the hospital setting as well. Students will be expected to visit three times each week for a total of four hours weekly and 50 hours per semester. (4 credits each)

FORM399R Pastoral Formation

This one hour a week individual study is formation with the Diocesan Hierarchy.

PA 404 Pastoral Administration and Care

This course provides an orientation to metrical records; the structure of the Orthodox Church in America—its departments, offices, and bylaws; the diocese—its administration and bylaws; uniform parish bylaws of the Diocese of Alaska; parish councils; the starosta; the parish meeting; proper attire and decorum; parish finance; and insurance. It also covers contemporary moral issues, the sacrament of Confession, and spiritual guidance. Issues particular to Alaskan pastors and their families are emphasized: suicide, infant death, alcoholism, and sexual abuse. (2 credits)

Pastoral Fieldwork 400: Clinical Pastoral Education (CPE)

This education is provided by the CPE school at Providence in Anchorage as a locally coordinated distance unit. The nine-month extended unit will provide the opportunity for one unit of CPE credit. Students will do 400 hours of work in one academic year: 300 clinical/contact hours with patients at the hospital, elders at the Elder House, prisoners at the jail, and elders in the community, for about 12 hours each week. In addition, they will do 100 structured hours, comprised of a classroom session on Wednesdays at 2 pm; one-hour individual supervision session on Mondays bi-weekly; one-hour group sessions on Mondays bi-weekly; one-hour verbatim presentations on Mondays at supervisor discretion; two full days of orientation; two full days of midterm examinations; and two full days of final examinations. Students also will do reading and writing assignments that are not included in the 400 hours.

Prerequisite: Pastoral Fieldwork 301/302

PA 499R Pastoral Issues

This seminar, directed by the Bishop, provides an opportunity to discuss contemporary pastoral issues. (1 credit each)

PFW 410/11 Providence CPE Field Work

This training program at Providence consists of education, clinical supervision, and practical experience in hospital ministry. (2 credits each)

THM 202 Theology of Marriage

This course is designed to prepare future clergy as pre-marriage and marriage counselors. The Service of Matrimony will be studied as well as contemporary Orthodox texts on marriage. (2 credits)

THO 401 Theology of Holy Orders

This course examines the Orthodox theology of Holy Orders and its expression in the modern world through study of the writings of St. John Chrysostom, St. Gregory the Great, and St. Gregory the Theologian on the priesthood as well as contemporary sources. (2 credits)

Church History and Patristics

CH 201 Introduction to Church History I

This course provides a survey of the Christian Church from the Apostolic Age through the Fourth Ecumenical Council, outlining events, personalities, and principal theological issues. (2 credits)

CH 202 Introduction to Church History II

This course provides a survey of the Orthodox Christian Church from the fifth century through the present, outlining events, personalities, and principal theological issues. (2 credits)

CH 301 Russian Church History

This course will outline the rise of Christianity in Russia, including the Mongol period, the Church and Russian State relations, the Nikonian Reforms and Old Believer Schism, spiritual revival, missionary expansion, the Church under Communism, and the Church since the fall of Communism. (2 credits)

CH 302 Orthodox Christianity in America

This course will introduce the student to the history of the Church in North America, beginning with the missionary efforts in Alaska, continuing with a consideration of the impact of immigration, growth of Orthodoxy in America, and results of the Russian Revolution, especially as seen in the multiplying of jurisdictions. While emphasizing the Church in Alaska, this course also will reflect on the historical and contemporary issues of the Church in America. (2 credits)

PAT 301 Introduction to Patristics I

This course covers the lives, writings, and theology of the Greek and Latin fathers from the apostolic era through the controversy with Arius, with a special emphasis on readings from primary sources in translation. (2 credits)

PAT 302 Introduction to Patristics II

This course covers the lives, writings, and theology of the fathers from the fourth through seventh centuries. Central themes include the struggles against Arianism, Nestorianism, monophysitism, and monothelitism. (2 credits)

PAT 401 Introduction to Patristics III

This course covers the lives and writing of the fathers beginning with the Church's struggle against iconoclasm, St. Photius' defense against the filioque, and fathers

who contributed to the Byzantine hesychastic tradition up to St. Gregory Palamas. (2 credits)

Scripture

OT 101 Pentateuch and Conquest

This course introduces the student to the Scriptures and presents an overview of Genesis-Ruth. Emphasis will be placed on the persons and events in these books, the religions and literature of the Ancient Near East, typology, and liturgical usage. Also discussed will be the development of the Old Testament canon, comparing the Septuagint and Masoretic texts. (2 credits)

OT 102 Kingdom and Exile

This course provides an overview of 1 Samuel-Nehemiah and the historical books of the Deuterocanon (Tobit, Judith, Esdras, 1-2 Maccabees). The persons and events of these books will be emphasized as well as liturgical usage. (2 credits)

OT 201 Prophets

This course focuses on the Prophets, considering Patristic commentaries and liturgical usage. The foundational role of the Prophets in Orthodox teaching will be discussed. (2 credits)

OT 202 Psalms and Wisdom Literature

This course will introduce the student to the Psalms and the wisdom literature of the Old Testament, including that of the Wisdom of Solomon and Sirach. In addition to providing an overview of the biblical text, Patristic commentaries and liturgical usage will be emphasized. The broader context of Near Eastern wisdom literature will be referenced. (2 credits)

NT 101 New Testament Survey

This introductory Scripture course has two goals: a thoughtful reading of the entire New Testament within the Orthodox Christian tradition, and an introduction to the principles of Scriptural exegesis within the Orthodox Church. (2 credits)

NT 102 Pauline Epistles

A reading of the epistles of St. Paul focusing on the importance of the circumstances for each of the letters, as well as how they speak to our situation today. A special emphasis will be given to St Paul's understanding of the Law, and how he presents participation in the faith of Christ and the Cross as an antidote to problems in these early communities. (2 credits)

NT 202 Catholic Epistles, Hebrews, and Revelation

This course introduces students to the Catholic Epistles, Hebrews, and the Revelation to John, focusing on the original contexts of these writings, as well as how they speak to us today. The entire second half of the semester will be used to study Revelation, focusing on its original historical setting and the genres of circular letter, prophecy, and apocalypse. (2 credits)

NT 302 The Fourth Gospel and Epistles of John

In the first part of this course the student will study the Catholic Epistles of John, focusing on their response to the heresy of docetism; in the second, the student will do an in-depth study of the Gospel according to John, focusing on the sacramental life of the early Church reflected in it. (2 credits)

Theology

DOC 101 Doctrine

The course is an introduction to the basic faith and teaching of the Orthodox Church, covering Trinitarian theology, Christology, creation, anthropology, soteriology, ecclesiology, and eschatology. (2 credits)

DOC 102 Liturgical Theology

This course examines the theological content of the sacramental life of the Church—focusing on the Mysteries of Baptism, Chrismation, and Eucharist; touching on the Mysteries of Unction, Marriage, and Ordination. (2 credits)

CANON 302 Canonical Tradition

This course introduces the Orthodox Christian canonical tradition, focusing on the decisions of the Ecumenical and Local Councils that most affect the practical ministry of the Orthodox pastor. Subjects include the nature and sources of the canonical tradition, episcopacy in the tradition, primacy and autocephalous churches. Also covered will be specific canons that concern the professional ministry of the Orthodox pastor: marriage, divorce, remarriage, the reception of converts, communion, and penance. (2 credits)

COMP 302 Orthodox Apologetics and Comparative Theology

This course provides a foundation for Orthodox Christian apologetics, in which the student will learn “to contend for the faith which was once for all delivered to the saints” (Jude 1:3). This course also provides a survey of various heterodox and non-Christian groups and their theology; particular emphasis is placed on those found in Alaska. (2 credits)

ME 301 Missions and Evangelism

This course examines the scriptural, historical, and theological basis for Orthodox missions and evangelism, with particular emphasis on the current needs and trends found in both domestic and foreign Orthodox mission work. (2 credits)

SPIR 201 Introduction to Orthodox Spirituality

The course introduces Orthodox Christian spirituality, particularly Metropolitan Hierotheos’s writing on theosis, within an outline of St. John Cassian’s “On the Eight Vices” and their complementary virtues. Also considered will be *The Ladder of Divine Ascent*. (2 credits)

Faculty Council

Very Rev. John Dunlop, Seminary Dean

Professor of Liturgics and Theology

D.Min., Pittsburgh Theological Seminary;

M.Div., St. Vladimir's Orthodox Seminary;

B.A., Kenyon College

Rev. Dn. Irenaios Anderson, Associate Dean of Academic Affairs

Instructor of Old Testament

M.A., Trinity Evangelical Divinity School;

B.A., Mount Senario College;

Diploma, Moody Bible Institute;

TESL Certificate, Toronto Institute of Linguistics;

Student at St. Herman Theological Seminary (2005-2008)

Dr. Beth Dunlop, Registrar

Professor of Patristics, New Testament, and Christian Education

Ph.D., Boston College;

M.A., St. Vladimir's Orthodox Seminary;

B.A., Yale University

Rev. Dn. Innocent Philo

Field Work Supervisor

Chaplain at Providence Kodiak Island Medical Center

B.A., Whitman College

Daria Safronova-Simeonoff, Archivist

Instructor of Slavonic and Russian Church History

Ph.D. candidate, Ohio State University;

M.A., Ohio State University;

M.A., St. Petersburg State University, Russia

Adjunct Faculty

The Right Reverend David (Mahaffey)

Bishop of Sitka and Alaska

M.Div., St. Tikhon's Orthodox Theological Seminary

M.Th., University of Scranton

B.A., University of Scranton

Lecturer at Alvernia University and St. Tikhon's Seminary

Very Rev. Michael Oleksa (Church History)

Th.D., Pravoslavna Bohoslovecka Fakulta (Presov, Slovakia)

M.Div., St. Vladimir's Orthodox Seminary

B.A., Georgetown University

Rev. Archdn. Kyrill Sokolov (Liturgics)

Director, OCA Diaconal Vocations Program

M.Div., St. Vladimir's Orthodox Seminary

Floyd Frantz (Substance Abuse Counseling)

Director, St. Dimitrie Program

OCCM missionary to Romania

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