



**SAINT SOPHIA UKRAINIAN  
ORTHODOX THEOLOGICAL  
SEMINARY**

**ACADEMIC CATALOG**

**2023-24**



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# Academic Calendar

## Fall 2023

Registration for Fall 2023 opens.....	May 22, Monday
Last day for reception of applicants for 2023-2024 .....	July 3, Monday
Labor Day, Holiday.....	September 4, Monday
Instruction begins .....	September 5, Tuesday
Ecclesiastical New Year .....	September 14, Thursday
Priestly formation residency I* .....	September 22 & 23, Fri.-Sat.
Nativity of the Theotokos .....	September 21, Thursday
Elevation of the Holy Cross .....	September 27, Wednesday
Registration ends – last day to add courses.....	September 29, Friday
Last day to drop a course .....	October 9, Monday
Indigenous People’s Day .....	October 9, Monday
Protection of the Theotokos .....	October 14, Saturday
Priestly formation residency II* .....	October 20 & 21, Fri.-Sat.
Veteran’s Day.....	November 10, Friday
Priestly formation residency III* .....	November 17 & 18, Fri.-Sat.
Thanksgiving Day .....	November 23, Thursday
Entrance of the Theotokos.....	December 4, Sunday
End of semester retreat in South Bound Brook**...	December 15-16, Fr.-Sat.
Saint Nicholas Day .....	December 19, Tuesday
Last day of instruction .....	December 22, Friday
Winter break .....	December 23- January 9, 2024

# Spring 2024

Registration for Spring 2024 opens .....	December 18, Monday
Nativity of our Lord.....	January 7, Sunday
Instruction begins .....	January 9, Tuesday
Priestly formation residency I* .....	January 26 & 27, Fri.-Sat.
Martin Luther King Jr. Holiday .....	January 15, Monday
Holy Theophany .....	January 19, Friday
Registration ends .....	February 2, Friday
Presentation of Christ.....	February 15, Thursday
President's Day.....	February 19, Monday
Last day to drop a course .....	February 23, Friday
Priestly formation residency II* .....	February 23 & 24, Fri.-Sat.
Great Lent begins.....	March 18, Monday
Priestly formation residency III* .....	March 29&30, Fri.-Sat.
Annunciation.....	April 7, Sunday
Priestly formation residency IV* .....	April 26&27, Fri.-Sat.
Palm Sunday.....	April 28, Sunday
Spring break .....	April 29 – May 10
PASCHA .....	May 5, Sunday
Last day of instruction.....	May 24, Friday
End of semester retreat in South Bound Brook**.....	May 17-18, Fr.-Sat.

*\*Attendance mandatory for all M.Div. students.*

*\*\*Attendance mandatory for all M.Div. and M.A. students*

# General Information

## Statement of Purpose

With complete confidence and faith in Almighty God the Holy Trinity, Giver of all good and perfect gifts, St. Sophia Ukrainian Orthodox Theological Seminary begins its forty-eighth academic year in Fall 2023. The seminary, in addition to being a training ground for future clergy, serves as the center of the spiritual and intellectual life of the Ukrainian Orthodox Church here and abroad - a model of our Orthodox Christian faith.

St. Sophia Seminary is a self-renewing community, a network of interpersonal relations reflecting the fundamental unity of faith and love that comes only from the Holy Spirit and links the seminary to the larger communities of the Church and world. As a particular community of persons, a community of faith, an apostolic community, and an academic community, St. Sophia Seminary offers a specific challenge to men and women of good will who wish to serve Christ and His people at a more conscious and intimate level.

The primary, though not exclusive, goal of this seminary is to help form and train true Orthodox pastors, teachers, and leaders of the people of God who follow the example set by our Lord God and Savior, Jesus Christ, in His own earthly ministry. Through a program of professional education, spiritual growth, vocational awakening, the following objectives are set before the student:

- » A deepening of one's own personal Orthodox Christian experience and commitment to more profound service in the Lord's vineyard;
- » A vivid awareness of the contemporary world in which God works with and through people of faith;
- » A growing understanding of the Orthodox faith through critical theological reflection and liturgical praise;
- » An awareness of the nature of Orthodox Christian priesthood and deaconate and cultivation of the vocation of those men called to these holy orders;

- » An integration of one's theological understanding and worldview with one's own life in Christ;
- » An appreciation of the Ukrainian Orthodox ethos and polity and our Church's salvific mission in the modern world.

## **Campus and Facilities**

St. Sophia Ukrainian Orthodox Theological Seminary is located on the corner of Easton and Davidson Avenues in Somerset, just south of South Bound Brook, New Jersey.

The main seminary building is a spacious three-story colonial structure with Victorian additions. It has ample space for living quarters for as many as fifteen seminarians, as well as offices for the rector, private rooms for the resident provost and director of formation. The seminary chapel is also attached to the main building.

Dedicated to the Three Holy Hierarchs, the chapel is the focus of the seminarian's life of prayer and communal worship. Here the residential students actively participate in the liturgical life of the Church and are trained to execute all of the services proper to Orthodox tradition. Seminarians also participate in the Divine Liturgies and other services celebrated in the nearby St. Andrew's Memorial Church when these do not conflict with the normal program of studies.

The other buildings that constitute the Archdiocesan center are the aforementioned St. Andrew's Memorial Church and Mausoleum, the Consistory office complex and library, the Ukrainian Cultural Center, Museum, Ukrainian History and Education Center and residences for clergy and consistory personnel. The campus is spread over 100 acres of land, which offer a total experience of Church life, as well as a peaceful, tranquil environment for study, prayer, and reflection.

St. Sophia Theological Library is located within the Consistory Administration building and is open to the public five days a week. Since its inception in 1952, the Library has grown to include over



70,000 books and periodicals, which can also be accessed in an online catalog (via the UOC of USA website). St. Sophia Library's collection is rich in books and periodicals both in English and Ukrainian, as well as some holdings in other languages such as Latin, Greek, and Russian. Holdings include publications from North America, Ukraine and the Ukrainian diaspora, including contemporary publications from Ukraine and America, as well as classics and unique titles dating back to the 19th century. The Library's collection features books and periodicals pertaining to religion, Orthodox theology, history, Ukrainian history, culture, and arts. Aside from circulating material, the reference section contains a wide range of encyclopedias, dictionaries in many languages, secular and religious calendars and almanacs, and parish commemorative booklets. The Library's collection also includes centuries-old rare books; books published in the Displaced Persons Camps in the 20th century; a collection of books pertaining to the Holodomor-Famine of 1932-33; a music collection of sheet music from private collections, composers, and parishes; parish commemorative books; select DVDs and music records (CDs and albums). Patrons to the Library have access to the Library's holdings, can take out circulating material, conduct research in an academic setting, and have access to over 40 current newspaper and periodical subscriptions.

In addition, St. Sophia students enjoy library privileges at the Gardner Sage Library on the campus of New Brunswick Theological Seminary only six miles south of St. Sophia. The library was dedicated in 1875 and contains over 150,000 books and 10,000 bound periodicals, including 310 periodicals on current subscription. More than 1,000 additional publications are accessioned annually.

The grounds of the Archdiocesan center are historically significant. The former Consistory building, Fisher House, dates back to 1688. During the American Revolution, General Nicholas von Steuben lived in the immediate vicinity and entertained his Commander-in-Chief, George Washington, here. One member of the distinguished Fisher family, Henry Fisher, witnessed the signing of the Declaration of Independence in Philadelphia in 1776 and later served as a delegate to the Continental Congress in 1787.

# Accreditation

Saint Sophia Ukrainian Orthodox Theological Seminary operates with the license from The Office of the Secretary of Higher Education of the State of New Jersey.

St. Sophia Seminary is Associate Member of the Association of Theological Schools in the United States as of June 2020.

Saint Sophia Ukrainian Orthodox Theological Seminary enjoys signed cooperation agreements with: Saint Tikhon Theological Seminary of the Orthodox Church of America, New Brunswick Theological Seminary, Kyiv Theological Academy of the Orthodox Church of Ukraine.

As of the publication of this catalog Saint Sophia Seminary has begun the process of approval by the Veteran's Administration to provide education under the G.I. Bill.

Moreover, St. Sophia Seminary maintains ongoing relationships with other Orthodox schools of theology in the United States, Canada, Europe, and Australia. St. Sophia sponsors faculty and student exchange programs with several of these schools.

## Programs

Master of Divinity (General Studies Track: full-time) – 90 Credits

Master of Divinity (Priestly Studies Track: part-time) – 72 Credits

Master of Arts (Diaconal Studies Track: part-time) – 36 Credits

## Contact Information

Seminary Office 732-469-7555

Fax 732-356-5556

Consistory Office, Seminary Staff  
& Library 732-356-0090

Vocations Director 575-915-6535

E-mail [seminary@stsuots.edu](mailto:seminary@stsuots.edu)

Web site <https://stsuots.edu>

**Mailing address:**

St. Sophia Seminary  
PO Box 240  
South Bound Brook, NJ 08880

**Physical Address:**

1950 Easton Ave  
Somerset, NJ 08873

# Admissions

## Admission Policy

Although the primary goal of St. Sophia Seminary is to provide the professional, educational, and spiritual formation of seminarians preparing for parish priesthood in the Ukrainian Orthodox Church of the U.S.A., candidates for priestly ordination in other Orthodox jurisdictions who wish to study in our seminary are encouraged to apply for admission. Admission to study may also be granted to those applicants who intend to prepare for ordination to the diaconate, as well as to lay students, male or female, who wish to study theology in a seminary environment. Also applicants from abroad will be accepted who meet all the necessary requirements of the state and federal authorities of the United States Government as specified in the Immigration and Naturalization Service's guidelines. In all cases, a letter of recommendation from the relevant Church authorities must accompany the application.

## Admission Requirements

The program of study leading to the Master of Divinity degree is open to qualified students who have a Bachelor's degree or its equivalent from an accredited college or university in the United States; for students from abroad this requirement may be waived. St. Sophia Seminary does not prescribe a specific program of pre-theological studies for students entering the seminary with undergraduate degrees, but it does encourage prospective seminarians to obtain a broad liberal arts education. Students in the humanities, particularly philosophy, literature, art, history, and religion, as well as the natural and social sciences should prepare the students to speak and write correctly, to think clearly, and to understand not only the modern world but also ancient and medieval civilizations. Especially useful in preparation for graduate theological study is the acquisition of a foreign language ability in Greek - the language of the Bible and the early Church - or the specific

language(s) of the student's ecclesiastical jurisdiction. Applicants whose previous studies are adjudged by St. Sophia's faculty as too technical or vocational in scope may be required to do remedial work on a non-credit basis at one of the local undergraduate colleges in the area or in the seminary's collegiate division.

Candidates for admission must complete and submit an official application, which may be obtained by writing to the seminary registrar. The application and supporting documents must be forwarded to the registrar no later than June 1st for admission in the fall semester and November 1st for admission mid-year in the spring semester. Admission decisions are made by a committee composed of the ruling hierarchy of the Eastern Eparchy, regular faculty and seminary rector. A completed application will include the following supporting documents:

1. A certified copy of the applicant's baptism/chrisamation certificate.
2. Official copies of all college transcripts (or secondary school transcripts for applicants to the collegiate division).
3. For full-time residential students, a completed medical examination form and proof of health insurance coverage.
4. For those discerning their calling to Holy Orders in the Orthodox Church, a letter of recommendation from the applicant's pastor testifying in particular to the applicant's spiritual maturity and moral character.
5. For applicants from ecclesiastical jurisdictions other than the Ukrainian Orthodox Church of the U.S.A., who are discerning their calling to Holy Orders, a letter of recommendation from the applicant's hierarchy.
6. Letters of recommendation from two professors or teachers who know the applicant's academic performance.
7. A brief autobiographical essay explaining the applicant's spiritual vocation, his or her reasons for applying to St. Sophia Seminary, and his personal background.
8. A \$50.00 non-refundable application fee payable to the seminary.

## **Transfer Credit and Advance Standing**

Credit for graduate level work at other seminaries or universities may be accepted for transfer at full value if (1) it has not already been applied toward a degree, and (2) it is equivalent to courses in the St. Sophia M.Div. program or is otherwise compatible with the objectives of this program. Only courses in which the student has earned a grade of “C” (2.00 on a 4.00 scale) or higher will be considered for transfer credit.

Students may also request advanced standing for graduate-level work in non-accredited institutions. Such petitions should be directed to the academic dean, who will, in turn, submit them to the regular faculty for consideration as an exception to policy. Approval of non-accredited courses will not, in any case, be granted until the student completes satisfactorily one semester of study at St. Sophia Seminary.

The M.Div. degree will not be conferred upon any student who has been matriculated at St. Sophia Seminary less than two full academic years. No more than 34 credits may be transferred into the M.Div. program, nor will the M.Div. degree be conferred upon anyone who does not have a bachelor degree (or equivalent); in such cases, graduates will receive a licentiate degree.

## **Persons with Disabilities**

In accordance with Section 504 of the rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990, the seminary provides services for students with documented disabilities to ensure equal access to programs, facilities, and activities. All applicants to the seminary are reviewed through the admissions process and the applicant’s qualifications and record of achievement are considered without regard to a disability.

## **Deployed Military Service Members**

Any student in good standing who serves in a branch of the US military and is called up/deployed to military service may not be denied re-entry to the academic program in progress, and will be granted the same academic status as when he/she left.

# **Non-Discrimination and Anti-Harassment Policy**

St. Sophia Seminary is committed to establishing and maintaining a campus and an on-line environment free of all forms of harassment and discrimination and will not discriminate on the basis of race, creed, gender, national or ethnic origin, marital status, veteran status, religion, age, or disability.

Further, it is against seminary policy for anyone in the seminary to sexually harass another member of the community, or harass another member of the community on the basis of race, age, ethnicity, national origin, religion, or other category specified by law. Acts of physical, verbal or written abuse, threats, intimidation, harassment, coercion and/or other conduct which creates a hostile or offensive working or educational environment are prohibited. Threatening or abusive behavior, electronic messaging or social media postings, and invasion of privacy likewise will not be tolerated.

Retaliation against anyone making an informal or formal allegation is strictly prohibited and constitutes a separate incident of harassment/sexual harassment. Conversely, it would be a serious act of misconduct to knowingly bring untrue charges of misconduct against an innocent party. If the conclusion of administrative inquiry determines that this has occurred, the person making the false charges will be subject to disciplinary action.

Any report of abuse must be directed immediately to the Dean of Students.

## **General Regulations**

### **Consideration for Holy Orders**

The completion of the Distance Learning Program (36 Credits) or the equivalent at another seminary will qualify the candidate academically for ordination to the Holy Diaconate. The completion of

the Master of Divinity Degree (72 credits) will qualify the candidate academically for ordination to the Holy Priesthood.

## **Ordination**

Above and beyond the academic and experiential requirements, candidates must qualify canonically to become candidates for ordination in the Holy Orthodox Church. Completing the Master of Divinity program in no way guarantees, offers, or implies attainment of Holy Orders. All matters of ordination are left solely to the decision of the ruling Hierarchs of the Ukrainian Orthodox Church of the U.S.A. or the seminarian's originating jurisdiction.

## **Discipline**

Enrollment in St. Sophia Seminary normally presupposes that the applicant subscribes to the goal of priestly or diaconal formation or professional preparation. The seminarian is expected, therefore, to conduct himself or herself as a responsible member of the seminary community, adhering completely and without reservation to all seminary rules and regulations. Behavior on or off campus that discredits either the individual or the seminary will result in disciplinary action. The faculty retains the competency, in concert with the Church hierarchy and the disciplinary board, to review and make all decisions relative to such matters, employing ecclesiastical regulations, moral standards, and patterns of behavior traditionally required from seminarians in the Orthodox Churches. The faculty of St. Sophia Seminary, in concert with the disciplinary board, reserves the right to suspend or dismiss any student for breaches in seminary discipline or deficiencies in attitude and/or academic achievement.

## **Insurance**

Non-residential students should carry adequate hospitalization and health insurance for themselves and their families. St. Sophia Seminary does not provide such insurance.

## **Housing**

The faculty and administration of St. Sophia Seminary are convinced that seminary education ought to permeate every aspect of the student's waking hours. Thus we require that unmarried male students reside in the main seminary building, where, in addition to their communal spiritual life, their social and intellectual life may be enhanced through a constant exchange of ideas.

Housing is available to a limited number of married male seminarians. The seminary administration is also committed to assisting married couples and female students in finding suitable off-campus housing. Married, unclassified, or special students residing off-campus are also encouraged to participate in the spiritual, social, and intellectual life of the residential students of the seminary, contributing thereby to fraternal bonds that will endure well after graduation and ordination.

## **Room and Board**

Full time, residential students are provided with room and board in the main seminary building. Short residency and distance learning students are expected to make their own arrangements for accommodations during the monthly residency and end of semester retreats. Meals will be provided at the seminary for a fee. All students must make themselves available for all services, classes, and activities.

# **Scholastic Regulations**

## **Attendance**

Seminarians are registered for a specific number of courses each semester, and no changes are permitted without the written consent of the academic dean. Class attendance is obligatory. Students are also responsible for all classwork and assignments. Any incomplete course must be converted to a letter grade within the first half of the



following semester; otherwise the course is automatically recorded as a failure. At the end of each semester, the faculty will evaluate the progress of each seminarian. Serious deficiencies may result in academic probation and/or possible dismissal from the seminary.

Full class attendance is mandatory. Absence from class is permitted only for reasons of sickness or with the expressed permission of the Provost, Academic Dean, or the Dean of Students.

Students shall fulfill all academic requirements prescribed by teachers. Should a student be falling behind, he should inform the teacher and the rector, so that appropriate measures can be taken to alleviate the situation before there is the near possibility of failure.

Students are expected to attend all classes for which they are registered. If a student is ill, or scheduled to miss class due to an authorized church celebration, the student must contact his/her instructor prior to class. Even though a student has reported the absence he/she is still responsible for all missed work. The student must take the initiative to arrange with the instructor to make up all missed work, and it is expected the faculty member will make reasonable arrangements with the student. Verification (such as doctor's note, hospital billing, military orders, death notices) of a student's absence should be provided upon request. Absences are reflected on the student's final grade as follows. Tardiness, or being late to class, three times will result in an unexcused absence to be applied to the record of the student.

Two unexcused absences from any one course will result in the loss of one half a letter mark, e.g., "A" becomes "A-." Four unexcused absences will result in the loss of one full letter mark, e.g., "A" becomes "B." Students who have more than six absences will fail the course.

Any students having difficulties with their courses, falling ill, or having other problems relating to their course of studies, should consult the Dean of Students. The seminary reserves the right to require the withdrawal of any student whose academic work falls below its standards, who violates its rules and regulations, or whose continuing presence interferes with the well-being of others, or with the community as a whole.

## Evaluations

The sum total of a seminarian's profile is not merely his/her academic grades, but based on other considerations as well. A seminarian's attitude is considered as well as deportment within and outside of the seminary.

The faculty will provide a professional assessment of the individual student based on academic results and on the level of cooperation.

The parish priest or spiritual father of the seminarian may be contacted to ascertain whether the individual is being of assistance to the local parish and is leading an exemplary life with the high moral standards that are expected of him. Evaluations may be used by the seminarian's hierarchy to attest to the suitability of a candidate for ordination or advancement in orders.

## Academic Integrity

In keeping with expectations of academic honesty, the seminary requires total honesty on the part of each seminarian in pursuit of their studies. Plagiarism, cheating, or falsification of any work or examinations will not be tolerated and will be treated as grounds for dismissal.

## Class Work

Seminarians are registered for a specific number of courses each semester, and no changes are permitted without the written consent of the academic dean. Class attendance is obligatory. Students are also responsible for all class-work and assignments. Any incomplete course must be converted to a letter grade within the first half of the following semester; otherwise the course is automatically recorded as a failure. At the end of each semester, the faculty will evaluate the progress of each seminarian. Serious deficiencies may result in academic probation and/or possible dismissal from the seminary. The grade system is as follows:

<b>A</b>	Excellent	4 grade points per credit hour
<b>B</b>	Good	3 grade points per credit hour
<b>C</b>	Average	2 grade points per credit hour
<b>D</b>	Poor	1 grade points per credit hour
<b>F</b>	Failure	
<b>I</b>	Incomplete	
<b>W</b>	Withdrawal	
<b>P</b>	Pass (For designated courses only)	
<b>TF</b>	Temporary Failure	

Certain courses may be evaluated on a pass/fail basis. The use of these options by the professor must be approved by the faculty.

## Withdrawals

If a duly registered student withdraws from classes for justifiable reasons, the following refund schedule will be applied:

Before the official beginning of classes	75% of tuition
During the first week of classes	50% of tuition
During the second week of classes	25% of tuition

Withdrawal from classes will be considered temporary (a leave of absence) for a period up to three years, after which reapplication for admission is required to resume studies.

## Financial Information

All students at St. Sophia Seminary enjoy a substantial reduction in actual expenses, since tuition covers only a part of the cost of their theological education. The reduction is made possible in part by services contributed by faculty members, as well as voluntary charitable contributions from Ukrainian Orthodox benefactors, parishes, and interested friends of the seminary.

Seminarians may also receive work-study grants, which offer

financial remuneration for services rendered to the seminary or elsewhere within the Archdiocesan Center. A ten-hour work week is the maximum load that can be borne by the student under such circumstances.

## **Full-time M.Div. Residential Student Fees**

The following fees are for residents and non-residents of the state of New Jersey and are for seminary full-time study only:

TUITION per semester: .....	\$3,750.00
STUDENT FEE per semester: .....	\$100.00
APPLICATION FEE: .....	\$50.00
ROOM AND BOARD per semester: .....	\$3,750.00
GRADUATION FEE: .....	\$100.00
TRANSCRIPT FEE: .....	\$10.00

## **MA and M.Div. Part-time Program Fees**

Regular tuition is \$220.00 per credit hour for the regular resident program. The Priestly Studies/Short Residency and Distance Learning Programs are offered at a reduced rate.

TUITION: .....	\$150 per credit ( <i>each course is three credits</i> )
STUDENT FEE: .....	\$200
APPLICATION FEE: .....	\$50.00
GRADUATION FEE: .....	\$100.00
TRANSCRIPT FEE: .....	\$10.00

In addition to the above, the student will be required to purchase necessary course texts and other books for seminary study. Accommodations, travel, and personal expenses are the responsibility of the individual student.

## **Financial Aid**

There is no financial aid offered to students in the Priestly Studies Program, although all students are encouraged to apply for scholarships.

# Scholarships and Grants

Scholarships and grants are available to full-time seminarians preparing for the priesthood of the Ukrainian Orthodox Church of the U.S.A. from the following scholarship funds:

The METROPOLITAN JOHN SCHOLARSHIP FUND OF THE UKRAINIAN ORTHODOX LEAGUE of the U.S.A., by which the Vocations and Clergy Support Commission has chosen to honor Metropolitan John Theodorovich of blessed memory

The METROPOLITAN ANDREW KUSCHAK SCHOLARSHIP FUND

The MAKAR WOLOSCHUK STIPEND FUND

The STEPOWYJ SCHOLARSHIP FUND

The REV. MYKOLA MOHUCHY STUDENT AID FUND

The IHUMEN GREGORY (WOOLFENDEN) MEMORIAL SCHOLARSHIP FUND

Full time residential seminarians will be eligible financial support from available scholarship funds of the Ukrainian Orthodox Church of the U.S.A.

Additional information and applications are made available to the students upon entering the seminary in the fall semester of each academic year.

# 2023-2024 Course Programs

## Part-time Programs

### Distance Learning Program (MA)

The Distance Learning Program (MA) is a three-year endeavor offered to those who wish to deepen their understanding of the Orthodox Christian faith and who have obtained a bachelor's degree.

Coursework: The distance learning program consists of guided study in two classes per semester, the writing of scholarly papers, and a final exam in each course. This continues for three years, fall and spring semesters. Coursework is set up in such a way that a student may begin their program at any time.

Retreats: Students are required to stay at the Seminary for three days at the end of each semester to take their exams, enjoy fellowship with faculty and other students, and participate in liturgical services. This residency, though brief, is a vital part of the student's discernment and formation process.

Once completed, a Master of Arts in Applied Orthodox Theology may be conferred upon the student. This also satisfies the educational requirements for ordination to the diaconate in the UOC of USA.

### Short-Residency Program (M.Div.)

The Master of Divinity in Priestly Studies (M.Div.) three-year program is offered to those who have completed the St. Sophia Seminary Distance Learning Program (MA) or who have completed a minimum of 36 credits from a different accredited seminary. The latter will be reviewed on a case-by-case basis. Regardless, half of all credits for the M.Div. must be completed at St. Sophia, and

seminarians must spend at least two academic years at St. Sophia Seminary.

Coursework: Classes are held in a seminar format. Great emphasis is placed on extensive preparatory reading of assigned texts and the regular presentation of written assignments when classes are convened. Minimally this degree is awarded to students of regular standing who complete satisfactorily a course of study of not less than 72 credits with an average grade of “C” (2.00 on a 4.00-point scale) or higher. The curriculum is highly structured to introduce the seminarian to the essential fields of theological inquiry and ministerial practice.

Short-Residency: Seminarians take part in classes and religious services once a month from Friday afternoon through Sunday afternoon at St. Sophia Orthodox Theological Seminary in South Bound Brook, NJ.

Together, the Distance Learning Program (or an approved alternative) and the Short-Residency Program confer the Master of Divinity in Priestly Studies (M.Div.) and satisfies the educational requirements for ordination to the priesthood in the UOC of USA.

# **MASTER OF ARTS**

## **in Applied Orthodox Studies**

(Distance Learning)

**3 Years**

(36 Credits)

The Master of Arts Degree is the prerequisite for the Master of Divinity (M.Div.) Degree in Priestly Studies. It may be taken as a standalone course of studies for a Master of Arts Degree in Applied

Orthodox Studies or as part in completion of the higher M.Div. degree. The course work may be taken concurrently with the M.Div. Degree in Priestly Studies or prior to beginning residential weekends. For those that do not hold a Baccalaureate Degree or the equivalent, a Diploma in Applied Orthodox Studies is conferred. At the end of their final semester, all candidates must either 1) pass written and oral comprehensive exams or 2) defend a thesis. The results of these exams or defense determine whether or not the candidate receives the degree.

### YEAR ONE

(Fall Semester)	Credits	(Spring Semester)	Credits
BIB 101: Introduction to Old Testament	3	BIB 102: Introduction to New Testament	3
THEO 101: Dogmatic Theology I	3	THEO 102: Dogmatic Theology II	3
<b>Total Credits</b>	<b>6</b>	<b>Total Credits</b>	<b>6</b>

### YEAR TWO

(Fall Semester)	Credits	(Spring Semester)	Credits
BIB 201: Old Testament Prophets & Wisdom	3	BIB 202: New Testament Epistles & Acts	3
CH 201: Patristics I	3	CH 202: Patristics II	3
<b>Total Credits</b>	<b>6</b>	<b>Total Credits</b>	<b>6</b>

### YEAR THREE

(Fall Semester)	Credits	(Spring Semester)	Credits
PPM 364: Introduction to Pastoral Care	3	CH 342: Ecclesiastical Art & Architecture	3
CH 301: Ukrainian Church History I	3	CH 304: Ukrainian Church History II	3
<b>Total Credits</b>	<b>6</b>	<b>Total Credits</b>	<b>6</b>



# MASTER OF DIVINITY

(Priestly Studies Program, Short Residency)

**3 years**

(Total Credits: 72)

(36 MA plus 36 M.Div.)

The Master of Divinity Program is designed for candidates to Holy Orders and others interested in advanced theological training who, due to personal circumstances, cannot commit to full-time residency at St. Sophia Seminary. It is also meant to provide theological coursework tailored for the specific needs of the Ukrainian Orthodox Church of the U.S.A (UOC of USA). The Hierarchs of the UOC of USA have directed that enrollment and completion of this program is obligatory for all candidates for ordination to the Priesthood in the UOC of USA.

At the end of their final semester, all candidates must either 1) pass written and oral comprehensive exams or 2) defend a thesis. The results of these exams or defense determine whether or not the candidate receives a degree. Students who fail to satisfy this requirement but successfully meet all the other requirements for graduation will be awarded the Licentiate degree.

## YEAR ONE

<b>(Fall Semester)</b>	<b>Credits</b>	<b>(Spring Semester)</b>	<b>Credits</b>
PPM 352: Homiletics I	3	PPM 342: Priestly Vocation I	3
PPM 372: Canon Law	3	PPM 453: Homiletics 2	3
<b>Total Credits</b>	<b>6</b>	<b>Total Credits</b>	<b>6</b>

## YEAR TWO

<b>(Fall Semester)</b>	<b>Credits</b>	<b>(Spring Semester)</b>	<b>Credits</b>
CH 401: Church History I	3	CH 402: Church History II	3
THEO 404: Orthodox Christian Social Ethics	3	THEO 403: Spirituality of Kyivan Rus'	3

<b>Total Credits</b>	<b>6</b>	<b>Total Credits</b>	<b>6</b>
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### YEAR THREE

<b>(Fall Semester)</b>	<b>Credits</b>	<b>(Spring Semester)</b>	<b>Credits</b>
THEO 404: Christology	3	THEO 103: Theology of the Icon	3
LIT 203: Typica & Practicum	3	LIT 204: Festal Cycle & Practicum	3
<b>Total Credits</b>	<b>6</b>	<b>Total Credits</b>	<b>6</b>

## MASTER OF DIVINITY (General Studies Track)

### STANDARD FULL-TIME RESIDENTIAL 4-YEAR M.DIV. DEGREE (TOTAL CREDITS: 90)

This four-year academic program is offered to those who have completed a Baccalaureate Degree or an equivalent course of studies with at least 120 semester hours. The General Studies Track Master of Divinity Degree (M.Div.) is not only preparing students for parish ministry, but for the possibility of further scholarly work. The Master of Divinity Degree is the academic credential required for professional ministry. For those that do not hold a Baccalaureate Degree or the equivalent, a Licentiate of Divinity Degree (L.Div.) is conferred.

### YEAR ONE

<b>(Fall Semester)</b>	<b>Credits</b>	<b>(Spring Semester)</b>	<b>Credits</b>
BIB 101: Introduction to Old Testament	3	BIB 102: Introduction to New Testament	3
THEO 101: Dogmatic Theology I	3	THEO 102: Dogmatic Theology II	3
CH 101: Church History I	3	CH 102: Church History II	3

LIT 101: Introduction to Liturgical Theology and Practicum	2	LIT 102: Sacramental Theology and Practicum	2
BIB 151: Koine Greek I	3	BIB 152: Koine Greek II	2
UKS 151: History and Culture of the Ukrainian Nation	2	THEO 201: Fundamental Moral Theology	3
<b>Total Credits</b>	<b>16</b>	<b>Total Credits</b>	<b>16</b>

## YEAR TWO

<b>(Fall Semester)</b>	<b>Credits</b>	<b>(Spring Semester)</b>	<b>Credits</b>
BIB 201: Old Testament Prophets and Wisdom	3	BIB 202: New Testament Epistles and Acts	3
CH 201: Patristics I	3	CH 202: Patristics II	3
THEO 202: Social Ethics	3	THEO 203: Orthodox Perspectives - Ethical Issues	3
LIT 201: Sacramental Theology and Practicum	2	LIT 202: The Festal Cycles and Practicum	2
LIT 221: Ecclesiastical Music I	2	LIT 322: Ecclesiastical Music II	2
PPM 372: Canon Law I	3	PPM 373: Canon Law II	3
<b>Total Credits</b>	<b>16</b>	<b>Total Credits</b>	<b>16</b>

## YEAR THREE

<b>(Fall Semester)</b>	<b>Credits</b>	<b>(Spring Semester)</b>	<b>Credits</b>
PPM 363: Pastoral Theology II (Pastoral Counseling)	3	PPM 382: Pastoral Theology III (Priestly Vocation)	3
PPM 352: Pastoral Theology II (Homiletics I)	3	PPM 453: Pastoral Theology II (Homiletics II)	3
CH 301: Ukrainian Church History	3	THEO 301: Spiritual Theology I (Prayer and Spirit Direction)	3

CH 341: Ecclesiastical Art and Architecture	3	CH 302: Ukrainian Church History II	3
PPM 301: Field Education Ministry Seminar I	2	PPM 302: Field Education Ministry Seminar II	2
<b>Total Credits</b>	<b>14</b>	<b>Total Credits</b>	<b>14</b>

During the Fourth Year, students who desire to receive the M.Div. degree must write a thesis under the supervision of seminary faculty. This thesis must be defended successfully before a student can graduate with the M.Div. degree. Students who fail to satisfy this requirement but successfully meet all the other requirements for graduation will be awarded the Licentiate degree.

## True and Correct Statement

Saint Sophia Ukrainian Orthodox Theological Seminary makes every effort to ensure the accuracy of the information contained in this catalog. Some policies, rules, procedures, and regulations may change and therefore, alter the information during this catalog period. The seminary reserves the right to change policies, regulations, fees, and course of instruction upon direction of the administration. The most current and complete information on any changes is available from the office of the Provost. The information contained in this catalog is true and correct to the best of the knowledge of the administration.

# COURSE DESCRIPTIONS

## Department of Biblical Studies & Language

### BIB: 101     **INTRODUCTION TO THE OLD TESTAMENT** (3 credits)

A survey of Old Testament Literature with special attention to the historical background to the faith of ancient Israel; the distinctive contributions of particular books, especially the Pentateuch and the historical books of the chroniclers; the relevance of higher-critical approaches to the texts such as literary analysis, tradition-history, and source, form, and redaction criticism; the development of major themes of Old Testament theology.

### BIB 102:     **INTRODUCTION TO THE NEW TESTAMENT** (3 credits)

A survey of New Testament literature with emphasis on the formation of the New Testament canon and on the historical background, contents, literary composition, theological concerns, and characteristic traits of the three Synoptic Gospels and the Gospel of St. John; detailed examination of the Christological titles of Jesus of Nazareth.

### BIB 151:     **KOINE GREEK I**             (3 credits)

Elementary New Testament Greek grammar and introduction to New Testament translation.

### BIB 152:     **KOINE GREEK II**             (2 credits)

Completion of elementary grammar and translations of portions of the New Testament with emphasis on exegetical method.

### BIB 201:     **THE OLD TESTAMENT PROPHETS AND WISDOM LITERATURE**             (3 credits)

A detailed study of the major and minor prophets with emphasis on their Messianic and moral teachings; exegesis of selected texts from the books of Isaiah, Jeremiah, Ezekiel, and Amos; the abiding religious and theological significance of Hebrew wisdom literature

including the Psalms, Job, Wisdom of Solomon, and other books from the Septuagint text of the Old Testament; the post-Exilic era of transition to the New Testament.

**BIB 202: NEW TESTAMENT EPISTLES AND ACTS (3 credits)**

A detailed study of the epistles of St. Paul with emphasis on the life and Teachings of the Apostle to the Gentiles; exegesis from selected passages from his Epistles in light of patristic commentaries; the growth and development of the early Church as expressed in the Acts of the Apostles and the catholic epistles of Saints James, Peter, John, and Jude; the various interpretations and assessments of the book of Revelation in the history of the Church.

**BIB 395-396: DIRECTED READING IN OLD TESTAMENT**  
(3 credits per semester)

**BIB 397-398: DIRECTED READING IN NEW TESTAMENT**  
(3 credits per semester)

## **Department of Church History**

**CH 101 & 401: CHURCH HISTORY I (3 credits)**

*The Early Church:* The Judaistic and Graeco-Roman background of the early Church; St. Paul, an Apostle for Christ; the Council of Fathers-the apologists, Clement of Alexandria, and Origen.

*The foundations of Christian teaching:* What shall be done to Christians who fall into sin? Who is Jesus Christ and how many persons and natures does He have? Can people save themselves?

*Church-state relations:* St. Constantine's "Edict of Toleration" and the foundation of "New Rome"; Theodosian legislation and the First Council of Constantinople; barbarian invasions and the rise of the papacy' the rise of monasticism: SS. Anthony the Hermit, Pachomius, Basil of Caesarea, and Benedict of Nursia; Charlemagne crowned as emperor in the West; the evangelization of Western Europe; Byzantine missions and SS. Cyril & Methodios' Moravian mission.

CH 102 & 402: **CHURCH HISTORY II** (3 credits)

*The Byzantine Church:* Eastern Christendom; Arab invasions; the Council of Trullo; the Iconoclast Controversy and its results; the Photian dispute: Byzantium and Roman primacy, the “filioque,” and the Great Schism of A.D. 1054.

*The Western Church:* the Gregorian reforms; caesaropapism; new religious orders in the West.

*The spread of Orthodoxy:* the Churches of Bulgaria, Serbia, and Kyivan Rus’; the “reunion councils: of Lyons and Ferrara-Florence; St. Gregory Palamas and the Hesychast tradition.

*Heresy, revolution, and the Protestant Reformation:* John Wycliffe, John Hus, Martin Luther, Calvinism, the English Reformation, the Catholic Counter-Reformation; the Jesuits; the Council of Trent; Baroque mysticism, censorship, and inquisition.

*The Eastern Orthodox Churches:* the fall of Constantinople and the Church under the Ottoman Turks; Orthodoxy and the Latin Church; Orthodoxy and the Protestants; the rise of the Moscow Patriarchate.

*The Age of Reason and Revolution:* Copernicus and Galileo; Enlightenment and Deism; The French Revolution; theological reconstruction in Germany; Liberal Catholicism and Ultramontanism in France: reactions against “Modernism” and papal infallibility.

*Revolutions and Orthodoxy in the twentieth century:* the establishment of various Churches in the diaspora and the rebirth of the Ukrainian Orthodox Church.

CH 201: **PATRISTICS I** (3 credits)

The period encompassing the Pauline epistles through the Council of Chalcedon (A.D. 451) provided Christianity with a textual canon, a understanding of the boundaries between orthodoxy and heresy. Beginning with models of Scriptural intertextual commentary and early Christian interpolations in apocryphal literature, the survey will examine such topics as the early apostolic apologists and heresiologists:

SS. Clement of Rome, Ignatius of Antioch, Polycarp, Barnabas, and Irenaeus of Lyons, and Tertullian of Carthage; defining and refuting the “Gnostic vision; Ante-Nicene Christology and ecclesiology; the regional variants – Alexandria, Antioch, and Rome; Nicene Orthodoxy and its aftermath; the Church in the desert; the Cappadocian synthesis; the Constantinopolitan synthesis; the Chalcedonian solution.

CH 202:           **PATRISTICS II**           (3 credits)

From the monophysite controversy in the aftermath of the Council of Chalcedon to the multi-leveled image controversy and Photian Triadology and ecclesiology, Orthodox Christianity defined itself with increasingly specific reference to a fixed “patristic” tradition. The literature, rhetoric, boundaries, and early attempts at systematization produced by these debates will be examined in detail. The systematic closure reached with St. Photios stopped neither refinement nor creative reflection upon this tradition nor new challenges posed to it including the Byzantine Neo-Platonists; the Canonists and Glossator; the response to Thomism; Unionist / Anti-Unionist polemic; Hesychasm; and the reactions to the Protestant Reformation and Catholic Counter Reformation.

CH 301:           **UKRAINIAN CHURCH HISTORY I**       (3 credits)

Christianity in Rus’ prior to A.D. 988 and the baptism of Rus’-Ukraine; the early church period in Ukraine and the nomadic invaders in 1240; the role of the metropolitans of Kyiv; Metroplitans Ilarion and Klement and the Ukrainian Orthodox Church in Lithuania and Poland; the Union of Brest and its aftermath; Historical and contemporary relations between the Ukrainian Orthodox and the Uniates; Metropolitan Peter Mohyla; the Ukrainian Orthodox Church under the Patriarchate of Moscow.

CH 302:           **UKRAINIAN CHURCH HISTORY II**       (3 credits)

The history and polity of the Ukrainian Church in the modern period; the rise of Evangelical Protestantism in Ukraine; the Church and the Ukrainian cultural milieu in the nineteenth century; the fate of the Church during the Bolshevik Revolution; the establishment of the Autocephalous Church in Poland under Metropolitan Vasyly’ Lypkivsky;



the Orthodox Church in Poland under Metropolitan Polikarp; the Church during the Second World War and Archbishop Mstyslav; Church growth in the diaspora (Western Europe, Canada, United States, South America, and Australia); the demise of communism in Ukraine and the establishment of the Kyivan Patriarchate.

CH341 & 442: **ECCLESIASTICAL ART & ARCHITECTURE** (3 credits)

An exploration of the symbolism and art of the early Church; the evolution of Christian architecture in the age of Emperor Constantine and Justinian I and its intimate connection to liturgical rites; iconography and special emphasis on mosaic and fresco; the use of icons in Orthodox worship; Byzantine and indigenous architecture in Kyivan Rus'; the development of Slavic iconography; the later influence of Western art on Ukrainian art and architecture.

CH 393-394: **DIRECTED READING IN CHURCH HISTORY**  
(3 credits per semester)

CH 395-396: **DIRECTED READING IN PATRISTICS**  
(3 credits per semester)

CH 397-398: **DIRECTED READING IN UKRAINIAN CHURCH HISTORY & CULTURE**  
(3 credits per semester)

## **Department of Liturgics**

LIT 099: **SACRED SYMBOLS THAT SPEAK** (3 credits)

LIT 101 & 404: **INTRODUCTION TO LITURGICAL THEOLOGY (& PRACTICUM)** (3 credits)

The theology of liturgy and the concept of worship; the elements of public worship; the ordo and cycle of daily worship; the structure of prayer and its significance and value in the life of Orthodox Christians; the church building as a temple. The practicum will enable students to practice both individually and corporately the teleturgics of vespers, matins, and the daily office.

LIT 102 & 402: **SACRAMENTAL THEOLOGY I (& PRACTICUM)**  
(3 credits)

The sacramental/mysteriological theologies of initiation into the life of the Orthodox Christian and the primacy of the Eucharist. The practicum this semester will focus on the teleturgics of baptism, chrismation, the Divine Liturgies of the St. John Chrysostom and St. Basil the Great, and the Presanctified Liturgy of St. Gregory the Dialogist.

LIT 201 & 401: **SACRAMENTAL THEOLOGY II (& PRACTICUM)**  
(3 credits)

The sacramental/mysteriological theologies of reconciliation (penance or confession), marriage, holy orders, and holy unction as the sanctification of human life. The practicum the semester will focus on the teleturgics of these four holy mysteries, the funeral and memorial services, and other blessings and dedications.

LIT 202 & 403: **THE FESTAL CYCLES (& PRACTICUM)** (3 credits)

The theology, hymnography, and liturgics of the Paschal, Nativity, and Theophany cycles, including Lent, Holy Week, Pascha, the Paschalion, the Pentecostarion, and the pre-Nativity, Nativity, and Theophany services; the great feasts of our Lord, the great feasts of the Theotokos and Marian hymnography, and the lesser feasts of the church calendar. The practicum this semester will focus on the teleturgics of these particular services.

LIT 221: **ECCLESIASTICAL MUSIC I** (3 credits)

A basic study of music theory, notation of rhythm, pitch, music symbols, scales, key signatures, and sight reading. Study and practice singing of the music for vespers, matins, and the Divine Liturgies. Kyivan chant will be stressed, but Galician musical practice also will be explored.

LIT 322: **ECCLESIASTICAL MUSIC II** (3 credits)

Study and practice singing of the Paschal, Nativity, Theophany, and festal cycles, and the funeral and memorial services and matrimonial

rites. A survey of the history of Eastern and Western church music from the ancient Church to contemporary experimental practices. Special attention will be given to the musical tradition of the Ukrainian Orthodox Church, particularly the richness of composers such as Bortniansky and Vedel and the grand tradition of the Pochaiv chant.

LIT 395-396: **DIRECTED READING IN LITURGICAL THEOLOGY**  
(3 credits per semester)

LIT 397-398: **DIRECTED READING IN ECCLESIASTICAL MUSIC**  
(3 credits per semester)

LIT 499: **TOPICS IN ORTHODOX THEOLOGY**  
(3 credits per semester)

## **Department of Philosophy**

PHIL101 &102: **INTRODUCTION TO PHILOSOPHY**  
(3 credits per semester)

## **Department of Theology**

THEO 101: **DOGMATIC THEOLOGY I** (3 credits)

The sources and methods of Orthodox theology; apophysis, revelation, dogma, and the limits of human knowledge; the enduring significance of Christian Hellenism; beginning exploration of the various sub-disciplines of Orthodox dogmatic theology (the various “ologies”): Triadology, cosmology, and theological anthropology. Frequent comparisons to classical and contemporary theologies of the Christian West will provide the grounding of Orthodox apologetics. Extensive readings from the church fathers and contemporary Orthodox theologians.

THEO 102: **DOGMATIC THEOLOGY II** (3 credits)

Continued exploration of the sub-disciplines of Orthodox dogmatic theology: Christology and soteriology, pneumatology, ecclesiology, deification and eschatology, Mariology and hagiology,

and ecumenical theology. Frequent comparisons to Western theologies for Orthodox apologetics. Extensive readings from the church fathers and contemporary Orthodox theologians.

**THEO 103: THEOLOGY OF THE ICON (3 credits)**

A reading course with visual input, this course aims to give the theological seminary student a deep grasp of the issues involved in maintaining the icon as central to Orthodox Christian devotion, coupled with a working knowledge of the theology and practice of iconography. To that end, key historical and contemporary texts will form the basis for in-class discussions. Attention will be paid especially to the relationship of the icon to church architecture and liturgy.

**THEO 201: FUNDAMENTAL MORAL THEOLOGY (3 credits)**

Introduction to ethics and moral theology: ancient and contemporary approaches, the discipline of Orthodox moral theology, sources of Orthodox moral tradition. The human person as moral agent: personal freedom, character, conscience and discernment. Natural law and the evangelical ethic: biblical and patristic natural law, revelation and “transfigurative morality”, Roman Catholic and Protestant perspectives. Sin and the moral life: the problem of evil, sin and sins, repentance and conversion. Moral norms and human acts: human actions as moral acts and the question of moral “absolutes”, formal and material norms, duties and rights, virtue and the virtues. Moral decision making: the spiritual ethos (*politeia*) and the comprehensive model.

**THEO 202 & 402: ORTHODOX CHRISTIAN SOCIAL ETHICS (3 credits)**

Patristic and contemporary Orthodox perspectives on the right ordering of society. Typologies for the role of the Church in the world, civil society, state, nation, and local community. Social applications of the virtues of justice and love. Case studies of perennial and new social ethical problems.

*Political issues:* theories of government and international security, church-state relations, war and peace, human rights and national foreign policy.

*Economic issues:* distributive justice, wealth and poverty, capitalism versus socialism.

*Bioethical issues:* abortion, euthanasia, genetic engineering, in-vitro fertilization, health care. *Sexual issues:* male and female identities, pre-marital and extra-marital sexual relations, birth control, homosexuality.

THEO 203:     **ORTHODOX CHRISTIAN PERSPECTIVES ON  
CONTEMPORARY MEDICAL-ETHICAL ISSUES**

(3 credits)

An elective seminar/correspondence course on contemporary medical-ethical issues facing the Orthodox Christian and the Orthodox pastor. Modern medical technology has increased the number of decision points in people's lives and thus impacts the lives of parishioners. The goals of this course are (1) to inform seminarians about the topics and at the same time (2) to provide an atmosphere to foster discussion on these issues in an effort to prepare future pastors to advise and counsel parishioners appropriately when these matters arise in the parish setting. Among the issues to be discussed are in-vitro fertilization and beginning of life technologies, stem cell research, genetic testing for disease and genetic counseling, euthanasia, transplantation, end of life issues, and other similar issues at the medical science-religion interface.

THEO 301:     **SPIRITUAL THEOLOGY I**

(3 credits)

Introduction of the discipline of Orthodox spiritual theology in comparative Christian perspective. Components of the spiritual life. Meanings and types of prayer. Asceticism and mysticism in Orthodoxy and the Christian West. Cultivation of the virtues and conquest of the passions. The priest as spiritual father and confessor. Other models of spiritual direction. Extensive reading in spiritual classics including *the Philokalia* and *The Way of the Pilgrim*; other Eastern texts by Saints Gregory of Nyssa, Dionysius the Areopagite, John Climacus, Maximus the Confessor, Symeon the New Theologian, Nicholas Cabasilas and Tikhon of Zadonsk.

**THEO 302: SPIRITUAL THEOLOGY II: RELIGIOUS THEMES IN LITERATURE** (3 credits)

An elective seminar to introduce seminarians to the rich spiritual content of the literature of Orthodox nations. Readings will include Nicolai Gogol, *Mirgorod*; Fyodor Dostoevsky, *The Possessed*; Nikos Kazantzakis, *The Greek Passion*; Ivo Andric, *The Bridge on the Drina*; Aleksander Solzhenitsyn, *The Cancer Ward*; Thomas Bell (the contemporary Carpatho-Rusyn American author), *Out of This Furnace*; essays and other writings by the Ukrainian philosophers Skovoroda and Yurkevych, the Russian literary philosopher Mikhail Bakhtin, and the Greek philosopher/theologian Contantine Cavamos; and selected texts from Ukrainian-Canadian folklore, short stories, and architectural studies.

**THEO 351: WORLD RELIGIONS IN AMERICA: A COMPARATIVE PHENOMENOLOGY** (3 credits)

An elective seminar to introduce seminarians to the scholarly study of religion by proponents of the *religionsgeschichte* and phenomenological schools. Comparative study of the Jewish, Buddhist, Hindu, various neo-oriental, Native American Indian, and indigenous contemporary American religions, and especially Islam through a close examination of primary texts and field trips to local communities.

**THEO 393-394: DIRECTED READING IN DOGMATIC THEOLOGY** (3 credits)

**THEO 395-396: DIRECTED READING IN MORAL THEOLOGY/ SOCIAL ETHICS** (3 credits per semester)

**THEO 397-398: DIRECTED READING IN SPIRITUAL THEOLOGY** (3 credits per semester)

**THEO 403: SPIRITUALITY OF KYIVAN RUS'** (3 credits)

This course covers Orthodox spirituality as practiced in Ukraine from the Baptism of Kyivan Rus' through the 18th century, focusing on preaching and prose, the witness of the saints, folk religion, and hesychasm.

**THEO 404: CHRISTOLOGY**

(3 credits)

This course presents a comprehensive review of the development of Orthodox Christology and the many heretical and incomplete formulations that others offered along the way. We will examine Biblical Christology in the first part of the course. The second part will focus on Christology in the patristic age, and the final part will concentrate on some contemporary Christologies.

**Department of the Practice of Pastoral Ministry**

**PPM 201, 301: FIELD EDUCATION MINISTRY SEMINAR**

(2 credits per autumn semester)

Group reflection, discussion, and guidance each week for one hour on issues and problems arising from seminarians' field education placements for the semester under the direction of a faculty convener. Each student will engage in two of the six pastoral skill areas in his field placement.

**PPM 202, 302: FIELD EDUCATION MINISTRY SEMINAR & INTEGRATIVE ESSAY**

(2 credits per semester)

Group reflection, discussion, and guidance each week for one hour on issues and problems arising from seminarians' field education placements for the semester under the direction of a faculty convener. Each student will engage in one of the six pastoral skill areas in his field placement. Seminarians will, however, have the additional opportunity to prepare an essay that attempts to integrate the dominant themes of all course work for the year and their field education experiences in both semesters. In addition to the weekly group session, the faculty convener will provide personal guidance to each seminarian for his preparation of the essay.

**PPM 352 & 453: PASTORAL THEOLOGY I & II: HOMILETICS**

(3 credits per semester)

A review of basic public-speaking techniques with an emphasis on form, content, development, and presentation of sermon material.

Also a look at the unique concerns and considerations facing the Orthodox preacher. Students will have an opportunity to examine examples of inspired patristic preaching and secular classics.

PPM 363: **PASTORAL THEOLOGY II: INTRODUCTION TO PASTORAL CARE & COUNSELING** (3 credits)

Patristic models and contemporary theories of pastoral care and counseling will be explored in lectures. Pastoral care verbatim reports will be presented by students and discussed in small groups. Attention to some basic problems in pastoral care and counseling.

PPM 372 & 373: **CANON LAW** (3 credits)

The history and development of Orthodox canon law from the Byzantine era to the present. Sources of canon law, early codifications, and commentaries. Principles of church organization, the hierarchical principle in theory and practice, roles and relations between clergy and laity. Marriage and divorce. Particular attention to the Constitution of the Ukrainian Orthodox Church of the U.S.A., parish constitutions and by-laws, and problems of church administration and parish life pertaining to canon law.

PPM 382 & 442: **PASTORAL THEOLOGY III: PRIESTLY VOCATION** (3 credits)

Historical development of the Orthodox priesthood and clerical ordination. The priest as pastor, prophet, teacher, counselor, confessor, liturgist, and evangelist. Opportunities and problems for monastic and married clergy. Duties and responsibilities in various pastoral ministries. The limits of appropriate ecumenical activity. Contemporary challenges to the pastoral vocation and patterns of contemporary ministry. Close examination of patristic texts by St. John Chrysostom and St. Gregory the Great, as well as readings in contemporary Orthodox and non-Orthodox pastoral theology.

PPM 397-398: **DIRECTED READING IN PASTORAL THEOLOGY & MINISTRY** (3 credits per semester)

PPM 399: **INDEPENDENT STUDY IN PASTORAL THEOLOGY** (3 credits per semester)



## Department of Ukrainian Studies

### UKS 101-102: **BEGINNING UKRAINIAN**

(4 credits each semester at St. Sophia Seminary or 8 credits at Harvard Ukrainian Summer Institute)

Elementary grammatical structures through an active oral approach for students with little or no knowledge of Ukrainian. Reading and discussion of simple texts and written exercises will complement the acquisition of oral-aural skills.

### UKS 151-152: **HISTORY AND CULTURE OF THE UKRAINIAN NATION I & II** (2 credits each semester - both terms must be completed for credit to be awarded)

An exploration of Ukrainian history, literature, and art, focusing on the cycles of national rise, decline, and renewal. Readings will include Ukrainian authors in English translation. Considerable emphasis will be placed on the Chronicles of ancient Kyivan Rus'/Ukraine and 19<sup>th</sup>-20<sup>th</sup> century Ukrainian historiography. Topics will include pre-Christian times and ethnography; historical and contemporary relations with neighboring peoples; church-state relations; the Union of Brest and the Cossack state; the suppression and re-emergence of Ukrainian national identity in Imperial Russia; the Bolshevik Revolution and the Soviet era; immigration to the West and the dynamics of de-nationalization and assimilation; and prospects for the new post-Soviet Ukraine and diaspora. Some knowledge of Western Civilization and Ukrainian history is presupposed.

### UKS 201-202: **INTERMEDIATE UKRAINIAN** (4 credits each semester at St. Sophia Seminary or 8 credits at Harvard Ukrainian Summer Institute)

Intensive review of basic grammar, followed by development of vocabulary and expansion of difficult concepts of Ukrainian grammar (aspect, verbs of motion, conditional sentences, gerunds, and declension of numerals). Emphasis on oral communication using basic conversational patterns. Mastery of grammar will be reinforced through written drills and preparations of compositions to be delivered in class. Readings of selections from Ukrainian literature.

UKS 301-302: **ADVANCED UKRAINIAN**

(4 credits each semester at St. Sophia Seminary or 8 credits at Harvard Ukrainian Summer Institute)

Development of mastery of the language. Grammar work includes comprehensive review of difficult concepts and introduction of more complex structures. Readings include annotated belle letters and journalistic pieces related to Ukraine's road to independence (as well as ecclesiastical texts at St. Sophia Seminary). Written compositions will be assigned regularly. Classes will be conducted largely in Ukrainian.

UKS 351: **OLD CHURCH SLAVONIC & GLAGOLITHIC**

(3 credits)

An elective course for seminarians who anticipate using this medieval language liturgically. Alphabet, grammar, and syntax, selected vocabulary, and practical pronunciation of selected texts in Old Church Slavonic. Introduction to the alphabet and grammar of glagolitic.

UKS 397-398: **DIRECTED READING IN UKRAINIAN**

(3 credits per semester)

UKS 399: **UOC OF THE USA CONSTITUTION**

(3 credits per semester)

# Seminary Personnel

## Administration

**HIS EMINENCE**

**METROPOLITAN ANTONY** - *Rector and Chairman of the Board*

**HIS EMINENCE**

**ARCHBISHOP DANIEL** - *Vice Rector and Provost*

**V. REV. STEPHEN HUTNICK** - *Treasurer*

**REV. VASYL PASAKAS** - *Registrar and Dean of Students*

**REV. THEOPHAN (KENYON) MACKKEY** - *Vocations Director*

**MRS. NATALIA HONCHARENKO** - *Financial Aid Officer*

**MRS. OKSANA PASAKAS** - *Librarian*

## Regular Faculty

**HIS EMINENCE ARCHBISHOP DANIEL**

*Vice Rector, Provost, Professor of Pastoral Theology and Ukrainian Studies*

B.A., Ivano-Frankivsk Theological Institute [Ukraine] (1996); M. Div., St. Sophia Ukrainian Orthodox Theological Seminary (2000); M.A., Balamand University [Lebanon] (2002); D. Min., Pittsburgh Theological Seminary (2007).

**V. REV. GUS GEORGE CHRISTO**

*Professor of Theology and Lecturer of Koine Greek*

B.A., University of Virginia [Charlottesville, VA] (1982); M.A., Holy Cross Greek Orthodox School of Theology [Brookline, MA] (1983); M.A., University of Durham [England] (1984); Ph.D., University of Durham [England] (1991).

**DR. CARRIE FREDERICK FROST**

*Professor of Theology*

B.A. University of Virginia. M.A. University of Virginia, Ph.D. University of Virginia.

**V. REV. ROBERT HOLET**

*Assistant Professor of Pastoral Theology*

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