



**SAINT SOPHIA UKRAINIAN
ORTHODOX THEOLOGICAL
SEMINARY**

STUDENT HANDBOOK

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Overview

Purpose

St. Sophia Ukrainian Orthodox Seminary is affiliated with the Ukrainian Orthodox Church of the United States of America. The major purpose of the seminary is to train and provide clergy and church leaders for the parishes and institutes under the Ukrainian Orthodox Church of the United States of America denominational jurisdiction.

Mission

The primary, though not exclusive, mission of Saint Sophia Ukrainian Orthodox Theological 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. 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 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 goodwill who wish to serve Christ and His people at a more conscious and intimate level.

Through a program of professional education, spiritual growth, vocational awakening, the following objectives are set before the student:

- a. A deepening of one's own personal Orthodox Christian experience and commitment to more profound service in the Lord's vineyard;
- b. A vivid awareness of the contemporary world in which God works with and through people of faith;

c. A growing understanding of the Orthodox faith through critical theological reflection and liturgical praise;

d. An awareness of the nature of Orthodox Christian priesthood and deaconate and cultivation of the vocation of those men called to these holy orders;

e. An integration of one's theological understanding and worldview with one's own life in Christ;

f. An appreciation of the Ukrainian Orthodox ethos and polity and our Church's salvific mission in the modern world.

History

With an eye to perceiving the present and future needs of our Ukrainian Orthodox Church, the late Patriarch Mstyslav had the foresight to establish our St. Sophia Seminary at our church centre complex in South Bound Brook, New Jersey. Seeing that the education provided by seminaries of different jurisdictions, both in the United States and Canada, did not fit all of our particular needs, a seminary that would be truly our own was the logical solution. In 1975, our seminary was duly instituted and the white mansion at the corner of Davidson and Easton Avenues became our permanent home. Being in close proximity to Rutgers University, New Brunswick Theological Seminary and Raritan Community College provided additional educational resources for those needing completion of undergraduate degrees. 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.

Administration

Members of the Seminary Executive Staff consist of the Rector (and Vice-Rector), Provost, Academic Dean (and Assistant Academic Dean), Dean of Students, Director of Vocations, and Spiritual Director. These individual administer the day-to-day activities of Seminary life as well as the overall administration and implementation of policies.

Location and Campus

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 student actively participates in the liturgical life of the Church and is 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. Andrews Memorial Church, when these do not conflict with the normal program of studies.

The other buildings that constitute the Archdiocesan center are St. Andrews Memorial Church and Mausoleum, the Consistory office complex and library, the impressive Ukrainian Cultural Center, Museum, Historical and Educational Complex 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.

The seminary book library is housed within the Consistory Administration building, as well as posted on the Church's website. The library is rich in books and periodicals in various languages pertaining to Orthodox theology, philosophy, history and Ukrainian culture. Many of the works are centuries-old and offer a distinctive resource for research in the history and traditions of the Ukrainian Orthodox Church in the homeland and in North America. The modern library also offers a comfortable place for research and casual reading, as well as an extensive display of church newspapers and periodicals. The seminary collection has been assembled since 1952 and includes over 25,000 books, 500 major Orthodox and secular periodicals in

Ukrainian and English (bound and unbound) and 40 periodicals and 25 specialized (that is, religious or ethnic) newspapers on current subscription. Our library specializes in Eastern Orthodox Patristic and liturgical studies, and East European - particularly Ukrainian - history and culture.

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.

Contact Information

Seminary Office 732-469-7555

Fax 732-356-5556

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

E-mail seminary@stsuots.org

Web site <http://stsuots.org>

Mailing address:

St. Sophia Seminary

PO Box 240

South Bound Brook, N] 08880

Physical Address:

1950 Easton Ave

Somerset, N] 08873

Academics

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 U.S. Citizenship and Immigration 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 seminar)/s collegiate division.

An entrance examination will be administered to all entering students during their initial registration period. This exam is diagnostic rather than exclusive and will assist the registrar, academic dean, and faculty in devising the appropriate curriculum for each student. The M. Div. Entrance Examination presumes an elementary knowledge of Bible content, Orthodox liturgical practice, and the history and doctrinal teachings of the Orthodox Church. A short reading list for this examination and a guide for pastors and sponsors of candidates for admission is available from the seminary academic dean.

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 1 for admission in the fall semester and November 1 for admission mid-year in the spring semester. Admission decisions are made by a committee composed of the ruling hierarch 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 applicants to the undergraduate division, an official copy of test results of the Scholastic Aptitude Test (SAT) or equivalent, sent directly to the seminary.
4. For residents, a completed medical examination form and proof of health insurance coverage.
5. 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.
6. 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 bishop.

7. Letters of recommendation from two professors or teachers who know the applicant's academic performance.

8. A brief autobiographical essay explaining the applicant's spiritual vocation, his reasons for applying to St. Sophia Seminary, and his personal background.

9. A \$50.00 non-refundable application fee payable to the seminary.

Transfer Credit and Advanced 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 full-time study at St. Sophia Seminary.

The M.Div degree will not be conferred upon any student who has been in residence at St. Sophia Seminary less than two full academic years - normally including the final, or senior, year - and has completed less than 68 credits at this seminary. Therefore, 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 Policy

In compliance with state and federal laws, the seminary does not discriminate on the basis of race, color, national or ethnic origin, sex, age, disability, or veteran's status (or any other criteria protected by applicable law) in its educational programs and activities, or admissions.

2019 – 2020 Curriculum

M.Div students graduate from two curriculum options, depending on their facility in the Ukrainian language. Three years of Ukrainian - or what are usually designated "elementary," "intermediate", and "advanced" levels of instruction in college catalogs - are presumed before the degree may be granted. This admittedly stringent requirement ensures that the degree candidate will have a reasonable bilingual ability for parish ministry in the Ukrainian Orthodox Church of the U.S.A. The Ukrainian language requirement is waived for students from other Orthodox jurisdictions.

Minimally the degree is awarded to students of regular standing who complete satisfactorily a course of study of not less than 90

credits with an average grade of “C” (2.00 on a 4.00 point scale) or higher. The curriculum is highly structured in order to introduce the seminarian to the essential fields of theological inquiry, ministerial practice, and language. All students, irrespective of vocational plans, must also complete two years of supervised field education. This component of the degree program is described elsewhere.

The Degrees offered by the Seminary are as follows:

Master of Arts in Applied Orthodox Theology – 36 credits

Master of Divinity (General Studies Track) – 90 credits

Master of Divinity (Priestly Studies Track) – 72 credits

Master of Ministry – 36 credits (Post Mdiv)

The Certificate offered by the Seminary is as follows:

Certificate in Youth Ministry – 8 credits

The course credits are distributed among the following departments and fields:

Overview: Master of Divinity (General Studies Track)

Course Name	Total Courses	Total Credits
Biblical Studies	4	12
New Testament Greek	2	6
Church History	5	15
Patristics	2	6
Dogmatic Theology	2	6
Moral Theology & Social Ethics	2	6
Spiritual Theology	1	3
Liturgical Theology	4	8

Ecclesiastical Music	2	4
Pastoral Theology	3	9
Canon Law	1	3
History & Culture of Ukraine	2	4
Field Education	4	8
	Total Credits	90

The above list does not include courses in Ukrainian language that may be required, depending on the student's facility in that language.

Overview: Master of Divinity (Priestly Studies Track)

Course Name	Total Courses	Total Credits
Church History	5	15
General Theology	5	15
Liturgical Theology	2	6
Pastoral Theology	4	12
Patristic Theology	2	6
Dogmatic Theology	2	6
Biblical Studies	4	12
	Total Credits	72

Overview: Master of Arts in Applied Orthodox Studies (Distance Learning/Diaconal Formation)

Course Name	Tota Courses	Total Credits
Church History	2	6
Biblical Studies	4	12
Dogmatic Theology	2	6
Patristic Theology	2	6
Pastoral Theology	1	3
Canon Law	1	3
	Total Credits	36

Master of Divinity (General Studies Track)

Standard full-time 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 (MDiv) 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 (LDiv) is conferred.

First Year

(Fall Semester)	Credits	(Spring Semester)	Credits
BIB 101: Intro to OT	3	BIB 102: Intro to NT	3
THEO 101: Dogmatic Theol I	3	THEO 102: Dogmatic Theol II	3
CH 101: Church History I	3	CH 102: Church History II	3

LIT 101: Intro to Liturgical Theol & Practicum	2	LT 102: Sacramental Theol I & Practicum	2
BIB 151: Koine Greek I	3	BIB 152: Koine Greek II	3
UKS 151: Hist & Culture of the Ukrainian Nation I	2	UKS 152: Hist & Culture of the Ukrainian Nation II	2
Total Credits	16	Total Credits	16

Second Year

(Fall Semester)	Credits	(Spring Semester)	Credits
BIB 201: Prophets & Wisd	3	BIB 202: NT Epistles & Acts	3
CH 201: Patristics I	3	CH 202: Patristics II	3
THEO 201: Fund Moral Theol	3	THEO 202: Social Ethics	3
LIT 201: Sacramental Theol & Practicum	2	LT 202: The Festal Cycles & Practicum	2
LT 221: Eccles Music I	2	LIT 322: Eccl Music II	2
PPM 201: Field Ed Min Sem	2	PPM 202: Field ed Min Sem & Integrative Essay	2
Total Credits	15	Total Credits	15

Third Year

(Fall Semester)	Credits	(Spring Semester)	Credits
PPM 363: Pastoral Theol II (Pastoral Counseling)	3	PPM 382: Pastoral Theol III (Priestly Vocation)	3
PPM 252: Pastoral Theology (Homiletics)	3	PPM 372: Canon Law	3

CH 301: Ukrainian Church Hist I	3	THEO 301: Spiritual Theol I (Prayer & Spirit Dir)	3
CH 341: Ecclesiastical Art & Architecture	2	CH 302: Ukrainian Ch Hist II	3
PPM 301: Field Ed Min Sem	2	PPM 302: Field Ed Min Sem & Integrative Essay	2
Total Credits	14	Total Credits	14

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.

Master of Arts in Applied Orthodox Studies (Distance Learning/Diaconal Formation)

4 Years (36 Credits)

The Master of Arts Degree is the Distance Learning component of the Master of Divinity (MDiv) 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 MDiv degree. The course work may be taken concurrently with the MDiv Degree in Priestly Studies or prior to beginning residential weekend and summer studies. 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 a degree.

Year One

(Fall Semester)	Credits	(Spring Semester)	Credits
BIB 101: Intro to OT	3	BIB 102: Intro to NT	3
THEO 101: Dogmatic Theol I	3	THEO 102: Dogmatic Theol II	3
Total Credits	6	Total Credits	6

Year Two

(Fall Semester)	Credits	(Spring Semester)	Credits
BIB 201: OT Prophets and Wisdom	3	BIB 202: NT Epistles & Acts	3
CH 201: Patristics I	3	CH 202: Patristics II	3
Total Credits	6	Total Credits	6

Year Three

(Fall Semester)	Credits	(Spring Semester)	Credits
PPM 364: Introduction to Pastoral Care	3	CH 342: Ecclesiastical Art & Architecture	3
CH 301: Ukrainian Ch Hist I	3	CH 304: Ukrainian Ch ist II	3
Total Credits	6	Total Credits	6

During the Fourth Year, students who desire to receive the M.A. 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.A. degree. Students who fail to satisfy this requirement but successfully meet all the other requirements for graduation will be awarded the Licentiate degree.

Master of Divinity (Priestly Studies Program)

4-Year Hybrid M.Div Degree

(Total Credits: 72: 36 Priestly Formation plus 36 in Diaconal Formation)

The Priestly Studies 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-USA). The Hierarchs of the UOC-USA have directed that enrollment and completion of this program is obligatory for all candidates for ordination to the Priesthood in the UOC-USA. Those students who complete only the Distance Learning program (the first part of the hybrid M.Div. degree) are academically qualified for ordination to the diaconate in the UOC-USA. Students are accepted from all jurisdictions. During the Third 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.

Components

There are two parts to the distance learning / late vocations Master of Divinity in Priestly Studies (M.Div): the Distance Learning component and the Short-Residency component.

Distance Learning Component

The first component of the Master of Divinity degree is the St. Sophia Distance Learning program. This component consists of guided study, the writing of scholarly papers, and a final exam in each course. 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.

Prior to 2014, completion of the Distance Learning Programs at the Antiochian House of Studies (St. Stephen's Course in Orthodox Theology), Holy Trinity Orthodox Seminary (ROCOR) Certificate Program in Theological Studies, and The Diaconal Formation Program (OCA), were accepted in lieu of the St. Sophia Distance Learning component. However, all UOC-USA non-resident seminarians are now required to complete the St. Sophia Distance Learning Curriculum. Seminarians who have advanced theological training may be exempted from all or part of the Distance Learning component. This will be decided on a case-by-case basis.

The Distance Learning component satisfies the educational requirements for ordination to the Holy Diaconate.

The Short-Residency (weekend) Component

The second component of the Master of Divinity in Priestly Studies (MDiv) program is a Short-Residency component. It runs parallel to the Distance Learning Component (i.e. two semesters a year for three years) and may be taken concurrently with it. During this component, 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, New Jersey.

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.

This three-year Short-Residency component is offered to those who have completed or are concurrently enrolled in The St. Sophia Seminary Distance Learning component or who have completed a minimum of 36 credits from an accredited seminary. The latter will be reviewed on a case-by-case basis. Regardless, half of all credits for the MDiv must be completed at St. Sophia, and seminarians must spend at least two academic years at St. Sophia Seminary.

Together, the Distance Learning component (or an approved alternative) and the Short-Residency Component confer the Master

of Divinity in Priestly Studies (MDiv) and satisfy the educational requirements for the priesthood.

Courses

Two courses are offered per semester in both the Short Residency and Distance Learning component, each course being a three-credit course over three years (six semesters). At the completion of this program, the students will have garnered 36 credits in residence over three years, in addition to the 36 credits obtained in the distance programs of theology or by credit transfer. Students completing 72 Credit Hours will receive the Master of Divinity Degree. For those that do not hold a Baccalaureate Degree or the equivalent, a Licentiate of Divinity Degree (LDiv) is conferred in its stead.

Consideration for Holy Orders

The completion of the Distance Learning Component (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.

ROOM AND BOARD

Students are expected to make arrangements for accommodations during the Short Residency component and during final exams. Meals will be provided at the seminary for a fee. All students must make themselves available for all services, classes, and activities.

Distance Learning Component

First Year

(Fall Semester)	Credits	(Spring Semester)	Credits
BIB 101: Intro to OT	3	BIB 102: Intro to NT	3

THEO 101: Dogmatic Theol I	3	THEO 102: Dogmatic Theol II	3
Total Credits	6	Total Credits	6

Second Year

(Fall Semester)	Credits	(Spring Semester)	Credits
BIB 201: Prophets and Wisdom	3	BIB 202: NT Epistles & Acts	3
CH 201: Patristics I	3	CH 202: Patristics II	3
Total Credits	6	Total Credits	6

Third Year

(Fall Semester)	Credits	(Spring Semester)	Credits
LIT 302: Sacramental Theology	3	PPM 372: Canon Law	3
CH 301: Ukrainian Ch Hist I	3	CH 304: Ukrainian Ch Hist II	3
Total Credits	6	Total Credits	6

Short Residency Component

Year One

(Fall Semester)	Credits	(Spring Semester)	Credits
PPM 352: Homiletics I	3	PPM 342: Priestly Vocation I	3
PPM 372: Canon Law	3	PPM 453: Homiletics II	3
Total Credits	6	Total Credits	6

Year Two

(Fall Semester)	Credits	(Spring Semester)	Credits
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
Total Credits	6	Total Credits	6

Year Three

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

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.

Certificate in Youth Ministry (Distance Learning)

1 Year (8 Credits)

This certificate program prepares seminarians for serving as youth educators and ministers.

One Year Program

(Fall Semester)	Credits	(Spring Semester)	Credits
PPM 201: Introduction	2	PPM 202: Field Education	2
THEO 101: Theology	2	THEO 395: Ethical Challenges	2
Total Credits	4	Total Credits	4

Tuition and Fees

Fees

(Regular tuition is \$220.00 per credit hour for the regular resident program. The Priestly Studies Program is offered at a reduced rate).

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

Seminary tuition per semester: \$3,750.00

Seminary tuition per credit (part time): \$220.00

Seminary tuition per credit (post-deaconate course): \$220.00

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

Post-Deaconate Program

Tuition per 3 credit course: \$400.00

Materials per 3 credit course: \$100.00

Tuition: \$100 per credit (each course is three credits)

Application fee: \$50.00

Board per semester: \$800 (Short Residency Component)

Board per semester: \$800 (Distance Learning Component)

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. Personal and travel 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

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.

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.

Seminarians from abroad will be granted 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.

Insurance

Students should carry adequate hospitalization and health insurance for themselves and their families. St. Sophia Seminary does not provide such insurance.

Seminary Regulations and Policies

Overview of Seminary Regulations

Enrollment in St. Sophia Seminary normally presupposes that the applicant subscribes to the goal of priestly or diaconal formation and professional preparation. The seminarian is expected, therefore, to conduct himself 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. At the minimum, the following are required of all students:

1. All liturgical services, meals, and classes are obligatory for all students.

2. Seminarians should check the new schedule complying with all of their assigned duties for the following week. They should inform the Dean of Students of any conflicts and/or replacements.

3. Seminarians are expected to treat all senior students and each other with respect.

4. Seminarians' dress should always be clean and neat. At no time are seminarians allowed to wear shorts on seminary grounds unless actively engaged in a work detail.

5. Rooms must be kept clean and neat. At least once a month the Dean of Students will conduct an inspection of all rooms.

6. Conversations must be conducted in restrained tones. From 10pm until 6am there must be absolute quiet in rooms. Common areas will be kept reasonably quiet during evening hours.

7. Resident Seminarians may not leave the grounds of the Seminary without a blessing from the Dean of Students, Provost, or Rector.

8. If a Resident Seminarian plans leaving the Seminary for a night or longer, he must have a blessing to do so from the Dean of Students. The seminarian must inform the Dean of Students of his travel plans.

Non-Discrimination and Anti-Harassment Policy

St. Sophia Seminary is committed to establishing and maintaining a campus free of all forms of harassment and discrimination and will not discriminate on the basis of race, creed, gender, sexual orientation, color, 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.

Expectations of Students

At St. Sophia Seminary, the students live, pray, study and work together in a cooperative manner. The process of daily living should help the seminarians test their vocation. With diligent study, an active sacramental and prayer life, and the guidance of their spiritual father, life in the seminary should prepare well the student for Priesthood, Diaconate or lay leadership.

It must not be construed that successful completion of seminary training will automatically qualify a male graduate for ordination.

Ordination comes at the behest of the hierarchy, generally after consultation with the seminary faculty. Solid theological education, a deep spiritual life and evidence of a good attitude towards study and service to the Lord Jesus will do well to bring the seminarian to fulfill his goal.

In the ideal situation, we should all mirror the love of Jesus and live up to the Gospel ideals, and in so doing that and being thoughtful towards one another there should be no need for rules and regulations. Yet, knowing human nature, it is good to know what is and what is not acceptable in actuality. It is in that spirit that the following rules and regulations are delineated so that harmony and good order be promoted within the seminary community.

A seminarian should be growing in spiritual and emotional maturity and should follow the rules herein outlined with a positive attitude. Life in the seminary brings out all sorts of stresses and strains, including personality problems. The Rector, the Provost, Dean of Students, and the individual Spiritual Father are there to help when difficulties arise and will seek to settle all questions, problems and disputes. If there is need for clarification of the following rules and regulations, or any seminary policy, please see either the Provost or the Dean of Students. Please note that the Rector assisted by the Provost have under their purview the academic and organizational responsibility of the seminary. The Dean of Students has direct contact with the student body and its concerns, as well as the disciplinary aspect of seminary life. The individual or individuals chosen to be Spiritual Directors not only function as Father Confessors, but also see to the overall spiritual well-being of the seminarians.

Residence at the Seminary

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. Finally 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.

Students are expected to reside at the Seminary during the Short Residency component and during final exams. They will be provided with a room at the seminary and all meals for a nominal per-semester fee. Students may make alternate arrangements to reside off-campus and pay for individual meals at the seminary. Students that choose to reside off-campus must make themselves available for all services, classes, and activities.

Room Regulations

Cleanliness of the seminarians' rooms is to be maintained at all times. Unkempt beds, dirty laundry lying about or other sloppiness will not be tolerated. Regular upkeep and maintenance of one's own room is part of one's normal duties and is not to be construed as part of one's work-study program. The decorations and furnishings of a seminarian's room should reflect an atmosphere conducive for study and prayer.

The seminary does not permit the use or possession of alcoholic beverages in the seminary or on its grounds. The same is true for illicit drugs and substances. Should a seminarian come to realize that there is a problem with alcoholism, please inform the Provost so that referral to an appropriate program can be arranged.

The seminary is not responsible for the valuables or personal items stored within the building.

Personal Conduct and Spiritual Formation

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 jurisdiction.

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 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.

Classwork and 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.

Class attendance shall be adhered faithfully. 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. A student who is absent from class for any reason assumes responsibility for making up the work he has missed. Absences are reflected on the student's final grade as follows.

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, fall ill, or have other problems relating to their course of studies, should consult the Dean. 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 just his/her academic grades, but that a profile is based on other considerations as well. A seminarian's basic attitude is considered as well as deportment within and out 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 of the seminarian may be contacted to ascertain whether the individual is being of assistance to the local parish during vacation periods and is leading an exemplary life with the high moral standards that are expected of him. Evaluations may be used by the seminarian's hierarch 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 be tolerated and will be treated as grounds for dismissal.

Grading System

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

At the option of the professor, plus or minus grades may be issued. Certain courses may be evaluated on a pass/fail basis. The use of these options by the professor must be approved by the faculty.

Books

Students must obtain their books from third-party vendors as the Seminary does not have a bookstore.

Course Syllabi

A course syllabus is to be generated by the professor for each accredited course taught in the seminary. The syllabi are distributed to the students in the beginning of each class and should provide them with the following information: a description of the course, expected outcomes of the course, the methods used for evaluation of the seminarian's learning, a schedule of topics to be covered in the course, a list of the expectations for the students and a bibliography for further reading.

Records Policy

All current academic records are kept on file in the seminary office. Pertinent records are transferred to the Office of the Registrar when a student either completes all the degree programs for which

he is registered or if he leaves the graduate program. The records are retained permanently through the Registrar's Office. Student records are considered private and St. Charles complies with FERPA regarding privacy of student records.

Transcripts

Students may request copies of official transcripts at any time from the Registrar.

Chapel and Participation in the Divine Services

Daily Services are conducted in the seminary chapel in the morning and the evening. Services vary so that seminarians will come to have familiarity with the whole cycle of services. Every seminarian is duly expected to be present at all services and absence is allowed only with the express permission of the Provost or the Dean of Students.

Each seminarian should be prepared to read or chant a part of the service as expected. The usual dress for chapel and liturgical services is the cassock. Female seminarians should wear conservative attire to church services.

The one chosen to be sacristan is expected to keep the sanctuary and chapel clean and orderly. He should see to it that candles and incense are lit prior to service and that the necessary vestments are readied. He should also have the proper books appropriate to the service ready on the readers stand for use.

On Saturday evening, on major feast days and on Sunday the seminarians will participate in the services held at St. Andrews Memorial Church, unless otherwise directed by the hierarch or rector.

Daily Schedule

All seminarians are required to adhere to the usual daily (weekday) schedule, which is as follows:

6:30 Wake up

7:00 Liturgy/Morning prayers

8:30 Breakfast
9:00 -12:00 Seminary lectures
12:00 Lunch
1:00 - 4:00 Seminary lectures
5:00 Vespers
6:00 Dinner
6:30 Private study and rest

Role of the Spiritual Director

The Spiritual Director has the role of implementing the development of an active spiritual life and shall encourage regular participation in the sacramental life of the community. As a Father Confessor, he has the responsibility of guiding seminarians to a deeper spirituality and prayer life and preparing them for future service in the church.

Each Seminarian must choose a Spiritual Director at the beginning of each semester. Although there is a designated Seminary Spiritual Director, any Priest who is a Seminary Faculty Member may serve as a designated Spiritual Director with the approval of the Seminary Rector.

Dress Code

Cassocks are expected to be worn for all classes, church services in the chapel, in the Memorial Church and upon visitations to local parishes. Cassocks are also appropriate for formal meals in the seminary and at other formal events upon direction of the Rector.

Smoking while in a cassock is not allowed at any time.

Female students should dress conservatively for church services especially if they will be at the reader's stand.

Conservative non-clerical attire is worn at all times for those not ordained to Holy Orders. Outside the academic day, dress is casual but not sloppy. Clothes should be clean and it is expected that students will bathe regularly and keep high standards of personal hygiene. As seminarians often must meet the public, we do not want to give others a negative impression.

All seminarians are required to wear a black cassock. All Cassocks should be in the “Slavic” style or Greek Style” as worn by the Rector and members of the Clergy Staff. If a student is not able to obtain a cassock before his arrival at the Seminary, he should contact the seminary to order a cassock. The Rector of the Seminary gives a blessing to each new seminarian individually to wear a cassock at the beginning of the academic year. The wearing of a cassock obligates the seminarian to behave in a manner befitting the clergy. Blue jeans and t-shirts are never worn underneath the cassock. Cassocks are worn throughout the school day, at the Consistory, when traveling to parishes, and other Church business.

Field Education Requirement

Field Education is a necessary part of the curriculum and assignments in this area are to be faithfully attended. Field placement provides practical experience and education for the seminarian. All written assignments and readings involved in this project are expected to be completed as directed.

Academic Probation

All students must maintain a minimum cumulative grade point average of 3.00 (B) to remain in good academic standing. If a student’s GPA falls below the requirement, the student will be placed on Academic Probation. A student placed on Academic Probation must obtain the minimum cumulative GPA within the next three courses taken, with no more than fourteen courses taken towards the degree. Failure to obtain the required GPA will cause the student to be subject to dismissal from the program. The Academic Dean reserves the right to make final decisions regarding dismissal.

Reporting of Grades

Written grade reports are issued to all students at the end of each semester by the Academic Dean’s office. Students whose progress falls below average are encouraged to consult their instructor or the Academic Dean for guidance prior to the end of the Semester.

Disciplinary Action

Flaunting regulations, physical or verbal threats against staff or students, public drunkenness, extreme moral lapses, lack of attendance at services or class can lead to disciplinary action, which can lead to dismissal. Minor problems will be dealt with by the Dean of Students, while serious or chronic infractions may necessitate the intervention of the Provost and Rector. The Dean of Students and secondly the Rector give appropriate restrictions or punishments depending on the gravity of the situation.

It is expected that men and women coming to the seminary should be growing in maturity and should accept the direction and correction given by the staff in the right spirit. The staff of the seminary does not desire to act as a police officer, and so with the exercise of mature self-discipline it should not be necessary to initiate added regulations or restrictions so as to control daily life in all of its aspects. Should there be abuses, additional rules to deal with a situation may have to be enacted.

Termination

It is the desire that each seminarian grow in wisdom and grace during the period of seminary training. Minor infractions of the rules will be dealt with by the proper seminary authorities and due warnings may be given.

Dismissal is utilized under only the gravest of situations. Dismissal may result from academic failure. Students who are academically challenged or with educational difficulties will be given every help and consideration. Those who make no effort to apply themselves to their studies may also open themselves for dismissal.

A seminarian may appeal his dismissal to the local hierarchy, but the final decision of the ruling hierarchy, in consultation with the seminary staff, is final. A seminarian has the right to receive in writing the reason for his dismissal. A student's relationship with the Seminary may be terminated for the following reasons:

1. Failure to maintain a satisfactory academic record

2. Lack of aptitude or personal fitness to serve the Church
3. Behavior, which violates generally acknowledged canons and standards of scholarship or professional practice
4. Violations of Civil Law
5. Proof of Moral Misconduct
6. Behavior that is disruptive to the educational process

Student Complaint Procedures

Definition

The purpose of this procedure is to provide guidelines, which promote the effective resolution of student complaints and concerns. A complaint expresses dissatisfaction with the actions of a faculty or staff member of the Seminary, which the student believes to be unfair or inconsistent with Seminary policy or usual practices.

Exclusions

Student concerns with existing Seminary policy or practices are excluded from this complaint procedure and should be brought to the attention of the appropriate Seminary committee or administrator.

Time Limitations

A student wishing to file an official complaint should do so no later than weeks after he became aware of the problem. The timely initiation of a complaint rests with the student.

Complaint Procedures

The student should first try to resolve the problem with the staff or faculty member with whom he disagrees. Pertinent documentation should accompany the complaint. If the complaint is not resolved at the level of the instructor, the student should schedule an appointment with the Assistant Dean. The Assistant Dean, at his discretion, may call a meeting of the instructor and the student. If resolution of the complaint is achieved at this stage, the Assistant Dean will send a written confirmation that the complaint has been resolved to all those involved. If there is no satisfactory resolution of the complaint in the judgment of the student or if the nature of the

problem involves a personal or confidential matter, the student may proceed in the following manner.

The student may bring the complaint to the attention of the Provost. The Provost is responsible for administering the student complaint procedure and may, when appropriate, make recommendations for the resolution of the problem.

As a final level of appeal, the student may request a review of the complaint by the Rector. The decision of the Rector is final.

Library Policies

The library of St. Sophia Seminary is located within the Consistory Building and its resources should become familiar to all of our students. As this is a place of study, the rule of silence should be upheld. Students should follow the direction of the librarian and check out the necessary books according to her current policy and only with her knowledge.

The following persons are allowed to use the Library:

- Seminarians from St. Sophia Seminary
- Auditors
- Library staff
- Members of faculty
- Archdiocesan Clergy
- Other persons allowed using the facilities and resources of the library subject to approval of the Provost, Academic Dean, or Rector
 - Students and Faculty from New Brunswick Theological Seminary
 - Students and Faculty from Holy Cross School of Theology

Seminary Office

The office of the Seminary Administration located at the Archdiocesan Consistory in South Bound Brook, New Jersey with its files and records are off limits to all students.

Cell Phones

Personal cell phones and Seminary phones should only be used with the permission of the Rector, Provost or Dean of Students. Personal cell phones must be shut off during the course of the academic day, unless given permission to turn them on for family issues. All personal business must be taken care of during off hours.

Meals

The Seminary cook is in complete charge of the dining facilities. Seminarians who have been assigned to the kitchen for their work-study program will do their work under her direction. Part of the duties involved is the general cleanup of the kitchen, sinks, stove and floor. They will also run the dishwasher and set tables for meals. On the weekends they will see to it that the kitchen is kept clean and orderly, and that pots, pans and dishes do not stack up in the sink.

Breakfast on weekdays is as needed with no formal seating. Cereal, bagels and other food items will be available. Lunch is served daily at noon. Lunch and supper will begin and end with prayer and no one may leave the table without express permission. Supper is at either 5:15 p.m. or 6:00 p.m. depending upon whether Vespers or Compline is served in the chapel. On weekends, meals are leftovers or dishes prepared ahead of time. Should use of the kitchen supplies be abused, then restrictions will be put into effect.

Laundry

Washers and dryers are provided in the laundry room of the Seminary Residence for students' use. Schedules are posted listing laundry duty. Cleanliness of the laundry room is the responsibility of those who use it.

Visitors

It is inappropriate for seminarians to have visitors when there are classes or work-study assignments to be carried out. Sunday is the best time to receive visitors. Please inform the Provost or Dean of Students when a visitor is present. Visitors are not permitted to enter

the rooms of the seminarians, and visits should be held in the public areas of the first floor only. Visitors have full access to the seminary grounds when accompanied by a student.

Seminarians should inform the Rector or the Dean of Students when they are going off the seminary grounds, even if it is just locally for shopping purposes. Permission to leave the Seminary when school is in session must be expressly given by the Provost or Rector. If permission is given, please give a telephone number or address where you will be.

Inappropriate public displays of affection are strictly forbidden on Seminary grounds and most especially while wearing ecclesiastical attire.

Parking and Vehicle Regulations

Due to the provisions of our insurance, parking is permitted solely in the parking lot provided for that purpose. Please note that vehicles are to be properly licensed and have the requisite insurance. If the seminarian's use of their own vehicle becomes a disciplinary problem, restrictions will be imposed on its usage.

In order to drive in the State of New Jersey, the student may have to become duly licensed in this State. It is the student's responsibility to meet legal requirements to drive.

Tobacco Policy

Buildings of the Seminary and Consistory are tobacco free including students' rooms. Smoking is permitted in designated areas outside of the Seminary building and the Consistory parking lot.

Appendix I: Course Descriptions

Graduate Program (Master of Divinity)

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 (3 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. Photius stopped neither refinement and 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 & 401: 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; Metropolitans 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 Vasy’ 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 and 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 and Culture

(3 credits per semester)

Department of Liturgics

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)

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 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, premarital and extramarital 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 Constantine Cavarnos; 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: Homiletics

(3 credits)

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 and 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: 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 Readings in Pastoral Theology and Ministry

(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 and 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 19th-20th 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 and Glagolitic

(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)

Appendix II: Seminary Faculty

Administration and Regular Faculty

His Eminence Metropolitan ANTONY

Primate of the Ukrainian Orthodox Church of the U.S.A. and the Diaspora - Rector and Chairman of the Board

B.A., University of Manitoba (1970); B.Div., St. Andrew Seminary (1971);

His Eminence Archbishop DANIEL

Vice Rector, Spiritual Director, and Professor of Pastoral Theology and Ukrainian Studies

B.A., Ivano-Frankivsk Theological Seminary [Ukraine] (1996); S.T.L., St. Sophia Ukrainian Orthodox Theological Seminary (2000);

M.A., Balamand University [Lebanon] (2002); D. Min., Pittsburgh Theological Seminary (2007).

V. Rev. Stephen Hutnick

Bursar, Assistant Professor of Pastoral Theology B.A., St. Basil's College [Stamford, CT] (1980); M.A. (Theology), Catholic University (1990).

REV. THEOPHAN (KENYON) MACKEY

Vocations Director, Adjunct Professor of Pastoral Theology and Church History

A.S., in Fine Art, Munson Williams Proctor Institute School of Art (1996); B.F.A., New Mexico State University (2001); M.Div., Saint Tikhon's Orthodox Theological Seminary (2014); M.C.S., Crown College (2016).

Rev. Vasyl Pasakas

Dean of Students

M.Div., St. Sophia Ukrainian Orthodox Theological Seminary (2012)

Natalia Honcharenko

Financial Aid Officer

B.A. Hunter College, CUNY (1986); Masters of Accounting, Rider University (2010)

Mrs. Oksana Pasakas

Librarian and Faculty Member

BA, The Ohio State University (2011); MA, Seton Hall University (2015).

Adjunct Faculty

Dr. Michael Andrec

Adjunct Instructor of Ecclesiastical Music

B.S., Bowling Green State University [Bowling Green, OH] (1991); Ph. D., Yale University [New Haven, CT] (1998).

V. Rev. Pavlo Bodnarchuk

Adjunct Professor of Theology

Diploma, St. Petersburg Theological Seminary [Russia] (1990); D. Th., St. Petersburg Theological Academy [Russia] (1994)

V. Rev. Gus George Christo

Adjunct Professor of Theology

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).

Protopresbyter Taras Chubenko

Adjunct Instructor of Pastoral Theology

B.S. Penn State [Pennsylvania] (1970); S.T.L, St. Sophia Ukrainian Orthodox Theological Seminary (1979); D. Min., St. Petersburg Theological Seminary [St. Petersburg, FL] (2010).

Dr. Carrie Frederick Frost

Adjunct Professor of Theology

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

Deacon Richard Jendras

Adjunct Instructor of Language and Culture

B.A. New Jersey City University (1984); M.A. Seton Hall University (2004); NJ State Teachers Certification Teacher of the Deaf (1984).

V. Rev. Robert Holet

Adjunct Instructor of Pastoral Theology

B.S., Penn State University (1976); SS. Cyril & Methodius Seminary [Pittsburgh] (1981); D. Min., Pittsburgh Theological Seminary (2006).

Rev. Gregory Jensen

Adjunct Instructor of Pastoral Theology

B.A., University of Dallas, Irving, TX (1982); M.A., University of Dallas, Irving, TX (1987); M.A., Duquesne University, Pittsburgh, PA (1988); Ph.D., Duquesne University, Pittsburgh, PA (1995).

V. Rev. Harry Linsinbigler

Adjunct Instructor of Theology

B.A., University of Pittsburgh (1996); M.A. Balamand University [Lebanon] (2003); M. Div., St. Tikhon's Theological Seminary (2004); D. Min., St. Petersburg Theological Seminary [St. Petersburg, FL] (2010)

Dr. Paul Micevych

Professor of Neurobiology & Surgery at David Geffen School of Medicine at UCLA.

Adjunct Professor of Theology.

B.A. (Biology), University of St. Thomas, St. Paul, MN (1976); Ph. D. (Anatomy), University of Minnesota (1980); Post Doctoral (Neurosurgery), Mayo Clinic (1982).

Rev. Demetrius Nicoloudakis

Adjunct Instructor of Theology

B.A., Taylor University [Upland, TN] (1975); M.A. [Butler University]; M.A., St. Vladimir's Orthodox Theological Seminary [Crestwood, NY] (1988).

V. Rev Taras Naumenko

Adjunct Professor of Liturgical Music

Licentiate, St. Sophia Ukrainian Orthodox Theological Seminary (1994)

V. Rev. Anthony (Douglas) Perkins

Adjunct Professor of Church History, Spiritual Theology, and Ecclesiastical Music

B.A, University of Georgia (1991); M.A., Ohio State University (1996); AB.D., Ohio State University; M.Div., St. Sophia Ukrainian Orthodox Theological Seminary (2012).

V. Rev. Gabriel (Jay) Rochelle

Adjunct Professor of Sacred Scripture and Pastoral Theology

B.A, Concordia College (1961); M. Div., Concordia Seminary (1965); Th. M. Pittsburgh Theological Seminary (1968); Ph. D. Chicago Theological Seminary (1988).

Deacon Charles Sanderson

Adjunct Professor of Church History

B.A, College of William and Mary in Virginia (1994); M.A., Washington University in St. Louis

(1997); Ph.D., University of Maryland (2005), M.Div. St.Sophia Ukrainian Orthodox Theological Seminary (2013).

Rev. Vasyl Shak

Adjunct Professor of Ukrainian Church History

M.Th. Lviv Orthodox Theological Academy (2015).

V. Rev. Anthony Ugolnik

Kresge Professor of Ethics and the Humanities. Franklin & Marshall College, and Adjunct Professor of Theology & Literature

B.A Wayne State University (1968); Ph. D. Brown University (1975).

Dr. Gayle Woloschak

Professor of Radiation Oncology, Radiology and Cell & Molecular Biology. Northwestern University, Feinberg School of Medicine. Adjunct Professor of Religion & Science, Lutheran School of Theology at Chicago. Visiting Scientist, Bundeswehr Institute of Radiology. Munich. Adjunct Professor of Theology.

B.S. Youngstown State University (1976); Ph. D. (Microbiology) Medical University of Ohio (1980).

Demetrios Tsapatoris

Adjunct Lecturer of Kaine Greek

B.A. (Classics) University of Idaho (1978); M.A. (Philology) Columbia University (1978).

Board of Trustees

His Eminence Metropolitan Antony, Primate of the Ukrainian Orthodox Church of the U.S.A. and the Diaspora - Rector and Chairman of the Board

His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy - Vice-Chairman of the Board

V. Rev. Stephen Hutnick, Wilmington, DE - Treasurer

Ms. Olga Stepowij Coffey, South Bound Brook, NJ - Secretary

V. Rev. Harry Linsinbinger, Dover, FL

V. Rev. Wolodymyr Wronskyj, Brookline, NY

Rev. Gregory Czumak, Bel Air, MD

V. Rev. Mykola Andrushkiv, Warners, NY

Mr. Serhiy Hoshovsky, New York, NY

NOTE: Includes original material as well as adapted and revised material from “Rules and Regulations of St. Sophia Ukrainian Orthodox Theological Seminary” (1997 and 2007), “Holy Trinity Orthodox Seminary Student Handbook” (2009), Saint Charles Borromeo Seminary and School of Theological Studies (2016), Lancaster Theological Seminary Faculty Handbook (2013), and the Hellenic College/Holy Cross Academic Guide (2018).

**SAINT SOPHIA UKRAINIAN
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