

**CONTEMPORARY ORTHODOX CHRISTIAN THEOLOGICAL EDUCATION IN THE
UNITED STATES OF AMERICA**

by

Marc Wisnosky

Bachelor of Arts, University of Pittsburgh, 1999

Master of Arts, University of Pittsburgh, 2003

Submitted to the Graduate Faculty of
The School of Education in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy

University of Pittsburgh

2015

UNIVERSITY OF PITTSBURGH

SCHOOL OF EDUCATION

This dissertation was presented

by

Marc Wisnosky

It was defended on

April 2, 2015

and approved by

Michael G. Gunzenhauser, PhD, Associate Professor, Administrative and Policy Studies

Noreen B. Garman, PhD, Professor, Administrative and Policy Studies

Milica Bakić-Hayden, PhD, Lecturer, Department of Religious Studies

Dissertation Advisor: W. James Jacob, PhD, Associate Professor, Administrative and Policy Studies

Copyright © by Marc Wisnosky

2015

**CONTEMPORARY ORTHODOX CHRISTIAN THEOLOGICAL EDUCATION IN THE
UNITED STATES OF AMERICA**

Marc Wisnosky, PhD

University of Pittsburgh, 2015

This dissertation analyzes and compares the curricula within and across the eight Eastern Orthodox Christian seminaries in the United States of America through the lens of Theological or Pastoral orientation of the seminaries. This dissertation aims to address this deficiency in the literature on religious higher education in the United States of America.

This comparison of Orthodox seminary curricula is guided by three questions: What are the curricula in use at the eight Orthodox Christian seminaries in the United States of America? What distinctions arise from an analysis of these seminaries' course descriptions and curricula? How do these curricula achieve the Assembly of Bishops' goals for unity?

I employed an emergent design methodology to code, analyze, and compare over 400 course descriptions obtained from bulletins and course catalogs of the eight Orthodox Christian seminaries. The course descriptions were compared with other courses of the same institution, other courses offered by comparable institutions, and other courses I designated as similar based upon coding outcomes.

I found that the seminaries exhibited one of two innate foci: Theological orientation or Pastoral orientation. I compared the seeming orientations with the schools' mission statements. I

then solicited course syllabi to explore the courses in more depth to determine whether the course descriptions were accurate reflections of what was taught in the courses.

I surveyed seminary administrators and professors about the Theological or Pastoral orientation of their schools, and the preparedness of their seminary's graduates to fulfill priestly duties. This allowed triangulation of data with the syllabi and course descriptions.

This dissertation engages the field of comparative and international education, providing a comparative analysis of internationally and ethnically affiliated schools. It aims to explore in more detail the variations in how future religious leaders are educated within one faith group. This dissertation also explores the international and historic diversity of Orthodox Christian groups in the United States of America. These analyses will enrich the field of religious higher education studies by revealing the inner workings of an entire religious community in the United States; a religious community little studied and little understood.

TABLE OF CONTENTS

1.0	INTRODUCTION.....	1
1.1	SUMMARY	1
1.2	RATIONALE AND RESEARCH PROBLEM.....	3
1.3	PURPOSE OF THE STUDY	6
1.4	RESEARCH QUESTIONS.....	6
1.5	SIGNIFICANCE OF THE STUDY	8
2.0	LITERATURE REVIEW.....	10
2.1	SUMMARY	10
2.2	DEFINITIONS.....	11
2.3	CHRISTIAN HIGHER EDUCATION.....	13
2.3.1	Institutional Identity.....	13
2.3.2	Administration	16
2.3.3	Faculty Issues	22
2.3.4	Students	26
2.3.5	Summary of Literature on Christian Higher Education	30
2.4	CHRISTIAN CLERGY TRAINING	30
2.4.1	Current Research in Clergy Training and Theological Education.....	31
2.5	ORTHODOX CHRISTIANITY.....	33

2.5.1	Orthodox Christianity: Brief History of Orthodoxy in the United States of America	33
2.5.2	Orthodox Christianity: Organizational Structure	40
2.6	ORTHODOX INSTITUTIONS.....	43
2.6.1	Types of Orthodox Institutions	43
2.6.2	Administrative Institutions.....	43
2.6.2.1	Jurisdictions.....	44
2.6.2.2	Monasteries.....	45
2.6.2.3	Parishes	45
2.6.3	Education Institutions	53
2.6.3.1	Orthodox Colleges.....	54
2.6.3.2	Orthodox Seminaries	54
3.0	RESEARCH DESIGN	58
3.1	RESEARCH METHODOLOGY	58
3.2	ACCESS TO SEMINARY FACULTY AND ADMINISTRATION.....	59
3.3	SAMPLE AND SAMPLING METHOD	60
3.4	PROCEDURES.....	61
3.5	COURSE DESCRIPTIONS.....	63
3.5.1	Course Descriptions.....	64
3.5.2	What Course Descriptions Can Tell Us.....	64
3.5.3	Analysis of Course Descriptions.....	66
3.5.3.1	Coding	66
3.5.4	Emergent Design Methodology	68

3.6	COLLECTION AND ANALYSIS OF COURSE SYLLABI.....	70
3.7	QUALTRICS SURVEY OF ADMINISTRATORS AND FACULTY MEMBERS	71
3.8	ORTHODOX SEMINARIES IN THE USA	72
3.8.1	Christ the Saviour Seminary	72
3.8.2	Holy Cross Greek Orthodox School of Theology	73
3.8.3	Holy Trinity Orthodox Seminary.....	74
3.8.4	St. Herman’s Orthodox Theological Seminary.....	74
3.8.5	St. Sava School of Theology	76
3.8.6	St. Sophia Ukrainian Orthodox Seminary	76
3.8.7	St. Tikhon’s Orthodox Theological Seminary	77
3.8.8	St. Vladimir’s Orthodox Theological Seminary	77
3.9	CONCLUSION	78
4.0	RESULTS	80
4.1	INTRODUCTION	80
4.2	PHASE ONE RESULTS: FROM COURSE DESCRIPTIONS AND MISSION STATEMENTS	81
4.2.1	General Description and Explanation of Subject Areas	83
4.2.1.1	Bachelor Degree Requirements	83
4.2.1.2	Theological Studies	84
4.2.2	Pastoral and Theological Courses by Number of Courses Required in Theological Study	93
4.2.3	Study of Pastoral and Theological Course Descriptions.....	101

4.2.3.1	Comparative Theology	102
4.2.3.2	Dogmatic Theology	103
4.2.3.3	Homiletics	103
4.2.3.4	Liturgical Theology.....	105
4.2.3.5	Pastoral Theology.....	106
4.2.4	Pastoral and Theological Orientation Reflected in Mission Statement..	107
4.2.4.1	Analysis of Keywords.....	107
4.2.4.2	Analysis of Mission Statements.....	112
4.3	PHASE TWO RESULTS: FROM SYLLABI.....	116
4.4	PHASE THREE RESULTS: FROM QUALTRICS SURVEY QUESTIONNAIRE	119
4.5	CONCLUSION	128
5.0	DISCUSSION AND CONCLUSIONS	129
5.1	INTRODUCTION	129
5.2	ORTHODOX CHRISTIAN SEMINARIES AND CONTEMPORARY ISSUES IN THEOLOGICAL EDUCATION	130
5.3	THE CURRICULA OF THE EIGHT ORTHODOX CHRISTIAN SEMINARIES IN THE UNITED STATES OF AMERICA	134
5.4	DISTINCTIONS OF SEMINARIES' CURRICULA.....	141
5.5	ORTHODOX BISHOPS' GOALS FOR UNITY.....	145
5.6	CONCLUSIONS	146
5.7	LIMITATIONS.....	147
5.8	RECOMMENDATIONS FOR FUTURE RESEARCH	148

APPENDIX A . GLOSSARY OF KEY TERMS.....	150
APPENDIX B . ORTHODOX THEOLOGICAL SCHOOLS IN THE UNITED STATES OF AMERICA	155
APPENDIX C . COMPARISON OF ALL REQUIRED SEMINARY COURSES ACROSS THE EIGHT ORTHODOX CHRISTIAN SEMINARIES OF THE UNITED STATES OF AMERICA.....	159
APPENDIX D . MISSION STATEMENTS OF THE ORTHODOX CHRISTIAN SEMINARIES OF THE UNITED STATES OF AMERICA	169
APPENDIX E . QUALTRICS SURVEY OF ORTHODOX SEMINARY ADMINISTRATORS AND FACULTY MEMBERS.....	177
BIBLIOGRAPHY.....	180

LIST OF TABLES

Table 2-1: Orthodox Christians in the United States of America by Jurisdiction	42
Table 2-2: Orthodox Institutions in the United States of America	43
Table 3-1: Degrees Granted and Number of Courses by Orthodox Seminary	61
Table 3-2: Subject Categories and Subcategories.....	68
Table 4-1: Comparison of Classes by Pastoral or Theological.....	95
Table 4-2: Comparison of Homiletics and Liturgics Classes	98
Table 4-3: Comparison of Scripture and Patristics Classes	100
Table 4-4: Pastoral or Theological Orientation of Seminary Based on Classes	101
Table 4-5: Pastoral or Theological by Course Description.....	107
Table 4-6: List of Keywords for Mission Statement Analysis	110
Table 4-7: Pastoral or Theological by Keyword Analysis.....	112
Table 4-8: Pastoral or Theological by Mission Statements	115
Table 4-9: Theological or Pastoral Triangulated	116
Table 4-10: Comparison of Course Syllabi	118
Table 4-11: Mission, Syllabus, and Course Description.....	121
Table 4-12: Responses to Questions 10-16.....	124
Table 4-13: Responses to Questions 17-21.....	127
Table 5-1: Orthodox Theological Schools in the United States of America	156

Table 5-2: Comparison of All Required Seminary Courses 160

LIST OF FIGURES

Figure 1: Example of comparison table	62
---	----

LIST OF ACRONYMS/ABBREVIATIONS

ACROD	American Carpatho-Russian Orthodox Diocese of the USA
CCCU	Council of Christian Colleges & Universities
ESL	English as a Second Language
GOA	Greek Orthodox Archdiocese of America
HBCU	Historically Black Colleges and Universities
ROC–MP	Russian Orthodox Church – Moscow Patriarchate
OCA	Orthodox Church in America
ROCOR	Russian Orthodox Church Outside of Russia
UOC	Ukrainian Orthodox Church of the USA
USA	United States of America

1.0 INTRODUCTION

1.1 SUMMARY

Despite being the second largest Christian Church in the world, the Eastern Orthodox Christian Church is one of the smallest religious groups in the United States of America. Few researchers have examined Orthodox Christianity in America as a whole, preferring rather to focus on one of the Orthodox Christian ethnic groups or ethnic jurisdictions (self-ruling Orthodox churches in the United States of America, often with ties to a mother country church). This dissertation analyzes and compares the curricula within and across the eight Eastern Orthodox Christian seminaries in the United States of America. Little research has focused on seminary education in the United States of America; even less on Orthodox seminary education. This dissertation aims to address this deficiency in the literature on religious higher education in the USA.

Eastern Orthodox Christianity is the Eastern branch of the Christian Church, tracing its lineage back through its bishops to one of the Twelve Apostles of Jesus Christ. After centuries of gradual estrangement, the Orthodox Church, centered in Constantinople, and the (Western) Roman Catholic Church separated from one another in 1054 CE. Many countries today consider their religious patrimony to be that of Orthodoxy, including Russia, Greece, Georgia, Bulgaria, Serbia, Romania, and Ukraine, as well as parts of Syria, Lebanon, and Palestine.

The purpose of comparing the curricula of the Orthodox seminaries is to address the following research questions: What are the curricula in use at the eight Orthodox Christian seminaries in the United States of America? What distinctions arise from an analysis of these seminaries' course descriptions and curricula? As the impending unification of the now-separate Orthodox jurisdictions in the United States of America into one united American Orthodox Christian Church forms a backdrop for these questions, a third question is posed: how do these curricula achieve the Assembly of Orthodox Bishops' goals for unity?

To investigate these curricula, I employed an emergent design methodology to code, analyze, and compare around 400 course descriptions obtained from bulletins and course catalogs of the eight Orthodox Christian seminaries. The course descriptions were compared with other courses of the same institution, other courses offered by comparable institutions (across seminaries), and other courses I designated as similar (e.g. courses in Dogmatic Theology) based upon coding outcomes.

This analysis revealed that all eight seminaries provide a similar curriculum, with variations. It also revealed that seminaries saw themselves as being either Theologically or Pastorally oriented seminaries. This spectrum from very Pastoral to very Theological then formed the lens through which I examined the seminaries' curricula. Some seminaries were very Pastoral, which is reflected in their emphasis on Pastoral subjects such as homiletics, field education, Scripture, and counseling; some seminaries are very Theological, with an emphasis on more academic Theological courses such as Dogmatic Theology, Liturgical Theology, and Comparative Theology. However, all seminaries have a mix of both Theological and Pastoral education, as both areas of study are necessary for the well-formed Orthodox priest.

I then examined course syllabi based on criteria and questions emerging from the study of the course descriptions to better determine if course descriptions accurately reflected the material taught. Finally, I sent a brief questionnaire to seminary administrators and professors to get more information about how the seminaries prepare students for the Orthodox priesthood, based on the findings of the analysis of curricula.

From the comparison of the syllabi, I found that the course descriptions accurately reflect what is taught in the classroom. The survey confirmed my findings about the Pastoral and Theological nature of the seminaries.

The results of this study are significant for the fields of comparative and international education as well as religious studies. This dissertation engages the field of comparative and international education, providing a comparative analysis of internationally and ethnically affiliated schools. The dissertation aims to explore in more detail the variations in how future religious leaders are educated within one faith group. Additionally, through an exploration of the curricula of the ethnically-distinct seminaries, the dissertation explores the international and historic diversity of Orthodox Christian groups in the United States of America. The ethnic and international nature of the seminaries and of Orthodox Christianity in the United States of America provides a further link to the field of international education.

1.2 RATIONALE AND RESEARCH PROBLEM

On June 6-12, 2009, delegates from the fourteen Autocephalous (independent) Orthodox Christian Churches met in Chambésy-Geneva, Switzerland, at the Orthodox Center of the Ecumenical Patriarchate of Constantinople (Metropolitan John [Zizioulas] of Pergamon, 2009).

The purpose of this conference was to decide how the global Orthodox Church should proceed to rectify the non-canonical (violating Canon Law) situation of ethnic Orthodox Churches outside of traditional Orthodox lands, the so-called “diaspora.” For more than a century, Orthodox Christians have lived outside of traditional Orthodox lands such as Greece, Russia, Ukraine, and the Middle East, migrating to new countries like the United States of America, Australia, Great Britain, and France. Orthodox Canon Law states that each city must have only one bishop ruling over all Orthodox people in the area (diocese). The ethnic Orthodox Churches in the USA and other countries of the diaspora have developed a situation in which, in some cases, several bishops have their sees (seats of power) in the same city—an uncanonical anomaly.

This plurality of bishops and ethnic dioceses has created a plurality of “jurisdictions” – usually self-ruling Orthodox Churches, in the United States of America – often with ties to a mother country such as Greece or Russia. The conference of bishops which met in Chambésy-Geneva in 2009 sought to begin a process of regularizing and uniting these disparate jurisdictions. They wrote:

The Conference expressed the common desire of all Orthodox Churches for a solution to the problem of the canonical organization of the Orthodox Diaspora, in accordance with the ecclesiology, canonical tradition and practice of the Orthodox Church. (Metropolitan John [Zizioulas] of Pergamon, 2009)

This desire to canonically regularize the Churches of the diaspora arose from a 2008 meeting of the heads of all of the Orthodox Churches in which the bishops wrote of a

...desire for the swift healing of every canonical anomaly that has arisen from historical circumstances and pastoral requirements, such as in the so-called Orthodox Diaspora, with a view to overcoming every possible influence that is

foreign to Orthodox ecclesiology. (Greek Orthodox Archdiocese of America, 2009)

To this end, the Chambésy conference established Assemblies of Bishops in each area of the diaspora tasked with “the proclamation and promotion of the unity of the Orthodox Church, the common pastoral ministry to the Orthodox faithful of the region, as well as their common witness to the world” (Metropolitan John [Zizioulas] of Pergamon, 2009).

The work of these Assemblies of Bishops is to bring their areas into canonical unity, with all ethnic jurisdictions united administratively within each country or region, before the convening of a future “Great and Holy Council of the Orthodox Church,” so that this future Council “can proceed with a canonical solution of the problem” (Fourth Pre-Conciliar Pan-Orthodox Conference, 2009). In compliance with the Fourth Pre-Conciliar Pan-Orthodox Conference, the Assembly of Canonical Orthodox Bishops of North and Central America was formed, comprising all Canonical Orthodox bishops of the United States of America, Canada, and Mexico.

Recently, this Assembly of Canonical Orthodox Bishops of North and Central America issued a mandate for the Committee for Theological Education in which they laid out the goals of the committee:

The Committee for Theological Education is charged with i) identifying and cataloging all institutions and programs for theological learning found in the various jurisdictions in the Region; ii) cataloging the curricula in use in these institutions and programs; iii) identifying any existing programs for Orthodox theology offered by institutions of higher education; and iv) identifying special

ministerial jurisdictional programs. (Assembly of Canonical Orthodox Bishops of North and South America, 2014)

As of March 9, 2014, the Assembly of Bishops of North and South America has reorganized into The Assembly of Canonical Orthodox Bishops of the United States of America (Assembly of Canonical Orthodox Bishops of the United States of America, 2014).

1.3 PURPOSE OF THE STUDY

This study aims to describe and compare the curricula of the eight Orthodox Christian seminary schools in the United States of America in order to determine whether the eight seminary programs in the United States offer similar Theological and Pastoral education; simply, to assess whether men studying for the Orthodox Christian priesthood at the eight different seminaries are receiving comparable education.

1.4 RESEARCH QUESTIONS

A review of the literature shows that little has been published concerning Christian seminary curricula, and I have found nothing examining Orthodox Christian seminary curricula. Through this examination and comparison of Orthodox seminary curricula, I seek to answer the following three research questions:

1. What are the curricula in use at the eight Orthodox Christian seminaries in the United States of America?

2. What distinctions arise from an analysis of these seminaries' course descriptions and curricula?
3. How do these curricula achieve the Assembly of Bishops' goals for unity?

To answer these questions, I collected the course descriptions from all eight Orthodox Christian seminaries in the United States of America. I then analyzed the course descriptions of the eight Orthodox seminaries, interpreting the data generated from these nearly 400 pieces of data to discover what significant findings and questions arose.

Next, I obtained 15 course syllabi from different Orthodox Christian theological institutions and analyzed them to give a richer description and understanding of the courses taught at these schools.

Last, I surveyed seminary administrators and professors from these schools about the Theological and Pastoral nature of their schools, as well as the preparedness of their graduates to assume priestly and parish administrative duties. This not only helped provide a richer understanding of Orthodox Christian theological study in the USA but, along with the course descriptions and syllabi, add triangulation to the research. Triangulation is pitting "a variety of data sources, different perspectives or theories, and/or different methods... against one another to cross-check data and interpretation" (Guba & Lincoln, 1982, p. 247). The findings will be cross-checked against each seminary, against each seminary's mission statement, and against the responses of the survey.

1.5 SIGNIFICANCE OF THE STUDY

Through the literature review of this dissertation, I have “identif[ied] and catalog[ed] all institutions and programs for theological learning found in the various jurisdictions in the Region,” which is also mandate i) of the Assembly of Bishops (see Appendix B for the full list of required courses).

The work of this dissertation will attempt to catalog “...the curricula in use in these institutions and programs,” which is also related to the Bishops’ mandate ii. After completing a review of the scholarly literature on Orthodox institutions, I found that there are significant gaps in this literature, especially regarding Christian higher education, clergy training, and Orthodox education institutions. A few of these gaps (those relevant to my dissertation) are:

- Eastern Orthodox Christian institutions are greatly under-studied.
- There are few academic studies of Orthodox institutions, specifically seminaries.
- There seems to be little literature on common standards and practices in the training of Christian clergy or on a common “core” seminary curriculum.

This dissertation will engage the existing academic discourse on Orthodox institutions in the USA (Cavalcanti & Chalfant, 1994; Krindatch & Hoge, 2010; Krindatch, 2006, 2011; Patriarch Athenagoras Orthodox Institute, 2004, 2006, 2009; Slagle, 2011). Specifically, it will add to this discourse as a study of Orthodox higher education institutions, which is not in the current academic discourse.

The idea of “engaged scholarship,” that the researcher and the research should benefit the community under study, is something I firmly believe in. This study will give me the opportunity to work as a citizen-scholar. I am myself Orthodox Christian and will be working within my faith community to enrich our own knowledge of how our priests are trained. For me, this research

serves not only an academic purpose, but it also allows me to use my academic training to enrich my faith community.

To this end, I sought the permission of my bishop and the cooperation of the Assembly of Canonical Orthodox Bishops of the United States of America in the carrying out of this study and I will make my findings available to them. These findings will explain the current state of Orthodox Theological and Pastoral education in the United States and serve as the a starting point for future research.

This dissertation engages the wider field of American religion and religious education at several points. It is situated within the current literature on Orthodox Christian education, as well as the literature on religious institutions of higher education in the United States of America. Further, it is located within the literature on the training of clergy in the United States of America. The current states of these literatures are discussed in Chapter 2 of this dissertation.

2.0 LITERATURE REVIEW

2.1 SUMMARY

In the following sections of this chapter, I review the literature on Christian Higher Education, Christian Clergy training and Theological and Seminary education, and Orthodox institutions in the United States of America.

I begin with a brief section (2.2) defining terms and concepts used throughout this dissertation. The second section (2.3) gives an overview of the current trends in Christian Higher Education in order to ground this dissertation in the literature of Christian Higher Education in the United States of America. Four general categories emerged from an overview of these current trends in Christian Higher Education: studies of an institution; studies of administration; faculty and staff issues, and issues facing students.

The third section (2.4) surveys the recent literature on theological and seminary education in order to place this dissertation within the literature discussing seminary education. Various themes emerged from this literature including studies of curriculum, leadership training, counseling and pastoral counseling training, psychological evaluation of students, and use of technology in seminary education, as well as studies of credentials and accreditation.

The last section (2.5) gives an overview of both Orthodox Christianity and much of the scholarly literature dealing with all aspects of Orthodox Christianity in the United States of

America. The discussion of the development of Orthodox Christianity is crucial for an understanding of Orthodox Christianity today and the world-view which inhabits Orthodox Christians. This world-view is further shaped, developed, and perpetuated by the various institutions discussed in this section, including dioceses, parishes, colleges, and seminaries.

2.2 DEFINITIONS

In this section, I give the definitions for the terms used throughout this dissertation. Other terms are defined in Appendix A: Key Terms. The term *higher education* refers to education after secondary education. It is provided by usually degree-granting institutions such as colleges, universities, or other institutes of higher education, including trade schools and theological seminaries. The term *religious institution* refers to a college, university, or other institute of higher education which is associated with “any recognised entity, group or organisation whose reason for being is primarily spiritual and moral, based upon an acknowledged faith in God” (Arthur, 2006, p. 12). Further, the term *religiously affiliated institution* refers to a college, university, or other institute of higher education which is associated with a specific religious group or sect and has a founding or sponsoring organization from that religious group or sect that has some direct influence upon the institution. According to Arthur (2006):

Such religiously affiliated higher education institutions will also be identified by an institutional imperative within them to continue the direct influence of a particular religious body or faith tradition in their mission and policies. A religiously affiliated university or college will consequently develop a sense of its own distinctiveness and difference from others. (p. 13)

An increasing number of “religiously affiliated institutions,” especially Catholic colleges and universities, are breaking with their affiliated founding groups and becoming what Arthur (2006) classifies as “religious institutions.” However, Orthodox colleges and seminaries are categorized as religiously-affiliated, as each college and seminary serves a particular Orthodox jurisdiction (e.g. Hellenic College is a school of the Greek Archdiocese) or is under the auspices of the greater Orthodox Church (e.g. St. Katherine College is not affiliated with any jurisdiction but enjoys the patronage of the Orthodox Church as a whole).

The majority of religiously affiliated and religious institutions discussed herein are within the Roman Catholic faith tradition. Member institutions of the Council of Christian Colleges & Universities (CCCU) make up a large portion of institutions examined as well, though these schools are not necessarily affiliated or belong to any one religious group or sect.

For the purposes of this dissertation, the terms “religious” and “religiously affiliated” in reference to higher education institutions will be used interchangeably, as most authors surveyed do not differentiate in their works. The terms “institution,” “school” and “colleges and universities” will also be used synonymously throughout for the same reason.

For the purposes of this dissertation, I use the term *curriculum* narrowly to indicate only the planned curriculum. I am not investigating other aspects of curriculum in this dissertation, such as the hidden curriculum, the null curriculum, the tested curriculum, or the learned curriculum. I am only investigating those documents which reflect the formal content to be covered in the classroom, such as course descriptions and syllabi (Murphy & Pushor, 2010).

2.3 CHRISTIAN HIGHER EDUCATION

The purpose of this literature review is to summarize the existing research concerning religious institutions in the United States and to identify the major themes within the literature. I review the literature by dividing it into four categories, according to whom the literature concerns: the first category is studies of an institution; second are studies of administration; third, faculty and staff; and fourth, students.

Due to the large number of articles currently published about religious higher education, I have limited my study to the past five years (2007 to 2012) in order to gain a sense of the current state of the literature. I have included relevant books, however, from the past twenty-five years, as many of the topics popular in the literature today (such as *ex corde ecclesiae*) trace their antecedents to the 1980s and 1990s, and I wanted to show how some of these topics developed to their present state.

2.3.1 Institutional Identity

Recent literature on religious higher education institutions has focused on institutional identity, specifically mission and vision statements: how institutions attempt to portray themselves through their websites, vision statements, and mission statements.

Institutional vision is “the means by which a college or university’s character is identified and communicated to the academic and outside communities” (Abelman & Dalessandro, 2009, p. 85). Robert Abelman and Amy Dalessandro (2009) examined Catholic, Evangelical, and “Christ-Centered” (CCCU) institutions to discover what constitutes “vision” at these institutions. They argued that the institutional vision is how the institution relates its aspirations,

commitments, and expectations, as well as the kinds of students and faculty the school prefers. They found that the institutional visions of Christian colleges and universities were very different from those of the secular schools, and were also better articulated. Religious institutions' visions were inspirational and lofty, but not as practical and career-oriented as secular schools. Abelman and Dalessandro's study is helpful for this study of religious higher education institutions by highlighting the secular/religious difference discussed above.

Another marker of identity is an institution's mission statement, which typically defines "the physical, social, fiscal, religious, and political contexts in which that institution exists" (Abelman & Dalessandro, 2009, p. 85). In their examination of institutional mission statements, Michael Firmin and Krista Gilson (2009) hoped to learn how these Christian schools implemented the practical goals of the religious organization (basing their research on Wilson's (1996) discussion of mission statements). They found that the three most common words used in institutional mission statements were "education" (70% of mission statements had this), "Christian" (60%), and "service" (61%). The authors were not surprised by these findings, as these colleges offer a "Christian" education. To better understand how schools try to portray themselves, we need to consider a few more studies of how religious institutions of higher education express their religious and academic identity, as well as how that identity is portrayed to the public.

The way in which Catholic institutions portray their Catholic identity is the subject of Stephen Gambescia and Rocco Paolucci's (2011) article in which they assessed how US Catholic colleges express their identity through their official websites. The authors identified seven attributes of Catholicity which they looked for on institutional websites. They found that on average Catholic colleges and universities had 3.7 attributes on their websites; only 16

institutions had all seven. Remarkably, 60% of catholic schools did not use the term “catholic” on their home pages. They argued that such terms are very important on websites, for prospective students (and faculty) “deserve to know the nature and extent of a college’s Catholic identity” (p. 24). Their argument makes the discussion of mission and vision statements, and school websites in general, more relevant. Schools have an obligation to represent themselves to the public honestly. For example, if a school meets all of Gambescia and Paolucci’s seven attributes on their website, but is in reality a nominal Catholic institution, students might feel that the school has misrepresented itself through its website.

Two more articles (Feldner, 2006; Ferrari & Velcoff, 2006) provide more in-depth information. They both deal with institutional identity but from a staff point of view. The first study of staff perceptions of institutional mission was conducted by Sarah Feldner (2006). She investigated how members of a religious organization, in this case Jesuit Catholic, made sense of and assigned meaning to their individual Jesuit higher education institution’s mission building efforts. Unlike most authors surveyed in this literature review, she offers an explicit conceptual framework, writing, “I offer a framework based on the intersection of work addressing spirituality in organizations and studies of organizational mission” (p. 70). She conducted 26 in-depth interviews (9 in person, 17 via telephone) with representatives from 12 Jesuit higher education institutions, all of whom attended a three-day conference about the future of Jesuit institutions. The interviews focused on the participants’ conference experience, which included issues of mission. She found, first, that “participants find the mission simultaneously inspiring and overwhelming. Second, participants identify a tension between the message of the mission and the actions of the organization” (p.74). She argued that her analysis of the data showed that a spiritually-based mission created tensions on both an individual level, for participants responded

that they often felt the mission to be too lofty to realistically attain, as well as on an organizational level, for the Jesuit schools have a sometimes tense dual mission to propagate the faith and educate students. This article rounds out the study of institutional perceptions by showing that staff often feel caught in the middle of what the school presents as its mission and what the school is actually doing, not unlike Abelman's and Dalessandro's (2009) findings.

2.3.2 Administration

This section considers topics of concern to administrators at Catholic and Protestant colleges and universities. First, issues concerning Catholic schools are examined. Next, issues affecting Protestant administrators, such as leadership and diversity, are discussed.

Before the Second Vatican Council, men's and women's religious orders founded, administered, and maintained control of almost all of the Catholic colleges and universities in the United States of America (Geiger, 2003). In the 1960s, this model began to change, as more laypersons were given administrative positions. By the 1990s, 96% of Catholic colleges and universities were independent corporations. Geiger (2003) reported that the percentage of laypersons on boards had shifted from 62% in 1977 to 72% in the 1990s.

Through their survey of presidents of Catholic colleges and universities, Melanie Morey and Dennis Holtschneider (2005), identified seven major findings: 1. Catholic administrators increasingly resemble their secular peers; 2. Laypersons are increasingly being chosen to lead institutions over their religious peers; 3. There is a decline in the number of women presidents; 4. Lay administrators lack formal theological and spiritual training, but lament the lack of such training among their subordinates; 5. Both religious and lay administrators think the concepts of "Catholic identity" and "Catholic intellectual tradition" are too ambiguous and need to be

clarified; 6. Both religious and lay presidents want a closer working relationship with the Church hierarchy, women especially find their relationship with the hierarchy to be difficult; and 7. While administrators acknowledge the central role faculty play, many reported that they felt faculty to be an obstacle to effective leadership regarding Catholic identity, character, and mission. The authors further noted that the increase in lay leadership had not resulted in any general trend towards a particular leadership style, nor had it resulted in a change to any specific institutional ideology. The results also showed that lay administrators exhibited a deep commitment to maintaining and promoting the Catholic identity of their institutions, though there was no agreement on how this should best be done. In a follow-up study, Melanie Morey and John Piderit, S.J. (2006) conducted in-depth interviews with administrators at 33 Catholic colleges and universities, of all Carnegie Classifications, with a mix of schools founded by religious congregations, dioceses, and laypeople. Their study identified four goals of Catholic colleges or universities (pp. 54-55): 1. Catholic immersion goal: attract committed Catholics who want to be better informed Catholics; 2. Catholic persuasion goal: give all students “knowledge and appreciation of Catholic tradition” (p. 55), even if the students are not catholic; 3. Catholic diaspora goal: a.) “in a region or situation in which Catholics students are the minority, all students become more open and accepting of religious beliefs” (p. 55), and b.) “making sure that Catholic standards are observed in various activities in which students engage” (p. 55)—this goal is targeted at diverse populations with a small minority of Catholics; and 4. Catholic cohort goal: influence the formation of two student groups: a) those who seek to advance in professional work (give them more appreciation of religious diversity), and b) professional-minded students who can “actively advance broad segments of the Catholic tradition” (p. 55). Different schools pursue one of these goals based on their geography, history, or tradition.

In addition, Morey and Piderit looked at student culture, institutional culture, religious activities, women's colleges, governance, and leadership at Catholic colleges and universities. Like how Morey and Holtschneider (2005) identified a lack of religious preparation among lay leaders, Morey and Piderit (2006) found through their interviews an even grimmer future for Catholic higher education institutions. They wrote:

The situation that senior administrators actually described created serious doubt in our minds about whether the religious legacy of Catholic colleges and universities will survive, let alone thrive, if present policy approaches persist. These doubts arose primarily for two reasons. First, Catholic components as they now exist at most Catholic colleges are so understated or subtle they can be easily overlooked or ignored. Second, administrators know little about the Catholic tradition they so enthusiastically champion. (p. 347)

Further, they wrote that Catholic institutions were “in a perilous state with respect to their Catholic identity, culture, and mission” (p. 351). The authors clearly believed that the increase in lay leadership was detrimental to institutions maintaining their traditional Catholic identity. They provided recommendations for Catholic colleges and universities that challenged conventional wisdom on how Catholic colleges and universities should be run or approach various issues, and they recommended different approaches which would result in strengthening the Catholic character of the school.

Such an in-depth study of Catholic administrators is extremely beneficial for understanding the present state of Catholic higher education in the United States of America. It shows that while Catholic colleges and universities may be thriving as institutions of higher education, they are diminishing as *Catholic* institutions; losing some of the characteristics that

set them apart as Catholic, such as clergy and religious men and women serving as administrators and faculty, or adhering strictly to the teachings of the Catholic Church.

Adding to the discussion on lay leadership of Catholic colleges and universities, Joseph Ferrari, Todd Bottom, and Robert Gutierrez (2010) surveyed 13 lay trustees, 13 lay administrators, and 13 lay faculty at DePaul University, 83.3% of whom self-identified as Catholic. They found that if lay leaders shared the spiritual values of the clergy, the school could maintain its religious identity through the transition from clergy to lay control. While this study is helpful in tempering Morey and Holtschneider's (2005) and Morey and Piderit's (2006) fear that Catholic schools are losing their Catholic identity, it is extremely limited, as it only applies to the experience of DePaul University. Other Catholic schools have different histories, traditions, and leaders, both lay and clerical, and would thus likely experience different transitions from clerical to lay control. More research needs to be conducted into how these clerical to lay leadership transitions affect the Catholic identity of the institutions.

The situation in Protestant colleges and universities is somewhat different. Most of their leaders are laypeople, and few institutions must work with an established hierarchy, as do Catholic institutions. However, there are issues facing leaders at these schools, not least of which are identifying effective leadership styles and a lack of women leaders.

Identifying effective leadership styles is necessary to predicting how leaders and subordinates will behave, especially regarding subordinates' job satisfaction and absenteeism. Kerry Webb (2008) surveyed 315 chief administrators (chief financial administrators, chief student affairs administrators, and chief academic affairs administrators) at 105 member schools of the Council for Christian Colleges & Universities (CCCU) to learn about their leadership styles and effectiveness as leaders using such styles. The author used the Multifactor Leadership

Questionnaire to assess leadership styles and job satisfaction. Webb found that “Attributed Charisma, Individual Consideration, and Contingent Reward were significant predictors of followers’ job satisfaction in all three combined models” (p. 29). The author further noted that Attributed Charisma was the most predictive behavior in all three combined models, followed by Contingent Reward and Individual Consideration. The significant negative predictor of job satisfaction was Management-by-Exception. Webb suggested that identifying effective leadership styles would help leaders develop styles that encouraged and inspired their subordinates. Such highly-motivated and satisfied subordinates, according to Webb, have been found to be more productive and less plagued by absenteeism, turnover, or grievance. These findings are helpful for college and university leaders to know which kinds of leadership styles best motivate and inspire employees.

A salient point which comes out of the literature on Protestant, especially CCCU, institutions of higher education is the lack of women leaders. Shawna Lafreniere and Karen Longman (2008) conducted a web-based survey of 53 women who participated in the Women’s Leadership Development Institute (WLDI) from 1998-2004 (four WLDIs). The WLDI was a five-day institute held every other year from 1998-2006, with additional year-long programs. It was sponsored by the CCCU. They hoped to understand the impact of the WLDI on participating women. Women students make up a majority of CCCU students (60%), while women faculty and administrators are extremely under-represented—36% of fulltime faculty are female (41% nationally), but only 4 CCCU presidents are female (as of 2007). Thus, this workshop could be highly beneficial for female administrators in CCCU institutions.

The authors found that the WLDI was very beneficial for participants, especially the experience of shadowing/mentoring on another campus, the restriction to women only, and

conversations and networking with other women leaders. The authors found that this new network encouraged women leaders to stay in Christian higher education. The CCCU faces difficult challenges in promoting women leaders among its schools. Research such as Lafreniere's and Longman's (Lafreniere & Longman, 2008; Longman, Dahlvig, Wikkerink, Cunningham, & O'Connor, 2011) can serve as a beginning point to opening up leadership roles for women on campus.

Continuing her research into women leaders at CCCU institutions, Karen Longman, et al. (2011) took a Grounded Theory approach to studying women's leadership at CCCU institutions. They argued that women leaders should frame their careers as a calling from God to serve the Church through higher education. They wrote that "[a] grounded theory approach was most appropriate given the lack of research linking calling to women's leadership development" (p. 261). They chose Grounded Theory because it emphasizes "developing conceptual ideas or theory from participants' lives" (p. 261). By using grounded theory, the researchers could draw out from the women those aspects of their leadership which were related to their calling, in a religious sense, to be leaders. They conducted semi-structured interviews with 16 female leaders of CCCU institutions. They concluded from these interviews that by focusing on "calling" or vocation to serve God, women leaders could positively influence their leadership development, and more women may persist in such positions in the male-dominated Christian higher education context. This research, coupled with Lafreniere's and Longman's (2008), may help women find their place in the leadership of CCCU schools.

In this section, the major issues affecting Catholic and Protestant institutional administrators were examined. They differ: Catholic administrators find themselves in a transition period in which clerical control is declining and lay control is increasing, whereas

Protestant institutions grapple with the issues of effective leadership and the inclusion of women in administrator roles.

2.3.3 Faculty Issues

In 1940, the American Association of University Professors (1940) (AAUP) outlined their definition of “academic freedom” which has become the standard for defining academic freedom. It calls for the freedom to research and publish, the freedom to instruct (with religious limitations to academic freedom clearly stated in writing when a professor is appointed), and the freedom to speak publicly without institutional censure, as well as tenure rights such as acquiring the full rights of academic freedom after a professor’s probationary period and dismissal only after due process.

The single most pressing issue for scholars of Catholic education is academic freedom. Much of the scholarship in the religious higher education literature dedicated to academic freedom reveals a real tension in pursuing the American model of academic freedom while working in a Catholic institution (Annarelli, 1987; Arthur, 2006; ASHE, 2007; Buckley, 1998; Cooley, 2000; Curran, 1990; Moodey, 2003; D. J. O’Brien, 1998; G. D. O’Brien, 2002; O’Connor & Meakes, 2008; Pope John Paul II, 1979, 1990; Sullins, 2004).

Since the time of the Second Vatican Council (1962-1965) and the Land O’Lakes Statement (1967) (Hesburgh, 1967), Catholic scholars have debated the role and extent of academic freedom within Catholic institutions of higher education, especially in the discipline of Catholic theology. The Land O’Lakes Statement laid out the opinion of Catholic higher education leaders to adhere to the AAUP academic freedom guidelines.

In his book *Academic Freedom and Catholic Higher Education*, James John Annarelli (1987) explored Catholic models of Academic freedom which developed after the Second Vatican Council of 1962-1965. He only considered American colleges and universities and excluded the study of theological seminaries. Through this book, he tried to find a “model of academic freedom that is applicable to the American Roman Catholic college or university as a religiously-committed institution, yet is consonant with its nature as an American university devoted to the free pursuit of truth and the dissemination of knowledge” (p. xix). He began by discussing American ideas of academic freedom. He then explained the theological context of academic freedom in the Catholic university. Because Catholic universities are part of the Catholic Church, which believes in divine revelation interpreted by the Church’s teaching authority (called the “Magisterium”), they experience a tension between following that teaching authority of the Church and pursuing the American idea of academic freedom.

Annarelli examined what the Second Vatican Council wrote about freedom and noted that the Council did not consider academic freedom explicitly. However, Pope John Paul II (1979) (as cited in Annarelli, 1987) spoke about academic freedom with regards to the study and teaching of Catholic theology. Annarelli (1987) quoted the pope:

True academic freedom must be seen in relation to the finality of the academic enterprise which looks to the total truth of the human person.

The theologian’s contribution will be enriching for the church only if it takes into account the proper function of the bishops....It devolves upon the bishops of the church to safeguard the Christian authenticity and unity of faith and moral teaching.... (pp. 64-65)

The pope saw the bishops as ultimately responsible for the truths of the Catholic faith, with theologians submitting to their authority. This was and is seen by many Catholic academics (Annarelli, 1987; Buckley, 1998; Curran, 1990; Moodey, 2003; G. D. O'Brien, 2002) as a restriction of academic freedom. Pope John Paul II (1990) later published his thoughts on academic freedom with regards to Catholic theology in the apostolic constitution *ex corde ecclesiae*¹ (“From the heart of the Church”), in which he outlined the duties and responsibilities of Catholic institutions of higher education, administrators, faculty, and their overseeing bishops and religious orders. Through this official papal document, Pope John Paul II sought to realign Catholic universities with Church teaching and doctrine by decreeing that “...Catholic theologians, aware that they fulfill a mandate received from the Church, are to be faithful to the Magisterium of the Church as the authentic interpreter of Sacred Scripture and Sacred Tradition” (Pope John Paul II, 1990, Article 4, The University Community, § 3).

The idea that a Catholic theologian must be approved by the local bishop was not a concept unique to *ex corde ecclesiae*. In fact, this paragraph is based on the Second Vatican Council’s Dogmatic Constitutions on the Church *Lumen Gentium* (Pope Paul VI, 1964, p. 29, n. 25: AAS 57) as well as *Dei Verbum* (Pope Paul VI, 1965, pp. 820-822, nn. 8-10: AAS 58) and the Catholic *Code of Canon Law* (Roman Catholic Church, 1983), canon 812, which states: “It is necessary that those who teach theological disciplines in any institute of higher studies have a mandate from the competent ecclesiastical authority.” Thus, since the time of the Second Vatican Council, the Catholic Church has explicitly required theological faculty to be vetted and essentially licensed through mandate to teach by the local Catholic bishop. This essentially

¹ Official Catholic documents are referred to by the first few words of the text in Latin.

makes all Catholic colleges and universities “restricted model” institutions, according to Annarelli’s (1987) typology.

Annarelli posited two models of American Catholic academic freedom: 1. Restrictive models, which follow the secular model, but in which theology departments have a special relationship to the Magisterium, and 2. Revised secular models, which apply the secular version of academic freedom to all disciplines, including theology. Annarelli stated that he used the secular AAUP model of academic freedom as his standard of measurement (p. 70), rather than a Catholic model. He criticized schools that follow a revised secular model of academic freedom as imposing a “personal faith commitment and/or a standard of orthodoxy” (p. 157) upon theology professors, and so do not preserve the American model of academic freedom. He argued that the shortcomings of these two models are due to their being rooted in underlying theological presuppositions which define Catholic university theology as a Church-centered discipline and the professor of theology as “a quasi-official Church spokesperson or minister” (p. 157), rather than a secular-style academic.

After examining Catholic models of academic freedom and finding them lacking, Annarelli concluded by suggesting that Catholic colleges and universities respect the academic freedom of their faculty according to the American model of academic freedom as the only way to foster truly scholarly work at such institutions. Annarelli’s conclusion is not surprising. Throughout his discussion of Catholic academic freedom, he criticized Catholic models while holding the typical American model as supreme. This book was intended to add to the ongoing debate since the 1960s and the Second Vatican Council about academic freedom for professors, especially for Catholic theologians, on American Catholic campuses. He comes out strongly in favor of the American model of academic freedom.

However, some Catholic scholars (Estanek & James, 2007; Estanek, 1996; James & Estanek, 2012; Sullins, 2004) are working within the framework of *ex corde ecclesiae*, and appear to support it. Despite very vocal opposition (Buckley, 1998; Curran, 1990; Moodey, 2003; G. D. O'Brien, 2002), *ex corde ecclesiae* is a firm part of current Catholic Education teaching, and as such is not likely to be overturned simply because academics feel threatened by it. The fact is that if an institution of higher education chooses to call itself “Catholic,” then it is bound by both decrees of the Second Vatican Council (Pope Paul VI, 1964, 1965) and by *ex corde ecclesiae* (Pope John Paul II, 1990). Academics who choose to research and teach at such institutions are thus bound to accept Church oversight in their work, whether or not they agree with it. It is related to the question of how “Catholic” or “Christian” a college or university wants to be, the subject of other faculty-oriented literature on Christian higher education (Parker, Beaty, Mencken, & Lyon, 2007; Sullins, 2004).

2.3.4 Students

Another area of debate among faculty in Christian colleges and universities is the criticism of a lack of gender and racial diversity (Abadeer, 2009; Absher, 2009; Fubara, Gardner, & Wolff, 2011; Joeckel & Chesnes, 2009; Lafreniere & Longman, 2008; Longman et al., 2011; Paredes-Collins & Collins, 2011; Paredes-Collins, 2009).

The impact of 1990’s *ex corde ecclesiae* (Pope John Paul II, 1990) was felt beyond simply the faculty. It also sparked a desire for Catholic renewal among student affairs professionals at Catholic colleges and universities. In the 1990s, Sandra Estanek (1996), studying the state of student affairs at Catholic colleges and universities in light of *ex corde ecclesiae*, found that student affairs officers struggled to integrate student affairs with Catholic identity,

reporting that they felt like they did not know enough about the Catholic faith and tradition, being trained in student affairs at secular institutions.

In 2010, Sandra Estanek and Michael James developed *Principles of Good Practice for Student Affairs at Catholic Colleges and Universities* (Estanek & James, 2007). This document was a response to *ex corde ecclesiae* (Pope John Paul II, 1990). It sought to suggest ways for Catholic student affairs professionals to fulfill Pope John Paul II's call to promote Catholic identity on campus. In this document, they laid out a series of guidelines to help student affairs professionals at Catholic institutions better bring their student affairs in line with their Catholic identity and the mission of the founding organization. These eight principles encourage a campus open to all students from all backgrounds and faiths, suggest programs that allow students to do service as well as scholarship, encourage students to more fully live the prayer and sacramental life of the Catholic Church, challenge students to be more personally responsible, and assist students in discerning their vocation, be it professional or religious.

The authors later published a follow up study of how their Principles had been implemented at Catholic schools around the United States of America and Canada (James & Estanek, 2012). They surveyed college and university presidents and senior student affairs officers. They sought to identify the degree to which Catholic colleges and universities utilized and implemented the Principles, as well as administrators' attitudes towards their effectiveness. They sent out two complimentary surveys to university presidents and student affairs officers. They found that most administrators were familiar with the Principles and had distributed them among their employees. They also found that the Principles were being used by administrators for reflecting on mission, assessment, strategic planning, and professional development. The authors felt that the Principles were successful in helping Catholic colleges and universities

better integrate their mission and identity with the broader Catholic tradition and identity, as called for by *ex corde ecclesiae*. This response from Catholic student affairs professionals, to conform the campus to the mandates of *ex corde ecclesiae*, is quite different from the backlash to the pope's apostolic constitution found in articles from the faculty point of view (section 2.3.4).

Another aspect of student affairs found in the literature is retention of students at Christian institutions of higher education. Stephen Burks and Gregory Barrett (2009) investigated the issue of retention of students in religious colleges and universities. They found that those freshmen who reported higher GPAs, but also developed close relationships in college and allowed social activities to interfere with schoolwork were most likely to continue into their sophomore year. They recommend that schools seek a balance between academic and social integration of students. In a similar study, Kimberly Case (2011) surveyed senior year students at CCCU member institutions. She found that there were more women than men in Christian higher education, which corroborates the data provided by Lafreniere & Longman (2008), who found that women make up 60% of students at CCCU schools. This also reflects the national trend, where women comprise 58% of students on American campuses (Case, 2011, p. 167). Case found that the women's sample showed an association between living on campus and involvement in groups and clubs. These studies show that those students involved on campus are more likely to continue their education at their chosen institution. Student affairs professionals and administrators need to find ways to build strong communities to attract and retain students. Another concern within student affairs is diversity on campus.

A prominent theme in the literature about students in religious institutions of higher education is racial diversity. Adel Abadeer (2009) argues that Christian campuses should implement what he termed "redemptive diversity," which celebrates the diversity of God's

creatures and people, rather than secular reasons for diversity, such as political correctness. Kristin Paredes-Collins (2009) investigated minority enrollment at four CCCU schools, comparing diversity on campus to that of the surrounding region, as well as the schools' commitments to implementing and advancing campus diversity. She found that the selected schools showed a weak commitment to campus diversity. Paredes-Collins concluded that many CCCU schools "do not identify campus diversity as a compelling interest to the point where they are willing to devote the resources, policies, and practices necessary to lead to a more diverse learning community" (pp. 299-300). This finding becomes more alarming when coupled with another finding of Paredes-Collins, that Christian colleges and universities minority student enrollment is 15.1%, compared to 27.4% nationally.

Following up on her 2009 study, Kristin Paredes-Collins and Christopher Collins (2011) investigated minority students' spiritual development at predominantly white evangelical colleges and universities. The findings showed that minority students reported higher spirituality as juniors than as freshmen, as well as a growth in the ethic of caring by both white and non-white students. Just like secular students, they decreased in religious commitment during college, though whites showed more religious commitment than non-whites. This aligns with the findings from Hill's (2009) study of student religious activities attendance in which he found that students at conservative Christian schools, notably The Church of Jesus Christ of Latter-day Saints schools, Bible colleges, and the schools of the CCCU have higher rates of religious participation than the rest of the sample. Students in evangelical colleges and Historically Black Colleges and Universities (HBCUs) have lower attendance. Students at Catholic and mainline Protestant schools reported the lowest amount of church attendance.

2.3.5 Summary of Literature on Christian Higher Education

This section explored the prominent themes in the recent literature on Christian higher education. The literature was divided into four categories: studies of institutions; studies of administration; faculty and staff; and students. Major themes were identified as they relate to: institutions (identity, mission, vision); administrators (leadership, diversity); faculty and staff (academic freedom, hiring for mission); and students (student affairs, diversity). The next section examines the specific subset of seminaries and theological institutions within Christian higher education.

2.4 CHRISTIAN CLERGY TRAINING

The purpose of this section is to summarize the current research concerning Christian clergy training and seminary/theological school accreditation in the United States of America. Through an exploration of the relevant literature, I sought to find standards and practices common in the training of seminary and theology students. I also searched the literature for articles and books addressing the accreditation of Christian schools of theology and seminaries in the United States of America.

Despite there being an estimated 350,000 Christian congregations in the United States of America alone (Hartford Institute for Religion Research, 2012), I have found little published regarding clergy education. There is little research and only one journal dedicated to theological education (*Theological Education*), and another journal which includes topics in theological education (*Teaching Theology and Religion*), though other journals (such as the *Journal on*

Christian Education and *Christian Higher Education*) contain articles related to the field. Of those scholars studying theological education, few are not affiliated with a religious institution.

I surveyed the recent literature to find the state of scholarship on theological and seminary education. I found no literature on common standards and practices in the training of clergy as such, but various themes emerged from a survey of the literature on seminaries and theological schools. I will approach this discussion of the literature by the major themes which emerged through my review. I will discuss articles on curriculum. I will then examine leadership training, counseling and pastoral counseling training, psychological evaluation of students, online survey courses, and credentials and accreditation.

2.4.1 Current Research in Clergy Training and Theological Education

Recent research into theological education has focused on studies of curriculum, leadership training, counseling programs, psychological testing of pre-admission or pre-ordination candidates, and credentialism.

A few studies focus on different facets of seminary curricula including how seminaries contribute the health of a denomination (Markham, 2010), spiritual direction (Sheldrake, 1998), and homiletics training (Carrell, 2009). Others focus on leadership training in seminaries and theological schools. Because the products of such schools usually intend to become congregation leaders, leadership training is very important in seminaries. Research articles discuss various aspects of leadership training, such as mentoring programs (Selzer, 2008), practical experiences in the ministry (Hillman, 2006, 2008), and preparation of women for ministry (Johns & Watson, 2006).

All priests and ministers will be called upon to give advice and counsel to their flock at some point in their ministry. Some congregation leaders excel at counseling, some have backgrounds in psychology, and some have no counseling experience at all. Counseling education plays an important role in the seminary curriculum. Firmin and Tedford (2007) investigated pastoral counseling courses in Evangelical seminaries, Conklin (2001) examined seminary courses on human sexuality, Brown and Wagener (2004) studied clinical psychology programs, and Palmer, White, and Chung (2008) considered the adequate preparation of students in counseling.

The Roman Catholic Church has placed a heavy emphasis on the psychological testing of candidates for the Catholic priesthood and diaconate. Many articles have been devoted to this topic (Firmin & Tedford, 2007; Gamino, Sewell, Mason, & Crostley, 2006; Plante, Aldridge, & Louie, 2005; Plante, 2007; Songy, 2007). These studies focus on the psychological fitness of men to attend seminary and serve as deacons and priests. The Catholic Church relies on trained psychologists to help them screen candidates (Gamino et al., 2006).

Instructional Technology in seminary education is a major theme in the literature, especially web-based and distance education. Nine articles are devoted to online and distance education (Brunner, 2006; Delamarter, Gravett, Ulrich, Nysse, & Polaski, 2011; Hege, 2011; Heinemann, 2005a, 2005b, 2006, 2007; Marangos, 2003), and two deal with technology and media in the classroom (Delamarter, 2006; Wolff, 2010).

Finally, there has been a discussion in the literature on credentials in theological education. The studies (Tucker, 2006; Waller and Waller, 2004; Perl and Chang, 2000) show that when credentials play an important role in hiring or advancement of clergy, the potential for

substandard degrees increases. In congregations that choose their own pastors, credentials and prestige play a greater role than in those congregations assigned their clergy.

This section of the literature review summarized the recent literature on the training of Christian clergy in the United States of America. I was unable to find any discussion of what might constitute a core curriculum for Christian, or even denominational, seminaries. I have determined that there are many gaps in the literature on the common standards and practices in the training of Christian clergy.

2.5 ORTHODOX CHRISTIANITY

2.5.1 Orthodox Christianity: Brief History of Orthodoxy in the United States of America

In this section, I provide a brief history of Eastern Orthodox Christianity, with an emphasis on the history of the Eastern Orthodox Church in the United States of America and its ethnic and cultural ties to mother countries in Europe and the Middle East.

Eastern Orthodox Christianity, the One, Holy, Catholic, and Apostolic Church, traces its roots to the disciples of Jesus Christ, the Twelve Apostles. Orthodox Christian bishops, like Roman Catholic bishops, claim apostolic succession—they claim to trace their ordaining bishops back through time to one of the Apostles. For the first millennium after Christ, the Christian Church was united in faith, with five great centers, or patriarchates: Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Christian missionaries spread the Gospel, the teaching of Jesus, throughout Europe, the Middle East, Africa, and into Asia.

Eastern Orthodox Christianity developed in the Byzantine Eastern Roman Empire centered in Constantinople (Byzantium). The Eastern Roman Emperor, Emperor Constantine the Great, was the first Roman Emperor to acknowledge the Christian religion. In 312 CE, while on a military campaign in France, it is said that Constantine saw the Christian symbol *chi rho* (Greek *rho P* through a *chi X*) along with an inscription, “In this sign conquer.” He had his men draw the *chi rho* symbol on their shields, and they were victorious in battle. The next year, Emperor Constantine and his Western counterpart Emperor Licinius decriminalized Christianity in 313 CE in the “Edict of Milan,” which allowed for official toleration of Christianity throughout the entire Roman Empire, which stretched from England to Asia (Ware, 1993).

Constantine moved the capital of the Roman Empire to the Greek-speaking East in 324 CE and renamed the city of Byzantium to Constantinople. The next year, 325 CE, he called a great council in Nicea to debate issues affecting the Christian faith. This council became known as the First Ecumenical (world-wide) Council, the Council of Nicea. By 330 CE, Constantine outlawed pagan rites in Constantinople and openly favored the Christian religion. Throughout the first millennium of Christianity, several great councils of the Church were held, with representatives from all of the patriarchates and many of the dioceses attending. The Eastern Orthodox Church recognizes seven Great and Holy Ecumenical Councils, as does the (Catholic) Church of Rome. The Eastern Orthodox Church refers to itself even today as the Church of the Seven Councils.

Through the First Ecumenical Council and the Second, held at Constantinople in 381 CE, the bishops of the Christian Church refuted challenges to the faith and formulated what they believed into a creed—this creed is still used by the Orthodox Church today, and recited during every Divine Liturgy service—the Nicene-Constantinopolitan Creed. The Church Fathers who

met at these councils believed they were being guided by the Holy Spirit, sent to help them by Jesus Christ. Today, the Orthodox Church believes that the Holy Spirit still guides its actions in the Will of God, just as He guided the early and later Church Fathers, and the Church throughout the centuries. In this way, the Orthodox Church considers itself Pneumatological, following and guided by the Holy Spirit.

The Fathers of the First Ecumenical Council defined the Christian Church as being Trinitarian—that is, they believed that Jesus Christ revealed that God was a Trinity, united by love, composed of three persons: God the Father, Jesus Christ, and the Holy Spirit. The Holy Spirit is also called the Comforter or Advocate (Greek: Paraclete), and the Church teaches that the Holy Spirit mystically proceeds from God the Father. This teaching on the Holy Spirit is based on the Gospel of John 15:26, where Jesus says, “But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me” (Douay-Rheims American edition). This same Creed teaches that God the Son is the “only-begotten Son of God, born of the Father before all ages, Light of Light, true God of true God, begotten not made, consubstantial with the Father by Whom all things were made” (American Carpatho-Russian Orthodox Diocese of the USA, 2001). God the Son—Jesus Christ—was mystically begotten by God the Father, and not a created being, and is of the same substance as God the Father, being Himself God. The Trinity is a relationship of love between the Father and the Son, the Father and the Spirit, and the Son and the Spirit—this is the Orthodox notion of unity in diversity. This unity in diversity extends beyond the Holy Trinity to the whole Church, which is united throughout the world in faith and sacramental communion, yet is culturally and linguistically diverse, and led not by a single head, like the Roman Catholic Pope, but by local self-governing Churches united to the whole through the common faith.

Throughout the early Ecumenical Councils, the Christian bishops found themselves defining not only the nature of the Trinitarian God, but also the nature of Jesus Christ, in response to individuals who were teaching beliefs that the mainstream Christian Church saw as erroneous—heresy. By the Fourth Ecumenical held in Chalcedon in 451 CE, the nature of Jesus as fully God and fully human was still being debated. Some Christian Churches disagreed with the definition of the nature of Jesus Christ proposed at the council, and refused to agree to the definition, thus creating a break with the rest of the Christian Church. These “non-Chalcedonian” Churches are known today as the Oriental Orthodox Churches. They are the Coptic Church, the Armenian Apostolic Church, the Syrian Church, the Ethiopian Church, the Eritrean Church, and (sometimes disputed) the Malankara Orthodox Syrian Church of India (Krindatch, 2011; Ware, 1993). The Orthodox Church declared itself Trinitarian and Christological.

As the Christian Church spread through the West and East, the peoples of Western Europe adopted the rites they received from missionaries loyal to the Roman pope, and most of the peoples of Eastern Europe (excluding Poland) adopted the Byzantine Greek rites. After centuries of gradual estrangement, the Churches of the East (later “Eastern Orthodox”), centered in Constantinople, and the Western (later “Roman Catholic”) Church separated from one another in 1054 CE—a divide known as the Great Schism. Since this schism, the two halves of Christianity have developed independently of each other. Missionaries continued to gain converts to the Eastern Orthodox Christian faith, and Christianity flourished in Constantinople and was the official state religion of the Eastern Roman Empire until its fall in the fifteenth century (Ware, 1993).

Many countries today consider their religious patrimony to be that of Orthodoxy: Greece, Georgia, Bulgaria, Serbia, Romania, Ukraine, and Russia, to name the more prominent countries,

as well as parts of Syria, Lebanon, and Palestine. Despite past missionary zeal, Orthodox missionaries became fewer after the fall of Constantinople in 1453. Parush R. Parushev (2005) argues that the last Orthodox missionary period was that of the Russian mission to Alaska in the eighteenth century, which he attributes more to geographical expansion and trade than to any conscious effort to missionize on the part of the Russian Church. Parushev also discusses the ethnic nature of Orthodoxy. He examined the theological development of the Russian and Greek Churches in the USA and their inherent ethnic ties.

Few researchers have examined the larger Orthodox Church in the United States of America, preferring rather to focus on one ethnic group or *jurisdiction* – a usually self-ruling Orthodox Church in the United States of America, often with ties to a mother country such as Greece or Russia. Jurisdictions grew out of the development and spread of Orthodoxy in the USA. Constance Tarasar (1975), and later John Erickson (1999), tried to incorporate all jurisdictions as they traced the growth of Orthodoxy in America, from the Alaskan missions of the eighteenth century to the jurisdictional pluralism of today.

Both Tarasar and Erickson showed how the growth of Orthodoxy in America is not the result of any planning on the part of historically Orthodox states or even of missionary activity of Orthodox clergy or laity in the United States of America, but rather has been due to immigration, inter-marriage, and conversion. Both tried to interweave the histories of the Greeks, Russians, Ukrainians, Carpatho-Russians, and Syrians into one history of the Orthodox Church in the United States of America. Since it was the Russians who first brought Orthodoxy to the Americas, all of the ethnic Orthodox communities were originally united under the Russian *omophor* (episcopal leadership).

The Orthodox Church in the United States roots can be found in the Russian mission to Alaska at Kodiak, with the arrival of eight Orthodox monks from Valaam Monastery in Russia on September 27, 1794. The head of the Kodiak mission, Archimandrite Ioasaf (Bolotov) was consecrated as the first bishop of Alaska in Irkutsk, Russia in April 1799. He died at sea in May 1799 on his return trip to Alaska (Tarasar, 1975).

The Alaskan diocese was served by Russian priests and monks. Among the priests was Fr. John Veniaminov-Popov and his family. They built a church, an orphanage, and a school in Unalaska. Fr John translated the Divine Liturgy and part of the Gospel of Matthew into the Aleut language, using an alphabet he invented. Fr. John was later sent to do missionary work in New Archangel (Sitka). In 1838, he went to St. Petersburg to ask for assistance for the Alaskan mission, and to petition for the creation of an Alaskan diocese. While in Russia, his wife died in Alaska. Fr. John took monastic tonsure and was consecrated bishop of Kamchatka, Kurile, and the Aleutian Islands on December 15, 1840. He was given the name Innocent. He returned to Alaska and worked until he was named Metropolitan of Moscow in 1868. There are many men who have been declared (canonized) saints from this period. St. Herman of Alaska, the wonder-worker of Alaska, who died in 1836, became the first canonized American saint, canonized in 1970. He was a monk of the Alaskan mission who lived on Spruce Island. Other saints include Sts. Juvenaly (martyred), St. Peter the Aleut (martyred), St. Jacob, and St. Innocent, equal to the Apostles and Enlightener of Alaska—who was bishop of Alaska (Tarasar, 1975). The Orthodox Church of Alaska, which is believed to have had almost 10,000 native-born Orthodox Christians by the early 20th century, became the first autochthonous Orthodox community in the Americas (Krindatch, 2011).

Despite the sale of Alaska to the United States of America in 1867, the Russian Church still administered the dioceses of Alaska. In 1872, the diocesan see (center) was moved from Sitka to San Francisco, CA. The Russian Orthodox Church now was the head Church for all Orthodox Christians in the United States. Many parishes were founded throughout the United States in the succeeding years.

The Orthodox Church in the United States first grew from the missionary efforts of the Russian Church based in San Francisco and Alaska. However, the growth of the Orthodox Church in the Eastern and Central United States in the late 19th and early 20th centuries stemmed less from the missionary work of these Orthodox Christians, but rather more from conversions from Greek Catholicism to Orthodox Christianity. Greek Catholic Churches are Churches in Eucharistic communion with the Roman Catholic Pope whose theology and liturgy reflect their historical link with Eastern Orthodox Churches. They were former Orthodox Churches mostly in Eastern Europe who united with Rome in the 16th and 17th centuries (Erickson, 1999; Tarasar, 1975; Ware, 1993).

In 1891, Fr. Alexis Toth led his Ruthenian Greek Catholic parish to the Russian Orthodox Church, with the faithful converting from Eastern Catholicism to Orthodoxy. This sparked a wave of Greek Catholic parish conversions to Russian Orthodoxy that totaled 163 by 1916. Fr. Toth's missionary work for the Orthodox faith led to 29,000 Greek Catholics converting to Orthodox Christianity, which created the bulk of growth in the Russian Diocese. Fr. Toth was canonized a saint in 1994. (Brady, 2012; Erickson, 1999; Stokoe & Kishkovsky, 1994; Tarasar, 1975).

The fall of the Russian empire in 1917 left the American church orphaned, and soon the ethnic groups began to realign by ethnicity. The Russian Orthodox diocese, then known as the

Metropolia, remained loyal to Moscow, while a second Russian Orthodox jurisdiction, The Russian Orthodox Church Outside of Russia (ROCOR), refused to give allegiance to what they viewed as a puppet patriarch in Moscow, and so became independent. The Greeks pledged their allegiance to the Patriarch of Constantinople. The Arabs (mostly Syrians) were split between those who wished to remain under the Russian *omophor* (due to Canon Law requirements and loyalty²), and those who wished to form an independent Syrian Orthodox Church under the *omophor* of the Patriarch of Damascus. The Metropolia eventually gained independence from Russia in 1970, becoming The Orthodox Church in America (OCA) (Erickson, 1999; Tarasar, 1975). ROCOR and Moscow were formally reunited in 2007. The Antiochians were united into the Self-Ruled Antiochian Orthodox Christian Archdiocese of North America.

Like the Russian dioceses, other Slavic jurisdictions were affected by forces outside of North America. Ukrainian Orthodox and Carpatho-Russian Orthodox Christians began to leave the Greek Catholic, Ukrainian Catholic and Ruthenian Catholic, Churches in the 19th century, first under Fr. Toth, and later of their own accord. This resulted in the establishment of the Ukrainian Orthodox Church of the USA (in 1937) and American Carpatho-Russian Orthodox Church of the USA (1938), both under the *omophor* of the Ecumenical Patriarch of Constantinople (Barriger, 1985, 2000).

2.5.2 Orthodox Christianity: Organizational Structure

This section outlines the basic organizational structure of the Orthodox Church in the United States of America.

² The first Arab bishop in the US, (now Saint) Raphael Hawaweeny, was appointed the bishop of Brooklyn by the Russian Bishop (later Patriarch of Moscow, and then Saint) Tikhon.

The current situation of the Orthodox Church in the United States of America today is one of ethnic jurisdictional fragmentation. There are 13 Orthodox jurisdictions in the United States of America (see Table 2-1), each possessing its own administrative centers, but all united by a common faith (Assembly of Canonical Orthodox Bishops in North and Central America, 2010). Currently, all of the Orthodox bishops in North and South America are forming committees to discuss administrative unity (Assembly of Canonical Orthodox Bishops in North and Central America, 2010), with the goal of uniting all of these jurisdictions into an American Orthodox Church under one ruling bishop. *The Atlas of American Orthodox Christian Churches* (Krindatch, 2011) gives the number of Eastern Orthodox Christians in the United States of America as 799,776 (see Table 2-1 for jurisdictional breakdown).

Within these jurisdictions reside various institutions. These include education institutions such as seminaries and other institutions of higher education, as well as administrative units such as dioceses, monasteries, and parishes.

Table 2-1: Orthodox Christians in the United States of America by Jurisdiction

Jurisdiction	Ethnic/Historic/Political Affiliation	Number of adherents	Percentage of whole
The Albanian Orthodox Diocese	Patriarchate of Constantinople	700	0.09%
The American Carpatho-Russian Orthodox Diocese of the USA (ACROD)	Patriarchate of Constantinople *Formerly Eastern Rite Catholics	10,457	1.31%
The Bulgarian Orthodox Diocese of the USA, Canada, and Australia	Patriarchate of Bulgaria	2,212	0.28%
Georgian Orthodox Church	Catholicos-Patriarchate of Georgia	920	0.12%
The Greek Orthodox Archdiocese of America (GOA)	Patriarchate of Constantinople	476,878	59.63%
The Orthodox Church in America (OCA)	Autocephalous (self-governing) *Formerly the Russian mission and Eastern Rite Catholics	84,928	10.62%
The Romanian Orthodox Episcopate of America	The Orthodox Church in America	(included in OCA numbers above)	
The Romanian Orthodox Archdiocese in the Americas	Patriarchate of Romania	11,203	1.40%
The Russian Orthodox Church, Moscow Patriarchate (MP)	Patriarchate of Russia	12,400	1.55%
The Russian Orthodox Church Outside of Russia (ROCOR)	Patriarchate of Russia *Founded by anti-Bolshevik clergy in exile	27,677	3.46%
The Self-Ruled Antiochian Orthodox Christian Archdiocese of North America	Patriarchate of Antioch	74,527	9.32%
The Serbian Orthodox Church in North and South America	Patriarchate of Serbia	68,760	8.60%
The Ukrainian Orthodox Church of the USA	Patriarchate of Constantinople *Formerly Eastern Rite Catholics	22,362	2.80%
Vicariate for Palestinian and Jordanian Orthodox Christian Communities in the United States	Patriarchate of Constantinople	6,775	0.85%
Total		799,776	100%

Source: Compiled by author; Krindatch, 2011

2.6 ORTHODOX INSTITUTIONS

2.6.1 Types of Orthodox Institutions

For the purposes of this literature review, I have divided the various Orthodox Institutions in the United States of America into two general categories: Administrative Institutions and Education Institutions (see Table 2-2). This division is intended to reflect both practical and administrative differences between the two kinds of institutions. Practically, institutions listed under “Education Institutions” have as their primary aim the education of students in the Orthodox faith, in addition to other secular subjects taught, whereas “Administrative Institutions” are concerned with various administrative units. For the purposes of the present review of the literature, Primary and Secondary Education institutions are not included, as I have found no literature on them.

Table 2-2: Orthodox Institutions in the United States of America

Administrative Institutions	Education Institutions
Jurisdictions	Seminaries
Monasteries	Colleges
Parishes	Other Higher Education Institutions
	Primary and Secondary Education Institutions

Source: Compiled by author.

2.6.2 Administrative Institutions

In the following section, I review the literature relevant to Orthodox Christian administrative institutions. First, I examine the literature pertaining to Orthodox Christian dioceses, including

how they are structured and irregularities arising in them. Next, I briefly mention monasteries, which play a vital role in world Orthodoxy, but about which I have found no academic literature. Lastly, I examine the larger body of literature examining parishes in the USA, including what is meant by the term “parish” in Orthodox Christianity, as well as administrative, pastoral, and spiritual issues facing pastors.

2.6.2.1 Jurisdictions

The current situation of the Orthodox Church in the United States of America today is one of ethnic jurisdictional fragmentation. There are 13 canonical jurisdictions (see Table 2-1), each possessing its own administrative centers, but all united by the common Orthodox Christian faith (Assembly of Canonical Orthodox Bishops in North and Central America, 2010).

Currently, all of the Orthodox bishops in North and South America are forming committees to discuss administrative unity (Assembly of Canonical Orthodox Bishops in North and Central America, 2010), with the goal of an American Orthodox Church united under one ruling bishop. This is an attempt to correct the current situation of overlapping jurisdictions in the United States of America, sometimes with several bishops from different jurisdictions in one city, which is considered uncanonical according to Orthodox Canon Law. To resolve this issue, bishops from different jurisdictions in the same region have often simply used a regional title. For example, there are four canonical Orthodox bishops whose sees are in the Pittsburgh region, but they try to avoid canonical irregularity by taking different titles: Metropolitan Savas of Pittsburgh (GOA – located in Oakland section of Pittsburgh); Bishop Thomas of Charleston, Oakland (Pittsburgh), and the Mid-Atlantic (Antiochian); Bishop Melchizadek of Pittsburgh and Western Pennsylvania (OCA – located in Cranberry Township, PA); and, Bishop Mitrophan of Eastern America (Serbian - located in Mars, PA).

2.6.2.2 Monasteries

I have found no scholarly research on Orthodox monasteries in the United States. This could be due to the relatively closed nature of Orthodox monasteries. Some popular books and websites exist on specific monasteries, such as Archpriest Seraphim Gan's (2011) brief history of Holy Trinity Russian Orthodox Monastery, Jordanville, NY, which can be accessed from ROCOR's website (http://www.synod.com/synod/enghistory/enhis_hm.html).

2.6.2.3 Parishes

The most frequently studied and discussed institution of the Orthodox Church is the local parish. In this section, I survey the extant literature on the Orthodox parish, offering definitions and discussions of structure and parish life.

The concept of "parish" must first be explored. In his document analysis of old parish bylaws of GOA and OCA churches, John Erickson (2003) attempted to find a definition for the term "parish." Comparing various definitions given in several bylaws and by diocesan regulating bodies, Erickson defined the parish as:

- A local group of Orthodox Christian communicants; i.e. full sacramental (able to receive Communion) and earthly (dues paying) members of a parish;
- Who are part of a particular canonical (legal) jurisdiction and bishop; and
- Led by a canonically ordained priest appointed by said bishop.

Erickson discussed that, historically, "parish" had to be defined—dioceses found "perceived ecclesiological distortions" (p. 68) in parish bylaws, which presented parishes as self-sufficient corporations or ethnic clubs, not as parts of the hierarchical structure.

The stereotype that Orthodox parishes are often highly ethnic persists even today, but the statistics do not support it. In a 2009 survey of GOA and OCA parishes, the Patriarch

Athenagoras Orthodox Institute (2009) found that nine out of ten parishioners in these jurisdictions were American-born, and that more than a quarter (29%) of the GOA and a majority of OCA (51%) parish members were converts to Orthodox Christianity. They are anything but ethnic enclaves. However, they often do have rich ethnic pasts.

Several books, articles, and dissertations discuss the history and development of Orthodox parishes and dioceses in the USA. Miltiades Efthimiou (2000) presented a brief history of the Greek Orthodox Archdiocese of the USA. Christine Alex (2007) explored ethnic identity in a Greek parish in her dissertation. She found that first and second generation parishioners felt a strong ethnic and ethnoreligious connection to their parish, while third generation parishioners cited religious connections to the parish, showing a slow change from ethnic enclave to religious home. Likewise, Saad Michael Saad (2010) presented a brief history of the Coptic Orthodox Church in the USA. The controversial history of the Carpatho-Russians, Ruthenians, and Rusyns/Rusins (all arguably the same ethnic group) occupies several volumes (Barriger, 1985, 2000; Warzeski, 1964, 1971). Erickson's (1999) book, as mentioned, sought to encompass all of American Orthodox history, as does the website for the fledgling Society for Orthodox Christian History in the Americas (2012).

Nicholas Ferencz (2006) also discussed the history of Orthodox parishes in the United States of America. He argued that American Orthodox parishes have followed a congregational model, resembling American Protestant congregations, in which the laypeople have administrative control of the parish and the clergy serves only the spiritual needs. Krindatch and Hoge (2010) noted this from their study, as well. Ferencz (2006) discussed how the various jurisdictions all tacitly allow for this congregationalism. However, congregationalism is counter to Orthodox Canon Law, which calls for hierarchical structure in the parish, with the bishop as

titular head of the parish, the priest as the administrator, and the laypeople as counselors. The American bishops have tried to create stronger hierarchical structures to counterbalance the congregationalism, but they have not imposed a canonically hierarchical structure on the parishes. At the same time, while parishes seem to function independently from diocesan laws, and in fact may have bylaws stating that they are completely independent from diocesan interference, parishes are actually under *de facto* control of the diocese due to the hierarchical structure of the Orthodox Church. Thus, as Erickson (2003) wrote, jurisdictions had to define parishes and their relationship to them.

Definitions of what constitutes a parish were also explored by Thomas Hopko (2003) and Thomas FitzGerald (2003). Hopko's (2003) essay on what constitutes the Orthodox parish gives the following lengthy but important definitions:

The word *parish*, like the word *diocese*, originally meant a geographic territory. A parish was a region of a diocese. The head of an Orthodox church in a parish was the parish priest (presbyter). The head of the diocese was the bishop who served as pastor of the diocese's main parish church.

The words parish and diocese, at least today in North America, no longer signify geographic territories or regions. In America today an Orthodox "parish" is a community of Orthodox Christians containing one or more priests, perhaps with one or more deacons, and other servers of various sorts. An Orthodox "diocese" is an association of such communities headed by a bishop who may have auxiliary bishops helping him to administer his "diocesan" collection of "parishes."

A situation like this has never existed in Orthodox history until early in the twentieth century in North America. Now it exists not only in the United States and Canada but in other areas of the so-called “Orthodox diaspora” such as South America, Western Europe and Australia. It has also recently appeared in places formerly having territorial Orthodox dioceses and parishes, such as Ukraine, Russia and Estonia. (p. 1)

Hopko argued that American parishes are more voluntary associations of Orthodox Christians than the traditional territorial chapters of the Church, unlike in many Roman Catholic dioceses in the USA where one is canonically bound to attend the local branch (i.e. parish) of the Church.

Another discussion of “parish” is found in FitzGerald (2003). He identified trends and characteristics of American Orthodox parish life, making four major observations on what constitutes the American parish:

1. Parish origins are very diverse. There is no basic similar way parishes were formed in the USA. Some started as missions, some were built by immigrants, some parishes came into the Church from other Churches (most OCA, ACROD, and UOC parishes came from the Greek Catholic Church, some parishes in the Antiochian Archdiocese came from the protestant Evangelical Orthodox Church).
2. Old World controversies created divisions in parishes. Politics in the old country affected sentiments in the USA: factions in Antiochian and Greek parishes led to a splitting of the diocese into two opposed dioceses in some cases; the Russian Revolution led to a plurality of daughter jurisdictions which were either loyal to Communist-controlled patriarchs (OCA, Moscow Patriarchate churches, and some Serbian and Ukrainian churches) or independent (ROCOR, other Ukrainian and

Serbian churches), many of which have healed old wounds and reunited in modern times.

3. The Church has been in an era of transition, including the change to English in services and an increase in mixed marriages between Orthodox and non-Orthodox.
4. The modern Orthodox parish is more voluntary community of faith than an ethnic association (see also Hopko, 2003). More members are choosing their parish based on the community they find there, the presence of a vibrant church school, or other social organizations.

Some challenges facing the local parish discussed by Fitzgerald (2003), which are mirrored by other authors (Calivas, 2003; Meyendorff, 2003; Stylianopoulos, 2003) are the centrality of Christ and His Gospel in the parish, along with witnessing to society, making the parish liturgy linguistically accessible to the people, developing a healthy relationship between clergy and laity, spiritual formation, youth issues, and financial responsibility and stewardship, as well as pan-Orthodox cooperation and ecumenical relationships.

Building on these articles discussing the history, development, and structure of Orthodox parishes in the USA, other articles discuss various problems affecting parishes in the USA. In his 2003 essay, Paul Meyendorff looked back at articles written by Fr. Alexander Schmemmann in the 1960s about various challenges facing the Orthodox Church in the USA, specifically focused on parish life. He wanted to see if the Church had met any of those challenges. He found that the Church today had partially met some of them. For example, the challenge of choosing an appropriate liturgical language: Fr. Schmemmann wrote that services should be in the understandable vernacular language of English, not in Greek or Church Slavonic. Meyendorff noted that while this challenge has mostly been met in parishes in the USA, there are now an

increasing diversity of English translations available for parish use; there is also no accepted English version of the services for use by all Orthodox jurisdictions. In discussing the *Typikon* (the monastic book which prescribes the daily, weekly, and annual cycles of worship), Meyendorff writes that if one follows the *Typikon* faithfully, daily services can last up to eight hours long; the issue of how the services should be abbreviated has never been resolved.

Another area of concern is secularism, whereby Christians live a mostly secular life, attending church services irregularly, seldom, or weekly. The Orthodox Church offers several services during the week, but American Orthodox Christians have become Sunday Christians, and more or less secular Americans during the rest of the week. Meyendorff's answer to this is "...a spiritual renewal in all aspects of church life, including church organization, education and liturgical life" (2003, p. 146). He found some other areas for improvement, such as increasing lay participation in the divine services and restoring baptism to the Divine Liturgy. Baptism is a usually separate service in many American Orthodox Churches, but it originally was celebrated during the Liturgy so that the entire congregation could participate in welcoming the newly baptized members of the church. Another area of improvement is encouraging laypeople to adopt the daily cycle (office) of prayer, but cautioning that "what is needed first of all, of course, is a conversion among ourselves and our faithful, a realization that Christianity is a way of life, and not simply the fulfilling of a 'Sunday obligation'" (p. 150). Conversion of the faithful is of concern to other authors as well (such as Chakos, 2003; Stylianopoulos, 2003).

Responding to Meyendorff (2003), Alkiviadis Calivas (2003) wrote that the main problems in the parish stem from an American crisis of faith. Whereas Meyendorff warns against secularisms, Calivas writes that

...the Church should not be afraid of secularization, but work to preserve it from its exaggerations and seek to orient it in another direction by exposing the human being to the irreducible and the non-assimilable, to a God who is neither tameable nor consumable but is the very source of salvation.” (p 138)

He exhorted Orthodox Christians to turn to the Eucharist for strength and salvation. Orthodox believe that the Eucharist is the Body and Blood of Jesus Christ which is made truly present during the Divine Liturgy in the form of bread and wine. He cited the celebration of the Divine Liturgy, especially the Eucharist, as the whole purpose of the parish.

The idea of turning the missionary work of the Church inwards to re-evangelize the Orthodox faithful is a theme found in other essays on parish life as well. Theodore Stylianopoulos (2003) argued for re-evangelizing the “rank-and-file” Orthodox Christians at the parish level (p. 175). Like Meyendorff (2003), he also looked to Fr. Schmemmann’s earlier essays and compared them to parish life today. He cited a GOA report which stated that the people need to turn to the prayer and worship of the Church to re-invigorate their spiritual lives. Likewise, John Chakos (2003) discussed the parish as missionary ground, which has to evangelize its own people before going out to evangelize others.

Thomas Lelon (2003) looked at the practical side of parish life, parish management. He discussed the nuances of parish life which are actually taken up by management, and how a well-managed parish contributes to the health of the Church. However, many priests are not trained in good management. Barbara Harris (2009), in her survey of GOA priests, found that many seminarians are not exposed to proper parish management training while in seminary. Lending support to this literature is Michael Missios’s (2010) dissertation on effective priestly leadership in the GOA. He found the most effective priests “exemplify church ministry in terms of worship,

evangelism, Christian education, fellowship, stewardship, commitment to service and outreach, and effectiveness of administration” (p. ii). Missios also found that GOA priests were effective in motivating their parishioners by being authoritative yet humble, as well as inclusive, empowering of parishioners, and by being dynamic leaders. They also had a strong focus on youth and converts.

One other aspect of parish life discussed in the literature is parish educational initiatives, such as Sunday schools. Parish Sunday schools are necessary for the education of the next generation of Orthodox Christians. Frank Marangos (2001) surveyed the educational climate in GOA parishes between 1998-2000 to assess the effect of regional teacher training workshops on the retention rate of church school (Sunday school) teachers, comparing those who took the training workshops with those who did not. An older survey found that parish religious education teachers only taught for 0-3 years, and Marangos hypothesized that these workshops would not be effective in retaining teachers. He surveyed 2,947 teachers, 821 of which attended workshops, and found that the training workshops did indeed increase teacher retention, and teacher training and retention represents a significant investment on the part of the modern parish.

Another area which has not received much concern is clergy satisfaction. Krindatch and Dean Hoge (2010) conducted a survey of 226 Orthodox priests in the Greek Orthodox Archdiocese (GOA) and Orthodox Church in America (OCA) (Patriarch Athenagoras Orthodox Institute, 2006) building on a 2001 survey of Roman Catholic priests conducted by Hoge and Jacqueline Wenger (2003). Part of their purpose for conducting this study was that there was little research on Orthodox priests available. What they found paints a basic picture of Orthodoxy in America today: younger priests of both Catholic and Orthodox Churches were more conservative overall than older priests; Orthodox parishes in the USA are closer to a

Protestant congregational model in which the laity administer much of the business of the parish (as we saw in Ferencz, 2006), rather than a Catholic model in which the clergy administer much of the business of the parish. Orthodox and Catholic clergy resemble each other in theology and in overall hierarchical church administration; and, Orthodox clergy were more satisfied with the daily administrative tasks in the parish than their Catholic counterparts. In fact, the data showed that Orthodox clergy were more satisfied overall than Catholic priests with their lives and jobs as priests. The biggest difference they found is that Catholic priests were more worried about the image and esteem of priests (i.e. priestly identity) than were Orthodox priests, who were more concerned with providing financially for their families (Orthodox priests can be married while Catholic priests must be celibate).

This section covered the extant literature on Orthodox parish definitions, structure, and parish life. In addition, I reviewed the extant literature relevant to Orthodox Christian administrative institutions, namely dioceses, monasteries, and parishes. There is little academic literature covering these topics. The next sections focus on the major authors researching Orthodox institutions and the methods used in their studies.

2.6.3 Education Institutions

There are 14 Eastern Orthodox Christian institutions of higher education in the United States of America. Most are in the Northeast United States of America (seven). Eight are seminaries, four are seminary/university-affiliated or distance theological institutes, and two are colleges (see Appendix B for a breakdown of schools).

2.6.3.1 Orthodox Colleges

There are two Orthodox colleges in the United States of America: Hellenic College and St. Katherine College (see Appendix B). Hellenic College was founded in Brookline, MA, in 1968 (Hellenic College Holy Cross, 2012) as an outgrowth of Holy Cross Theological School. It offers the BA in the following majors: Classics, Elementary Education, Human Development, Management & Leadership, Literature and History, and Religious Studies. St. Katherine College was founded in Encinitas, CA, in 2010 to serve Orthodox students from all jurisdictions. It offers the BA and BS in the following majors: Art, Biological Sciences, Biotechnology, Chemistry and Biochemistry, Economics, English Language and Literature, History, Interdisciplinary Studies, Management Science, Music, Philosophy, Public Health and Policy Studies, and Theology (St. Katherine College, 2012). I have found no scholarly literature pertaining to either of these schools.

2.6.3.2 Orthodox Seminaries

Orthodox theology differs from Roman Catholic theology and Protestant Christian theology. Orthodox theology traces its roots, like Orthodox Church history, to the Apostles, Gospels, and Seven Ecumenical Councils of the One, Holy, Catholic, and Apostolic Church. Western Christians (Catholics and most Protestant groups) also trace their theology to these same sources, but Orthodox claim to have added little to the faith since the Seventh Ecumenical Council, the Second Council of Nicea, 787 CE (Ware, 1993). The Eastern Orthodox Church follows the Byzantine Rite of liturgy and other divine services, meaning the tradition has its source in ancient Constantinople. Thus, because of its unique theology, rituals, and traditions, the Orthodox Church needs its own seminaries and schools of theology to train men to be Orthodox priests, and cannot send its men to Catholic or Protestant Theological schools.

There are eight Orthodox theological schools and seminaries in the United States of America (see Appendix B). Seminaries are commonly defined as “those institutions that provide post-baccalaureate education for men and women for a variety of ministries in churches and related agencies” (Calian, 2002, p. 1). To add to this definition, the Orthodox seminary exists to train men to serve in the priesthood and diaconate for the Orthodox Church. Women are often admitted to study for degrees in theology, but not for any of the ordained ministries of the Church: priesthood, diaconate, or minor orders (Subdeacon, Reader/Psalti).

Three of the seminaries are under the jurisdiction of the Orthodox Church in America (OCA): St. Tikhon’s Orthodox Theological Seminary, St. Vladimir’s Orthodox Theological Seminary, and St. Herman’s Orthodox Theological Seminary. While most students enrolled at St. Tikhon’s or St. Vladimir’s are studying for one of the dioceses of the OCA, many other students are members of other jurisdictions, such as the Antiochian Archdiocese or the Romanian Archdiocese. The Antiochian, Albanian, Bulgarian, Romanian, and Georgian Churches do not have their own seminaries, and send men not only to St. Vladimir’s Seminary and St. Tikhon’s Seminary, but also to Holy Cross Greek Orthodox School of Theology, the seminary for the GOA. The other seminaries (Christ the Saviour Seminary, Holy Trinity Orthodox Seminary, St. Sava School of Theology, and St. Sophia Ukrainian Orthodox Theological Seminary) serve students only from their respective jurisdictions and rarely enroll students from other jurisdictions.

The seminarians themselves come from varied ethnic and religious backgrounds. According to a 2004 study by the Patriarch Athenagoras Orthodox Institute, almost 50% of seminarians in Orthodox seminaries in the USA are converts to Orthodox Christianity (Patriarch Athenagoras Orthodox Institute, 2004). Holy Cross School of Theology enrolled 25% converts,

while St. Tikhon's Seminary (63%) and St. Vladimir's Seminary (57%) were comprised of a majority of converts. The survey also confirmed that the converts were more liturgically and theologically conservative than the "cradle" Orthodox.

Research has found that converts to Orthodox Christianity tend to be more conservative than cradle Orthodox (Cavalcanti & Chalfant, 1994; Slagle, 2011). Amy Slagle (2011) found that, in conversions to Orthodox Christianity, nearly all of her subjects were what she terms both spiritual and religious, converting to the Orthodox faith because they found in it a deeper spiritual meaning, and a place for spiritual growth and transformation. This agrees with Cavalcanti and Chalfant's (1994) study of converts to Orthodoxy, in which they found that religious seekers tended to either leave the faith of their upbringing or search out more conservative religious groups, in their case, Orthodox Christianity. The results of these studies show that converts to Orthodoxy consider themselves more religiously conservative than many of their peers. Orthodoxy offers a very religiously conservative home for them. Based on the finding of the Patriarch Athenagoras Orthodox Institute (2004), it seems many of these conservative male converts are choosing to enroll in Orthodox seminaries. The findings of these studies suggest an avenue for future research into a richer qualitative study of converts and seminary attendance.

In addition to the seminaries, there are five other theological schools which serve the American Orthodox Church. These schools comprise a wide spectrum from seminary/university-affiliated (The Patriarch Athenagoras Orthodox Institute, Antiochian House of Studies) to web-based (The Orthodox Pastoral School), to old-fashioned mail correspondence (Saint Athanasius Academy of Orthodox Theology). They all exist to provide Orthodox theological education to students who are unable to attend seminary or who simply wish to learn more about the

Orthodox faith. They grant mostly diplomas, though the seminary/university-affiliated schools offer masters and doctoral degrees.

In this section, I reviewed the literature concerning Orthodox Christian education institutions. Counelis's (1990) idea of an Orthodox Christian philosophy of education suggests that Orthodox men need Orthodox seminaries to properly train and teach them about the traditions, rituals, and theology of the Orthodox Christian faith.

3.0 RESEARCH DESIGN

3.1 RESEARCH METHODOLOGY

This study examines course descriptions, syllabi, and survey questionnaire answers obtained from the eight Orthodox Christian seminaries in the USA to assess the state of Orthodox theological curricula, as well to discover distinctions that arise from this examination. While a few have examined course artefacts from religious schools (Mucci & Cranston-Gingras, 2011; Sherin, 2012), I have found no scholarly research into Orthodox theological schools in the United States of America.

Mucci and Cranston-Gingras (2011) examined philosophy requirements for pre-service teachers at ten Catholic colleges. They looked at websites and course descriptions, finding that pre-service teachers were required to take one to four philosophy classes at these schools. They used Atlas.ti software to identify themes in these course descriptions. For this study, I did not use Atlas.ti software, or any other qualitative analysis software, though I adapted the reference manager Mendeley to manipulate the course descriptions and codes assigned them for this project.

In another study somewhat similar to the one I undertake here, Sherin (2012) performed a qualitative content analysis of twenty syllabi from courses focused on rural ministry from five theological schools. Using this qualitative content analysis, he examined the products of these

syllabi, namely the general intent and purpose of the courses, course content themes which emerged from the analysis, and the various articles, books, films, and other publications used in these courses to help educate clergy for rural ministry. Sherin's (2012) methodology is helpful for the present study, especially his discussion of linking and fracturing in coding to discover themes in the documents (Morse & Richards, 2007), as well as using the constant comparative method (Corbin & Strauss, 2008; Glaser & Strauss, 1967).

These methodologies are helpful for me in constructing this present study, in which I will use Emergent Design Methodology (Guba & Lincoln, 1982; Hatch, 2002; Suter, 2011) to examine the publicly-available course descriptions and course syllabi, and to construct a survey questionnaire for administrators and faculty members of the eight Orthodox Christian Seminaries in the USA.

3.2 ACCESS TO SEMINARY FACULTY AND ADMINISTRATION

I have an academic interest in the Theological and Pastoral education offered at the eight Orthodox Christian seminaries. In addition, I have studied for the Orthodox priesthood and diaconate at Christ the Saviour Orthodox Seminary in Johnstown, PA, and I am an ordained Orthodox Christian deacon for the American Carpatho-Russian Orthodox Diocese (ACROD). Because of my affiliation with the ACROD and the hierarchical nature of the Orthodox Church, it was incumbent on me to seek the permission and blessing of my ruling bishop, Bishop Gregory of Nyssa. I met with him and explained my project and my reasons for wanting to undertake this research. He gave me his blessing to proceed and to inform the seminaries I

contacted that I was conducting the research with his blessing. While a university setting might better respect IRB approval, Orthodox seminaries might better respect ecclesiastical approval.

I believe that my rank of deacon and having the blessing of my ruling bishop has allowed me unprecedented access to seminary faculty and administration for the purposes of this research. Originally, I had intended to undertake eight interviews, but due to circumstances, I instead conducted 23 surveys. Through emailing seminaries and the survey instrument, I have made contact with representatives, faculty and administration, from seven of the eight Orthodox seminaries. I believe this will be beneficial for my future research in this field.

3.3 SAMPLE AND SAMPLING METHOD

This study is divided into three phases. For the first phase, data was obtained from the course schedules and descriptions found in the course catalogs, bulletins, and websites of the eight Orthodox Christian seminaries of the USA. Course catalogs and bulletins were found online on the seminaries' websites. The course descriptions were then compared against the institutions' mission statements. Table 3-1 below shows each seminary, the degrees they grant, and how many course descriptions were found.

The second phase compared course syllabi to course descriptions to determine how closely the classes aligned with the descriptions.

The third phase consisted of a brief online Qualtrics questionnaire sent by email to seminary administrators and faculty. The purpose of this questionnaire was to triangulate findings from phases one and two. The survey was sent to all seminary top administrators and I asked them to distribute the link to their faculty, as I did not have faculty email addresses.

Table 3-1: Degrees Granted and Number of Courses by Orthodox Seminary

Seminary	Degree Granted	Number of Courses offered
Christ The Saviour Seminary	BTh	41
Holy Cross Greek Orthodox School of Theology	MDiv – 3-year MDiv – 4-year MDiv – 3-year Antiochian MDiv – 3-year other jurisdiction MTS ThM	127
Holy Trinity Orthodox Seminary	BTh	34
St. Herman Orthodox Theological Seminary	AA BST	54
St. Sava School of Theology	BDiv	*
St. Sophia Ukrainian Orthodox Theological Seminary	MDiv	*
St. Tikhon’s Orthodox Theological Seminary	MDiv	85
St. Vladimir’s Orthodox Theological Seminary	MDiv MA ThM	105

* Indicates that no course descriptions were found. Both schools, however, provided course schedules.
Source: Compiled by author.

3.4 PROCEDURES

I first gathered the course descriptions and bulletins from the institutional websites. St. Sava Serbian Orthodox Seminary and St. Sophia Ukrainian Orthodox Seminary did not have either course descriptions or bulletins available online, nor did they list course descriptions online, nor was I able to obtain copies of them. However, both schools provided schedules of classes outlining the programs online.

The course descriptions from each school were then entered into the Mendelay database. Tags were added at the time of entry based on the name of the course or the department in which

it is taught. This first round of tagging was based on the course description’s “voice,” that is, what the course description described itself as and where it was categorized by the authors (Saldaña, 2009). For example, a class in the Scripture department of a seminary was tagged as a scripture class. This allowed the data to be compared between schools by class name and description listed.

Next, the data was arranged in an excel spreadsheet by school and semester (see Figure 3.1 for an example), by the type of class they were designated as, by the course name (e.g. Dogmatic Theology, Liturgics, Church History). The classes were then compared across institutions and programs.

	A	B	C	D	E	F
1	Term	Tag	St. Tikhon's Mdiv (3 years)	St. Vladimir's Mdiv (3 years)	Holy Cross Mdiv (4 years)	Holy Cross Mdiv (3 years)
2	1st Fall					
3	Scripture		Israel's Origins - 3	Introduction to Scripture - 3	Old Testament Introduction - 3	
4	Spirituality		Foundations of Spirituality - 3	Introduction to the Spiritual Life - 1		
5	Dogmatic Theology		Intro to Dogmatic Theology - 3			
6	History		Early Church [to 6th c] - 3	History and Theology of the Church to the 9th Century - 3	Church History I - 3	Church History I - 3
7	Liturgics		Church Order [structure of services] - 3	The Liturgy of Initiation [intro to study of liturgy & sacraments of initiation] - 3		
8	Language; Greek		Intro to NT Greek - x		New Testament Greek I - 3	Liturgical Greek - 3
9	Music		Fundamentals of Music - x	Liturgical Music - 1	Byzantine Music I - 1.5	Advanced Byzantine Chant I - 1.5
10	Music		Choir - 0			Voice Class - 0.5
11	Scripture			Introduction to the New Testament: Text, Translation, Interpretation - 3		
12	Liturgics			Introduction to Liturgics I - 1		
13	Patristics				Patrology - 3	Patrology - 3
14	Religious Education				Religious Education - 3	Religious Education - 3
15	Pastoral Praxis					Field Education - 1.5
16			15 credits	15 credits	16.5 credits	15.5
17						
18	1st Spring					
19	Scripture		Synoptic Tradition - 3	St Paul and His Epistles - 3	New Testament Introduction - 3	
20	Ethics		Orthodox Christian Ethics - 3			
21	Dogmatic Theology		Cosmology - 3		Dogmatics I - 3	Dogmatics I - 3
22	History		Byzantine Church [6th c - 19th & 20thc] - 3	History and Theology of the Church from the 10th through the 19th Century - 3	Church History II - 3	Church History II - 3
23	Liturgics		Divine Liturgy and Sacraments - 3		Liturgics - 3	Liturgics - 3
24	Language; Slavonic		Intro to Church Slavonic - x			
25	Music		Fundamentals of Sacred Music - x	Liturgical Music - 1	Byzantine Music II - 1.5	Advanced Byzantine Chant II - 1.5

Figure 1: Example of comparison table

The purpose of this was to compare seemingly similar classes across institutions to see how similar or different they were, according to their course descriptions. In keeping with emergent design (Guba & Lincoln, 1982; Hatch, 2002; Suter, 2011), I had to change some courses’

categories as I was comparing them. These changes were often due to a difference in categorization or terminology between schools. I chose to use uniform categories for all schools and re-coded the data in the spreadsheet to fit with the new codes. The course descriptions helped me properly place the courses in the new categories. Through this comparison of the data, as well as the writing of analytic memos, I linked the data to ideas about the data. These ideas sometimes linked “up” to more abstract concepts or “down” to data and documents themselves (Morse & Richards, 2007). For example, I linked course descriptions “up” to ideas of institutional identity and “down” to the text.

Throughout the process, questions and distinctions that arose from the data were noted. This helped me choose courses to explore in more detail. I then sought out Theology course syllabi from the eight Orthodox seminaries. I analyzed these syllabi to see whether they conformed to the course descriptions of their seminary and I noted where they matched the course descriptions and where they varied.

Lastly, I surveyed administrators and faculty members through an online Qualtrics survey. The survey questions were developed after the first phase, the course description analysis, was completed. The questions were designed to triangulate the findings of phase one.

3.5 COURSE DESCRIPTIONS

Course descriptions provided the data for the main part of this study. In this section, I will define course descriptions and suggest their relationship to Orthodox Christian seminary curricula in the United States of America.

3.5.1 Course Descriptions

For the purposes of this study, a course description is the language found in a school's course catalog or bulletin that provides a description of a course offered in a certain semester in order to help students choose which courses they would like to or need to register for. It is usually narrative in style, and typically about a paragraph in length. It is an artefact of areas of curriculum. A course description typically includes the following parts:

- Course Title and Course Number
- Academic Credits
- Mode of Instruction (in class or on line)
- Course Prerequisites
- Description of Course
- Learning Goals of Course

For this study, I collected all of the available course descriptions from six of the eight Orthodox Christian seminaries in the United States of America; the other two did not have course descriptions available so I relied on course lists they had on their websites. My analysis of the courses was based solely on the descriptions publicly available. Thus, I can only know what the school or class instructor wants to make publicly available about the course.

3.5.2 What Course Descriptions Can Tell Us

The course descriptions describe what the instructor or a previous instructor or the person or committee who wrote the course description says a course is and covers. For example, for St. Tikhon's Seminary, the course description for the class "THE 6302: Cosmology" describes the

course as: “The doctrine of the economia of the Holy Trinity: God and Creation, including a systematic study of cosmology, demonology, and the nature of evil. Prerequisite: THE 5301” (St. Tikhon’s Orthodox Theological Seminary, 2011, p. 73). From this course description, we learn that the course will cover the Holy Trinity, God and Creation, and cosmology, demonology, and the nature of evil.

Where a course is situated within the curriculum explains what kind of course it intends to be. “THE 6302: Cosmology,” discussed above, is situated in the Department of Theology and Spirituality at St. Tikhon’s Seminary, and further, it is listed under the sub-section of “Comparative and Dogmatic Theology.” The class is a Theology class, and more specifically a Comparative or Dogmatic Theology class.

Listed prerequisites can show where a course fits in a scheme of courses. Our “THE 6302: Cosmology” lists one class as prerequisite to taking this class, “THE 5301: Foundations of Dogmatic Theology.” One must take “THE 5301: Foundations of Dogmatic Theology” before one can take “THE 6302: Cosmology.”

Credit worth can help determine the importance of a course; if most courses are three credits but one is one credit, this might indicate that this one credit course is of less importance than the others, or that it belongs to a different class of courses, or is part of a trio of courses which together equate three credits. “THE 6302: Cosmology” is a three-credit course, which is the norm for most courses at St. Tikhon’s. However, music classes and choir are required classes yet offer no credit.

Since I am using publically-available course descriptions, these course descriptions also serve as a means for how the seminary wishes to portray itself and its courses and curriculum. This public face of the school had to be kept in mind as I analyzed the course descriptions. To

better triangulate the seminaries identities, I compared the courses with the schools' mission statements.

3.5.3 Analysis of Course Descriptions

3.5.3.1 Coding

Mendeley was used to code and manipulate the data. I added each course description into Mendeley. Tags were added at the time of entry based on the name of the course or the department in which it is taught. This represents the first cycle of coding. For the purposes of this study, I refer to Saldaña's (2009) discussion of Coding Cycles. He discusses two cycles of coding, First and Second. First Cycle coding methods are simple coding methods employed at the beginning of data coding, and is comprised of seven coding subcategories: Grammatical, Elemental, Affective, Literary and Language, Exploratory, Procedural, and Themeing the Data (Saldaña, 2009, p. 45). I will use various coding methods which fit into these subcategories and even overlap between two or more, such as In Vivo coding, Process coding, or Initial coding.

While these categories and methods are well-suited to the coding of interview data (e.g. using In Vivo coding to let the participant's voice lead the coding), many are not useful to document analysis. However, as course descriptions were entered into Mendeley, I initially coded them based on their "voice," that is, what they said they represented (Theology, Scriptural Exegesis, Liturgy, etc.). In this regard, I used those aspects of Saldaña's coding methodology which are appropriate for this study. The goal of the First Cycle of coding is to break the data down into its parts ("fracturing") and begin to link these parts to other parts withing the corpus ("linking") (Morse & Richards, 2007) discussed below.

The goal of Saldaña's (2009) Second Cycle of coding is to "develop a sense of categorical, thematic, conceptual, and/or theoretical organization from your array of First Cycle codes" (p. 149). This cycle of coding is more closely related to Morse and Richards' (2007) idea of linking than it is to their idea of fracturing. The basic goal is to look at all of the codes and see how they fit together using methods such as Focused coding, Axial coding, and Theoretical coding. In the present analysis, the codes were reevaluated to see if they fit other categories or themes besides the obvious categories in which the classes were originally located (Scripture classes, Liturgy classes, etc.). The benefit of this re-themeing is that courses may ostensibly fit a prescribed category by one institution, but through coding, I found they fit a different category by another institution, or a category which no institution has explicitly considered. For example, a course listed by a seminary as "Dogmatic Theology" fit better into the "Comparative Theology" category after a reading of its course description. In this case, I recoded the data to fit a set of categories that I judged to be the predominant categories (shown in Table 3-2). I identified 19 subject categories, some of which have several subcategories.

Table 3-2: Subject Categories and Subcategories

BA requirements	English		Languages	Ancient	<i>New Testament</i>
	Literature				<i>Greek</i>
	Mathematics				<i>Hebrew</i>
	Philosophy				<i>Greek</i>
	Science				
Canon Law				Liturgical	<i>Old Church Slavonic</i>
Elective					Modern
Ethics				<i>English as a Second Language</i>	
Field Education				<i>Greek</i>	
History	Church History			<i>Russian</i>	
	Ethnic History	<i>American Orthodoxy</i>		<i>Serbian</i>	
		<i>Ecumenical Patriarchate</i>		<i>Ukrainian</i>	
		<i>Russian History</i>		<i>Ukrainian History/ Studies</i>	
		<i>Ukrainian History/ Studies</i>			
				Scripture	New Testament
			Old Testament		
Homiletics (including Practicum)			Spirituality		
Liturgics (Practicum)			Substance Abuse Treatment		
Missions and Evangelism			Theology	Comparative Theology	
Music	Choir			Dogmatic Theology	
Pastoral Praxis				Liturgical Theology	
Patristics				Pastoral Theology	
Religious Education				Thesis	

Source: Compiled by author.

3.5.4 Emergent Design Methodology

I examined the publicly-available curricula of each of the eight Orthodox seminaries in the USA. I collected the course descriptions and then analyzed the six available Orthodox seminaries' course descriptions, interpreting the information generated from these nearly 400 pieces of data to discover what significant findings and questions arose.

Because I could not anticipate what I would find through this research, I employed an emergent design methodology (Guba & Lincoln, 1982; Hatch, 2002; Suter, 2011). Using emergent design helped lead me towards areas of interest for further exploration. By “emergent design,” I mean the research design was not formulated before the study was undertaken, and the

study design "...can unfold as the human instrument discovers new knowledge and reshapes inquiry to fit with the context" (Guba & Lincoln, 1982, p. 250). Thus the research design relies on the inductive reasoning of the researcher and "a continuing interplay between data and developing interpretation" (Suter, 2011, p. 362). In the next phases of emergent design,

Revisions are made until the researcher is satisfied that the direction taken affords the greatest potential for discovery, meaningful answers to questions posed, or the generation of new hypotheses (or questions). Of course, qualitative researchers begin with an interest or guiding question, but early decisions about what type of data should be collected and how it should be collected will undoubtedly be revised as the research progresses. (Suter, 2011, p. 343)

I gained a general sense of Orthodox Christian Theological education in the USA through cataloging, categorizing, and coding the course descriptions, which allowed me to then choose courses to explore in more detail. Emergent design allowed me the freedom to explore these areas and themes as they emerged. The most important finding from this phase was that the schools appeared to be either mostly Theologically or Pastorally oriented. To further investigate this Theological/Pastoral identity, I compared the course descriptions against the institutional mission statements in order to learn whether the Theological or Pastoral orientation was also present in the mission statements. It was. By Theologically oriented, I mean that "theological" classes teach the doctrine and beliefs of the faith; while by Pastorally oriented, I mean that "pastoral" classes teach students how to be effective leaders, preachers, pastors, teachers, and counselors.

Next, I obtained fifteen course syllabi from five Orthodox Christian theological institutions and analyzed them to give a richer description and understanding of the courses

taught at these schools. I used the syllabi to inform me of the “truth” of the course descriptions (Guba & Lincoln, 1982); to determine whether the course descriptions accurately reflected the material taught in the classes.

Last, I surveyed twenty-two seminary administrators and professors from seven of the schools about the Theological or Pastoral orientation of their school, as well as the preparedness of their seminary’s graduates to fulfill priestly duties. This not only helped provide a richer understanding of Orthodox Christian theological study in the USA but, along with the course descriptions and syllabi, added triangulation to the research (Guba & Lincoln, 1982).

3.6 COLLECTION AND ANALYSIS OF COURSE SYLLABI

For the second phase of data collection, I called and emailed the top administrators of each Orthodox Christian Seminary in the United States of America. I asked them to send me syllabi from one or two courses. At this time, I also asked them to take the Qualtrics survey discussed in the next section and to share the survey with faculty members.

The purpose of collecting syllabi was to check the truth value of the data (Guba & Lincoln, 1982). I needed to establish “confidence in the ‘truth’ of the findings” of this inquiry (p. 246). The syllabi serve to establish this confidence by verifying the truth of the course descriptions. The syllabus confirms whether what is purported to be taught in a particular course is what is actually taught. It helps verify the truth of my data and thus establishes confidence in the truth of the findings.

In addition to comparing the course descriptions from the catalog with those from the syllabi, I also looked at the books taught in the courses, as well as other information such as the

class meeting schedule. This gave me a more deeper understanding of what a course was like and allowed me to better determine if a course was teaching what it described to teach.

I received fifteen syllabi from five seminaries.

3.7 QUALTRICS SURVEY OF ADMINISTRATORS AND FACULTY MEMBERS

For this third phase of data collection, I administered a survey questionnaire using Qualtrics. The survey questions were generated after I completed the analysis of the course descriptions and mission statements (phase 1). The purpose of this survey was to triangulate the findings of phase 1. The findings will be checked against each seminary's courses, against each seminary's mission statement, and against the responses of the survey.

I called each seminary and emailed the top administrators of each seminary, asking them to take the survey and distribute it to other administrators or faculty members. Two weeks after sending the initial inquiry, I followed up with emails. When these failed to yield more results, I emailed administrators and faculty members directly. I did not expect all administrators and faculty members to take the survey, though I hoped that at least one representative of each school would respond to the survey questionnaire.

In total, there were twenty-two respondents from seven seminaries to the survey. The questionnaire can be found in Appendix E.

3.8 ORTHODOX SEMINARIES IN THE USA

This section provides background information on each of the eight Orthodox Christian seminaries whose curricula will be analyzed and compared throughout this study. They are, in effect, the participants of this study. They are listed in alphabetical order.

3.8.1 Christ the Saviour Seminary

Christ the Saviour Seminary has been located in Johnstown, PA since 1951. It serves the American Carpatho-Russian Orthodox Diocese of the USA (ACROD) and most of its students have been members of this diocese and were trained to serve this diocese. Previously, the seminary was housed in St. Nicholas parish in New York City (1940-1941), followed by a decade in Bridgeport, CT at the bishop's residence. ACROD acquired the Strayer Mansion in Johnstown in 1951 and classes were first held in the residence in October of 1951. On July 1, 1960, the seminary was approved by the Pennsylvania State Council of Education to grant the Bachelor of Theology. The building houses a wired classroom, chapel, refectory, library and single student dormitories; married students live off campus in seminary housing. The school is one block from the diocesan chancery and cathedral. Today, students are typically admitted after obtaining at least a bachelor's degree and follow a three-year Bachelor of Theology program. (American Carpatho-Russian Orthodox Diocese of the USA, 2014)

3.8.2 Holy Cross Greek Orthodox School of Theology

Holy Cross Greek Orthodox School of Theology has served the Greek Orthodox Archdiocese of America (GOA) since its founding in Pomfret, CT in 1937. In 1946, the school was moved to its current location in Brookline, MA. In 1966, an undergraduate college was created, Hellenic College. The majority of students studying at Holy Cross intend to serve as priests for the Greek Orthodox Archdiocese of America, typically in one of the Archdiocese's nine metropolises; however, students from other jurisdictions also enroll at Holy Cross. Holy Cross offers a Master of Divinity (MDiv) program for those aspiring to the Orthodox Christian priesthood, divided into four tracks: for GOA students, a three-year program for students who have graduated from Hellenic College with a focus on Orthodox Theology and a four-year program for students who did not attend Hellenic College or cannot test out of certain prerequisite courses, such as Greek language; a third special three-year program is also offered with language and liturgical training for students from the Self-Ruled Antiochian Orthodox Archdiocese of North America; a fourth three-year program for seminarians from other jurisdictions and for lay persons wishing to obtain the MDiv degree. Holy Cross also offers a two-year Master of Theological Studies (MTS) for students who wish to study Orthodox Theology but do not wish to pursue a vocation to the priesthood and a 24-credit Master of Theology (ThM) program for students wishing to do advanced study in Orthodox Theology after obtaining usually the MDiv degree. The 52-acre campus includes several dormitories, a chapel, a cafeteria, a gymnasium, athletic fields, administration and classroom buildings, and a library. The school is accredited by the New England Association of Schools and Colleges, Inc., through their Commission on Institutions of Higher Education, as well as the Association of Theological Schools in the United States and Canada (ATS). (Holy Cross Greek Orthodox School of Theology, 2012)

3.8.3 Holy Trinity Orthodox Seminary

Holy Trinity Orthodox Seminary is the seminary for the Russian Orthodox Church Outside of Russia (ROCOR). It was founded in 1948 to serve the monastic brotherhood of Holy Trinity Monastery near Jordanville, NY, and was later opened to all students (American and international) wishing to be priests for ROCOR. Because of this close relationship to the monastery, students participate in the life of the monastery as part of their five-year seminary education program, including a monastery work obedience similar to that of the monks. The majority of religious services are conducted in Church Slavonic and students must gain a working knowledge of this language, as well as the Russian language. While most classes historically had been taught in the Russian language, being the seminary for the Russian Orthodox Church abroad, some classes are now held in English due to the rising number of English speaking students and the international prominence of the English language. Holy Trinity is accredited by the Commissioner for Education and the Board of Regents of the University of the State of New York to grant the Bachelor of Theology degree. The seminary building sits on the monastery grounds and shares facilities such as the monastic refectory with the monastery. (Holy Trinity Orthodox Seminary, 2012)

3.8.4 St. Herman's Orthodox Theological Seminary

St. Herman's Orthodox Theological Seminary is one of three seminaries serving the Orthodox Church in America (OCA). It is currently located in Kodiak, AK. St. Herman's Seminary was founded in 1973 in Kanai, AK as St. Herman's Pastoral School to serve the diocese of Alaska by training priests, deacons, and lay leaders. St. Herman was a Russian missionary who first came

to Alaska in 1794. He and his successors set up many schools for native children and Orthodoxy flourished in Alaska. All external funding for education and other programs was cut due to the loss of income from the Russian Orthodox Church following the 1917 Bolshevik revolution. Despite a loss in funding and being cut off from the mother church, clergy were ordained and the Alaskan diocese grew, sending a few men to study at St. Tikhon's Seminary in Pennsylvania but mostly through instructing and training clergy privately. St. Herman's was founded in 1973, gained accreditation from the State of Alaska Department of Education as a post-secondary institution to award diplomas in 1973, and moved to Kodiak and subsequently built the seminary building in 1974. St. Herman's Orthodox Theological Seminary was officially recognized by the Holy Synod of the OCA in 1975, and building was completed on a dormitory and classroom building. By 1989, St. Herman's was authorized by the Alaska Department of Education to grant the degrees of Associate of Arts in Orthodox Theology Degree and Bachelor of Sacred Theology. However, due to extenuating circumstances, in the 1990s, the school opted to lose its accreditation and become an exempt religious institution instead. It currently holds exempt status from the Alaska Commission on Post-Secondary Education (ACPE). Students may pursue a two-year Reader's Certification diploma or a four-year diploma for those wishing to be ordained priests, which includes Chemical Dependency Counselor Technician I certification—St. Herman's is the only Orthodox seminary to offer a substance abuse counseling training program. The campus consists of four buildings: a chapel, an administrative, library, and classroom building, a dormitory for married students, and a refectory building with single student housing. (St. Herman Theological Seminary, 2013)

3.8.5 St. Sava School of Theology

St. Sava School of Theology serves the Serbian Orthodox Church in North and South America. It was originally established in Libertyville, IL (where it still resides) on the grounds of St. Sava Serbian Orthodox Monastery as a branch of the Serbian Orthodox Theological Faculty (School of Theology) in Belgrade, Yugoslavia, and developed ties with Lutheran School of Theology in Chicago in order to provide some coursework, registration, and to help bring students and faculty to the United States from Yugoslavia. St. Sava School of Theology later received a Charter from the Holy Assembly of Bishops and of the Holy Synod of Bishops of the Serbian Orthodox Church to operate as a seminary abroad, and the school was granted the authority to grant the Bachelor of Divinity Degree by the Operating Authority in Illinois. The campus consists of a library building, a church, a refectory building with recreation room and dormitory, and a house for a resident priest. (Serbian Orthodox Church in North and South America, 2013)

3.8.6 St. Sophia Ukrainian Orthodox Seminary

St. Sophia Ukrainian Orthodox Seminary is the seminary for the Ukrainian Orthodox Church of the USA. Founded in 1975, St. Sophia confers the Master of Divinity (MDiv) degree, following completion of coursework in one of three tracks: a three-year program for students who know the Ukrainian language, a three-year program for non-fluent Ukrainian speakers wherein the students study the language during intensive summer courses taken at the Harvard Ukrainian Summer Institute, and a four-year program with Ukrainian language classes taken with a reduced academic course load. St. Sophia consists of a three-story building containing dormitories and a chapel, as well as a library housed in the archdiocesan Consistory Administration building. It is

located at the Ukrainian Orthodox Church's archdiocesan center in South Bound Brook, NJ. (St. Sophia Ukrainian Orthodox Seminary, 2011)

3.8.7 St. Tikhon's Orthodox Theological Seminary

St. Tikhon's Orthodox Theological Seminary is one of three seminaries serving the Orthodox Church in America (OCA). It resides on the grounds of St. Tikhon of Zadonsk Monastery in South Canaan, PA. St. Tikhon's was founded in 1938 to serve the Russian Orthodox Greek Catholic Church in North America (also known as the North American Metropolia), first as a "Pastoral School," and then given the status of "seminary" by the Holy Synod in 1942. St. Tikhon's received a charter from the Commonwealth of Pennsylvania in 1967, and was later authorized by the Pennsylvania Department of Education to grant the Master of Divinity (MDiv) degree in 1988. The MDiv program is a three-year program, with a second five-year BA/MDiv option for students who wish to begin seminary life before completing their baccalaureate degree. St. Tikhon's is also accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada (ATS). Most students who are pursuing the MDiv degree study for the OCA; however, St. Tikhon's also enrolls students from other Orthodox jurisdictions from both the USA and abroad. (St. Tikhon's Orthodox Theological Seminary, 2011)

3.8.8 St. Vladimir's Orthodox Theological Seminary

St. Vladimir's Orthodox Theological Seminary is also one of the three seminaries serving the Orthodox Church in America (OCA). St. Vladimir's was founded in 1938 as successor to St.

Platon's Orthodox Theological Seminary, which was forced to close in 1923 due to lack of funds³. St. Vladimir's is authorized to grant degrees by the New York State Education Department and is nationally accredited by the Association of Theological Schools in the United States and Canada (ATS). St Vladimir's Seminary offers the degrees of a three-year Master of Divinity (MDiv) mainly for students pursuing the Orthodox Christian priesthood, a two-year Master of Arts (MA) mainly for lay persons wishing to learn more about Orthodox Theology, and one-year (24-credits) Master of Theology (ThM) program for those wishing to study Theology academically beyond the professional MDiv degree, and is currently seeking to begin a Doctor of Ministry (DMin) program. St. Vladimir's serves the OCA, but has additional programs in language and liturgics for students from the Self-Ruled Antiochian Orthodox Archdiocese of North America, and enrolls students from other Orthodox jurisdictions as well. It also has a partnership with St. Nersess Armenian Seminary, with St. Vladimir's granting the MDiv degree to St. Nersess students. The fourteen-acre campus consists of classroom buildings, a library, dormitories, and a chapel. (St. Vladimir's Orthodox Theological Seminary, 2012)

3.9 CONCLUSION

In the previous sections (3.0-3.7), I have discussed my methodology for this study. Immediately preceding this section, in section 3.8, I gave descriptions of the eight Orthodox Christian seminaries I studied, as they act as the participants in this study. The use of an emergent design

³ St. Platon's Orthodox Theological Seminary was the first Orthodox Christian seminary in the USA. It was created to serve the Russian Orthodox Church in the United States, first in Minneapolis, MN (1905-1913) then in Tenafly, NJ (1913-1923). Its funding was dependent on the Russian Orthodox Church in Russia and suffered financial hardship following the Bolshevik revolution of 1917 (Soldatow, 2007).

allowed me to categorize the data so that I could find trends and themes emerging from the course descriptions. Course descriptions were coded and placed into searchable categories which allowed for multiple understandings of data relationships to arise.

The first level of understanding is how the courses relate to other courses in their department. Included in this first level is also how courses relate to each other within the major or degree program, as well as within the school. Another aspect of this level is whether courses are considered fixed to seminary year or are modular, which will factor into the comparison undertaken at the next level.

The second level of understanding is how courses relate to similar courses (by given description and department) offered at other schools. Included in this level are comparison of courses by name, department, description, as well as courses that may be offered by one or a few schools or other distinct courses.

This analysis of data will help build a picture of the current state of Orthodox Theological education in the United States of America. This picture will be of use not only to scholars of religious higher education, but also to the Assembly of Orthodox Bishops of the United States of America.

Further understanding of a course across schools, or of a few courses across a few schools, can be found through the analysis of select syllabi. Further depth and triangulation was provided by seminary administrators and faculty members through an online survey questionnaire.

4.0 RESULTS

4.1 INTRODUCTION

In this chapter, I examine the results obtained from my analysis of the course catalogs and websites of the eight Orthodox Christian seminaries, as well as the comparison of the sample course syllabi and the results of the Qualtrics survey.

I searched the websites and course catalogs for mission statements, course lists, plans of studies, curricula, and course descriptions. Six of the eight seminaries published course descriptions and plans of studies, while two only provided course lists and plans of studies. Through my analysis of the data, I found that seminary identity was an important factor in determining which classes were offered and whether these classes were more academically Theological in focus or Pastoral in focus; thus, I have framed this chapter through this lens of Pastoral or Theological. I found that three seminaries had a Pastoral focus, three a Theological focus, and two an almost equal mix of both.

To analyze the data within and between the seminaries, I analyzed the number of courses required in each subject area, the course descriptions for select subject areas, and the mission statements of each seminary. Finally, I compared all subject areas, including how many classes each seminary requires a student to take in these areas. Throughout this analysis, I analyze this data within each seminary and compare it between seminaries in order to understand the larger

field of Orthodox Christian seminary education in the United States of America. In order to verify that the course descriptions reflect what is actually taught by the schools, I solicited syllabi from all of the seminaries. I was unable to collect every syllabus from every course, so those syllabi collected served as representatives of the curriculum as taught. To triangulate the findings of my comparative analysis, I surveyed seminary administrators and faculty members.

In this chapter, the results are broken down into three phases of analysis and comparison. Phase One examines the seminaries' course descriptions and mission statements. Phase Two examines the sample syllabi collected from the seminaries. Finally, Phase Three examines the data obtained from the survey of seminary administrators and faculty members.

4.2 PHASE ONE RESULTS: FROM COURSE DESCRIPTIONS AND MISSION STATEMENTS

I first compared all of the classes required by each seminary. I generated a lengthy but comprehensive table comparing all the required courses across the eight Orthodox Christian seminaries (See Appendix C). I compared each subject area discussed in Table 3-2. I listed each class required within each subject area, noting when a class was required for multiple semesters, or in the case of Holy Trinity Seminary, years. Holy Trinity Seminary's classes run for a full year, not for a semester.

I found that in each major subject area (excluding BA requirements, Electives, and Thesis), each seminary required at least one semester of each subject area. To be more specific, the minimum semesters required across the seminaries for each subject area are: Canon Law – 1, Church History – 2, Dogmatic Theology – 2, Ethics – 1, Ethnic History – 1, Homiletics – 1,

Liturgical Theology – 1, Liturgics – 1, Music – 1, New Testament – 2 (except for the 3-year program at Holy Cross because the students have taken more as undergraduates), Old Testament – 2 (same holds for Holy Cross 3-year program), Pastoral Praxis – 1, Pastoral Theology – 1 (except for Christ the Saviour which includes such classes in Liturgical Theology and Pastoral Praxis), and Patristics – 1. Four out of the eight seminaries require a class in Comparative Theology as well. Six of the seminaries also require at least two semesters of Field Education. Holy Trinity and St. Sava do not state that they require Field Education classes.

Examining courses at each seminary, I found that seminary identity played a role in how courses were presented. Seminaries appeared to fall into one of two categories: Theological Seminaries or Pastoral Seminaries. As I conducted my analysis of each seminary's curriculum, I considered whether the school was more Pastorally focused or Theologically focused. My purpose was to discover whether a seminary was a Pastoral seminary or Theological seminary based on the required courses, not on whether it labeled itself a "Theological Seminary." I have chosen this distinction as an entry into the study of the curricula offered at each school because it is a distinction the seminaries themselves employ (e.g. "St. Vladimir's Orthodox Theological Seminary"). I looked at three areas to determine whether a seminary was Theologically or Pastorally oriented: 1. The courses as categorized in the bulletins or catalogs, 2. The course descriptions, and 3. Institutional mission statements.

In the following three sections, I will examine the nature of the seminary courses by first comparing the number of courses required in various subject areas; next, by a more in-depth study of the course descriptions for certain key classes; and last, by considering what kind of school the seminary sees itself as based on mission statements (for all mission statements, see Appendix D).

4.2.1 General Description and Explanation of Subject Areas

In this section, I give a general description of the subject areas offered by the eight Orthodox Christian seminaries. I explain what each subject area is and give the number of required courses in each area. See Appendix C for a listing of specific required courses in each subject area.

I have divided the classes into two sections: *Bachelor Degree Requirements* and *Theological Studies*. *Bachelor Degree Requirements* are general education courses which students must take to fulfill requirements for a bachelor degree for schools which admit students directly after high school and do not require students to already hold the bachelor degree. This pertains only to St. Sava Seminary and Holy Trinity Seminary. St. Tikhon's Seminary admits undergraduate students only after they have completed their general education requirements and they must continue into the Master degree program.

Theological Studies encompasses the eighteen subject areas offered at almost all of the eight Orthodox Christian Seminaries. These subject areas include Canon Law, the study of foreign and ancient languages, various branches of Theology, practical classes in parish administration and performing the Divine Services, along with several other classes intended to form priests who are spiritual and well-educated in Orthodox Theology and praxis.

4.2.1.1 Bachelor Degree Requirements

English

St. Sava requires four semesters of English, though it is unclear if it is English as a Second Language (ESL) or other English literature or writing for native speakers. St. Sava is governed by the Church of Serbia, so one might assume “English” refers to ESL classes. Holy Trinity is

the Russian seminary, and offers one year of ESL as well as a class in English grammar and composition, as does St. Sophia.

Literature

Holy Trinity Seminary requires two courses in Russian literature.

Mathematics

St. Sava Seminary requires one course in Mathematics.

Philosophy

St. Sava Seminary requires one course in Philosophy.

Science

St. Sava Seminary requires one course in Science.

4.2.1.2 Theological Studies

Canon Law

Canon law is the study and systematic presentation of the law of the Church. It is also the law that governs the visible life of the Church (Rodopoulos, 2007). Though it is law, it is based on the Theology of the Orthodox Christian Church as much as it is based on the civil law of the Byzantine empire, and as such it is concerned with the spiritual lives of Christians, specifically the salvation of the people of God. All eight seminaries offer at least one class on Canon Law, with St. Sava having two.

Electives

Half of the Orthodox seminaries do not have electives. Of those who offer electives, St. Sophia allows two electives, St. Tikhon's offers a choice between two classes. However, St. Vladimir's offers nine to ten electives, and Holy Cross has three for the four-year program and seven for the three-year program. There are many electives offered by these seminaries, and I have chosen to exclude them from most of my analysis because I focused on required courses.

Ethics

Ethics, also called Christian Ethics and Moral Theology, is the study of Christian behavior and morality in line with the will of God, and the Church's position on ethical and moral issues facing the modern world and the Church (Hopko, 1995). Every school requires at least one Ethics or Moral Theology class; St. Vladimir's, St. Sava, St. Sophia, St. Herman's, and Christ the Saviour require two Ethics classes.

Field Education

Field Education courses teach students about real-life ministry situations, such as hospital ministry, hospice ministry, youth ministry, and teaching religious education in the parish. Most seminaries require at least two semesters of Field Education. St. Tikhon's requires a summer field placement at a parish. St. Sava and Holy Trinity have no Field Education programs listed.

History

History is divided into two kinds or History courses: Church History and Ethnic History.

Church History: Every seminary requires at least two courses in Church History, with Christ the Saviour and St. Sophia requiring three.

Ethnic History: Each seminary also offers a history class focused on their ethnic group, though for Christ the Saviour, St. Vladimir's, and St. Tikhon's, this class is on America and Orthodoxy. Holy Trinity and St. Sophia have Russian History and Ukrainian History respectively, and Holy Cross has a mandatory class on the Ecumenical Patriarchate (of Constantinople).

Homiletics

Homiletics is the study of how to give homilies (sermons) (Chryssides & Greaves, 2014). Every seminary requires at least one semester of Homiletics, though most require two. Holy Trinity includes Homiletics with Pastoral Theology, while St. Vladimir's offers several advanced Homiletics electives.

Languages

Languages is divided into the three categories of Ancient, Liturgical, and Modern languages. Within each of these categories are various languages related to the particular ethnic church, tradition, or student body.

Ancient Languages

New Testament Greek: This is the language most of the New Testament scriptures were originally written in. Every seminary requires at least one semester of New Testament Greek except St. Vladimir's Seminary and Holy Cross. At St. Vladimir's, it is an elective. It is not required at Holy Cross for those students who attended Hellenic College, are in the 3-year seminary program, and studied it as undergraduates.

Hebrew: This language is helpful for studying the Old Testament in its original Hebrew, as well as the few books of the New Testament originally written in Hebrew. Only Christ the

Saviour and St. Sava require Hebrew, although both St. Vladimir's and Holy Cross offer it as an elective.

Liturgical Languages

Liturgical Greek: This is the language used by the Greek Orthodox Church in its worship services, along with English. This is only required at Holy Cross.

Church Slavonic: Church Slavonic is the liturgical language of all of the Slavic Churches, including the Bulgarian, Russian, Carpatho-Russian, Ukrainian, and Serbian Churches. It is not a spoken colloquial language; it is used only in church services. Holy Trinity (Russian) requires two semesters of Church Slavonic, St. Sava (Serbian) requires four, Christ the Saviour (Carpatho-Russian) requires one, and St Tikhon's (Russian roots) requires a one semester remedial class if the student does not already know it. St. Vladimir's (Rusisin roots) offers it as an elective. It is surprisingly not offered by St. Sophia Ukrainian Seminary, which also has Slavonic roots.

Modern Languages

Arabic: Only Holy Cross offers Arabic (six semesters) for students from the Antiochian Archdiocese.

English as a Second Language (ESL): Holy Trinity requires non-native English speakers to take five semesters. St. Sava requires four semesters. St. Sophia requires students to have sufficient knowledge of English before beginning classes and also enrolls students in a summer ESL program.

Modern Greek: Holy Cross requires non-Greek-speaking students, who have not attended the undergraduate program at Hellenic College, to take intensive Greek language classes in the first year, followed by less-intensive classes for the remaining three years of study.

It is taken concurrently with Theology classes but extends seminary study from three to four years.

Russian: Holy Trinity requires students to be nearly fluent in Russian by their third year of study. Classes in the first two years are conducted in English, but after that they are conducted in Russian. Holy Trinity offers two years of intensive Russian for non-Russian speakers.

Serbian: St. Sava requires four semesters of Serbian for non-Serbian speakers.

Ukrainian: St. Sophia requires that all students be fluent in Ukrainian by graduation from the program. Students have two options: they can study Ukrainian intensively for three summers (8 credits for each 8 week class) through a partner program with Harvard University, or they can take it concurrently with Theology classes which extends seminary study from three to four years.

Liturgics

This is listed as “teleturgics” by some seminaries. It is the study of the rubrics and liturgical actions the deacon, priest, and bishop perform during the divine services, and the practical training in how to perform them (Chryssides & Greaves, 2014). Some examples are classes in how to perform the Divine Liturgy or the other divine services of the Church. Some of the seminaries require explicit (tele)liturgics classes, such as St. Herman’s, Holy Trinity, St. Tikhon’s, St. Vladimir’s, and Holy Cross. Others weave it into Liturgical Theology and Pastoral Theology and praxis classes.

Missions and Evangelism

Missions and Evangelism, also sometimes called “missiology,” is the study of “theological, historical, social, and practical questions relating to the missionary dimension of the Christian

church” (American Society of Missiology, 2015). St. Sava requires two classes on missions and evangelism. St. Herman’s requires one.

Music

As the entire Orthodox liturgy is chanted or sung, music is a big part of Orthodox worship. Each ethnic group has their own kind of liturgical and para-liturgical music. Each school requires several semesters of musical training, including training in music theory, voice, the tonal systems, the ethnic style of chant, and choir.

Pastoral Praxis

Pastoral Praxis courses teach students how to perform pastoral duties, such as administering the parish, pastoral counseling, and hospital and hospice ministry. St. Tikhon’s requires courses that are plainly Pastoral Praxis, as opposed to Pastoral Theology, Liturgics, or Field Education classes. However, other seminaries weave Pastoral Praxis courses into other courses, such as Pastoral Theology and Field Education. Every seminary has either a class devoted to Parish Administration or lists Parish Administration as part of another class, such as Canon Law (St. Tikhon’s) or Pastoral Theology (St. Vladimir’s).

Patristics

Patristics, also called “Patrology,” is the study of the writings and doctrines of the Church Fathers, the early Christian Theologians who shaped Christian thought, doctrine, and worship (Chapman, 1911). Each school requires at least two classes in Patristics except St. Vladimir’s and Holy Cross, which only require one, but they offer several Patristics classes as electives.

Religious Education

Religious Education refers to the teaching of religion in the parish. Not every seminary offers this subject. Holy Cross, St. Tikhon's, St. Vladimir's, and St. Herman's require one course, while St. Sava requires two. It is possible that Religious Education is offered at the other schools as part of another class, such as Parish Administration; for example, Christ the Saviour's Parish Administration class includes a section on teaching (American Carpatho-Russian Orthodox Diocese of the USA, 2011).

Scripture

Scripture is divided into the study of the Old Testament and the New Testament. All of the seminaries require Scripture classes; however, the number required by each is interesting and bears looking into.

Old Testament: Old Testament classes include general introductions to the study of the Old Testament, as well as courses on the Pentateuch, Wisdom Literature (the Psalms, Proverbs), the Prophets, and other topics. St. Vladimir's and the three-year program at Holy Cross require only one class on the Old Testament, though there are Old Testament electives offered. Requiring two are Holy Trinity, St. Sophia, and the four-year program at Holy Cross. Christ the Saviour and St. Tikhon's require three courses in Old Testament studies, St. Sava four, and St. Herman's requires five classes.

New Testament: New Testament classes include courses which are general introductions to the study of the New Testament, as well as classes on the Synoptic Gospels (Matthew, Mark, Luke), the Gospel of John and the Apocalypse (Revelation), the Epistles of Paul, and the Catholic Epistles. For students in the three-year program at Holy Cross, only one semester of New Testament is required, most likely because they studied New Testament while at Hellenic

College. Holy Cross requires students in the four-year program to take two classes in New Testament, and there are also several New Testament electives available. St. Vladimir's requires three courses and has more electives available. St. Tikhon's and Christ the Saviour require three New Testament classes, while Holy Trinity and St. Sophia require two (though St. Sophia has a few New Testament electives). St. Herman's requires four New Testament classes.

Spirituality

Spirituality classes help students form their spiritual life, engage in the ascetic struggle, and develop a lasting prayer life, as well as teaching the future priests how to be a spiritual father for their future parishioners. A class on spirituality and the spiritual life is formally offered by Christ the Saviour, St. Vladimir's, St. Herman's, and St. Sophia; St. Tikhon's offers four classes. Holy Cross and Holy Trinity incorporate teaching about the spiritual life into other classes.

Substance Abuse Treatment

St. Herman's Seminary in Kodiak, Alaska is the only seminary that requires students to undertake 80-100 hours of RADACT (Regional Alcohol and Drug Abuse Counselor Training). According to St. Herman's *Academic Catalog*:

Fourth year students participate in a training program at the Kodiak Area Native Association (KANA) that consists of nine months of education, clinical supervision, and practical experience in the assessment, treatment, and delivery of professional substance abuse services. The training follows the Alaska Commission for Behavioral Health Certification (ACBHC) and includes practicum hours and training hours toward the requirement for certification as a Counselor Technician. The training centers around the development of clinical skills as

outlined in the Competencies section of the ACBHC requirements. Clinical supervision is provided by staff credentialed in the area of substance abuse counseling...Additional seminars are held at the seminary on substance abuse counseling, including the spirituality of addiction and recovery, giving an Orthodox Christian perspective on this vital issue that impacts our people in the Diocese of Alaska. (St. Herman Theological Seminary, 2013, p. 15.)

Theology

There are several aspects of Theology, the study of God. I have identified four branches of Theology taught by most Orthodox seminaries. They are Comparative Theology, Dogmatic Theology, Liturgical Theology, and Pastoral Theology.

Comparative Theology: Comparative Theology is the study of different Christian and non-Christian belief systems compared to one's own belief system, in this case Orthodox Theology (Clooney, 2013). It is taught at Christ the Saviour, Holy Trinity, St Herman's, and St. Tikhon's. Holy Trinity includes an Apologetics section in this class as well.

Dogmatic Theology: Dogmatic Theology is the study of what the Orthodox Church believes, based on Scripture, Holy Tradition, the consensus of the Church, and the writings of the Church Fathers (Pomazansky, 2005). Every seminary requires a class in Dogmatic Theology, with Holy Cross, St. Herman's, and St. Vladimir's requiring two classes, and Christ the Saviour, St. Tikhon's, and St. Sava's teaching four.

Liturgical Theology: Liturgical Theology is "the faith of the Church in ritual motion" (Fagerberg, 2007)—the study of the worship and life of the Orthodox Christian Church in its liturgical rites. St. Sava and Holy Cross do not have classes explicitly called "Liturgical Theology;" however, they include the study of the Theology of the Divine Services in classes on

proper liturgical praxis and in Dogmatic Theology classes. The other six seminaries require at least one semester of Liturgical Theology (divorced from “teleturgics”), with Christ the Saviour and St. Herman’s each requiring five.

Pastoral Theology: Pastoral Theology is the study of applying the Theology of the Church to practical parish ministry (Drum, 1912). Every school requires at least two classes on Pastoral Theology except Christ the Saviour, which offers no formal class. However, Christ the Saviour includes aspects of Pastoral Theology in the Parish Administration class and the Liturgical Theology classes, Homiletics classes, and the Counseling Methods classes.

Thesis

Christ the Saviour, St. Tikhon’s, St. Vladimir’s, and Holy Cross offer the option to write a thesis.

4.2.2 Pastoral and Theological Courses by Number of Courses Required in Theological Study

In my examination of seminary curricula, I chose to focus on required classes only. All seminaries teach several classes on these topics, though some schools require more classes while others offer more electives. It stands to reason that required classes are more important than elective ones, because all students must take them, therefore the school must deem them of greater importance. In addition, there is no way to know from these courses catalogs which elective classes students choose, which classes are most popular, or which classes are actually offered regularly.

Each Orthodox seminary in the USA offers several classes teaching pastoral skills as well as those teaching the various branches of Theology. Pastoral classes teach students how to be

effective leaders, counselors, teachers, and pastors, while Theological classes teach the doctrine and beliefs of the faith.

To examine whether a seminary was more Pastorally or Theologically focused, I divided the courses up so they mostly fell into either Pastoral or Theological categories. There were some outliers, which I will discuss below; the subjects of Scripture and Patristics will be discussed following.

Pastoral Classes include:

- Field Education – students learn how to work in hospital and hospice settings, as well as other settings such as prisons
- Homiletics – students learn how to preach
- Modern Languages – students learn how to communicate with parishioners, especially when congregations contain large numbers of non-native English speakers
- Liturgics – students learn how to practically conduct the services
- Missions and Evangelization – students learn how to spread the Word of God
- Music – students learn how to sing in church, both solo and in choir
- Pastoral Praxis – students learn practical skills for working in parishes
- Religious Education – students learn how to teach the faith to their parishioners
- Spirituality – students learn how to be spiritual and how to be spiritual fathers to their parishioners

Theology Classes include:

- Comparative Theology – students learn how to compare other faiths to the Orthodox faith
- Dogmatic Theology – students learn the dogmas and teachings of the Church

- Liturgical Theology – students learn the Theology of the liturgical services
- Pastoral Theology – students learn the Theology behind pastoral praxis, such as the Theology of baptism, marriage, the Eucharist, and other areas connected with the life of the Church
- Ancient Languages – students learn ancient languages to be able to read the Scriptural and Patristic texts in their original languages

This categorization showed that all schools seemed to be much more Pastorally focused than Theologically (See table 4-1).

Table 4-1: Comparison of Classes by Pastoral or Theological

	Pastoral Classes	Theological Classes	Verdict
Christ the Saviour (3 years)	21	9	Pastoral
Holy Trinity (5 years)	15	11	Pastoral
St. Herman's (4 years)	35	7	Pastoral
Holy Cross (3 years)	8	6	Pastoral
Holy Cross (4 years)	14	6	Pastoral
St. Sava (4 years)	22	16	Pastoral
St. Sophia (3 years)	23	12	Pastoral
St. Sophia (4 years)	15	4	Pastoral
St. Tikhon's (3 years)	25	9	Pastoral
St. Vladimir's (3 years)	15	7	Pastoral

Source: Compiled by Author

I then began to look at the Pastoral or Theological focus by disaggregating the data to examine them by individual courses. First, I considered how the seminaries compared in Homiletics and Liturgics (see Table 4-2). I chose to first compare these subject areas because I thought they were subjects that all seminaries were likely to require. In the next section, I consider Scripture and Pastristics, which are two other areas likely to be required at all seminaries.

To judge whether students were being taught Pastorally relevant skills, I further broke down these two categories into theory and practice. Looking at Homiletics, the study of creating and delivering a sermon (Chryssides & Greaves, 2014), I compared the schools' courses as well as any practicum course which might also be required. Every seminary requires at least a semester of Homiletics. Christ the Saviour, Holy Cross, St. Sava, and St. Vladimir's all require two semesters with concurrent practicum (in the case of St. Sava, it is unknown if practicum is also offered). St. Herman's, however, requires four semesters of Homiletics theory and practice.

Liturgical Theology is the study of the Theology behind the Liturgy, including the Theology of Marriage, Baptism, the Eucharist, and other sacramental acts such as the Anointing of the Sick (Fagerberg, 2007). The practicum class in Liturgics teaches students how to perform these liturgies and extra-liturgical functions. While each seminary requires at least one Liturgical Theology class, most require either two or four, with Christ the Saviour requiring five. However, Christ the Saviour requires the least number of practicum classes – only one. Looking at the course descriptions for Christ the Saviour's Liturgical Theology classes, it is unclear if practical training is included in these courses. Holy Trinity requires two years of Liturgical Practicum, but Holy Trinity runs classes for an entire year rather than a semester, so two years is equal to two semesters. Holy Cross requires three semesters of practicum and St. Vladimir's four; St. Sophia also requires four semesters, which are included with Liturgical Theology classes. St. Tikhon's requires six and St. Herman's seven. One note on liturgical practicum: only deacons, priests, and bishops are permitted to stand in front of the altar, touch the altar, or touch the sacred objects on the altar at any time, either during a service or outside of services (Swires, 2001). Since most seminarians are not deacons, priests, or bishops, they cannot do their practicum in the seminary church or chapel. Therefore, practical training for serving the divine liturgies and services must

be conducted in a practice (non-consecrated) chapel or an area set aside for such practice. It is unclear from this study whether the seminaries have such a facility.

In Table 4-3 (below), I compare the courses offered at each seminary in Scripture and Patristics. I list the required classes, but note when more classes are offered as electives. In Old Testament studies, St. Vladimir's and Holy Cross's 3-year program only require one course, though they offer several electives. In the case of Holy Cross, students likely took Old Testament classes in Hellenic College; the same holds for New Testament at Holy Cross. The other six seminaries require at least two classes in Old Testament, the most common classes being on the Pentateuch, Prophets, and Wisdom Literature. St. Herman's and St. Tikhon's both require the most Old Testament classes—five.

In New Testament studies, every program besides the 3-year MDiv at Holy Cross requires at least two classes, usually covering the Gospels and writings of St. Paul. However, some schools (Christ the Saviour, St. Herman's, and St. Tikhon's) split the study of the Gospels into two parts: the Synoptic Gospels (Matthew, Mark, and Luke) and the Gospel of John and his other writings.

Looking at Patristics, the study of the writings of the Church Fathers (Chapman, 1911), all schools require at least one class, though most require two or more. The classes are either called Patristics or Patrology. The study of Patristics is useful for understanding the development of the mind of the Church and her Theology.

Table 4-2: Comparison of Homiletics and Liturgics Classes

	Homiletics	Homiletics Practicum	Liturgical Theology	Liturgical Practicum
Christ the Saviour	Priest as Preacher: Theory and Practicum – 2 semesters	Included	Eucharist and the Divine Liturgy, Mysteries of Initiation, Mystery of Marriage, Sin, Repentance and the Anointing of the Sick, Divine Office, Funeral & Para-liturgical Services – 5 semesters	Practicum in Liturgy – 1 semester
Holy Trinity	Pastoral Theology II/Homiletics – 1 year	Unknown	Principles of Orthodoxy – 1 year	Liturgics 1 & 2 – 2 years
St. Herman's	Introduction to Homiletics, Lenten and Paschal Cycles, Feasts and Sacraments, Parables and Miracles – 4 semesters	Included	Liturgical Theology 1, Theology of Holy Orders, Divine Liturgy, Lenten Cycle – 4 semesters	Hours and Vespers, Great Book of Needs I & II, Holy Week and Pascha, Introduction to Liturgics, Hierarchical Liturgy, Matins – 7 semesters
Holy Cross	Preaching: Proclaiming the Kingdom, Preaching the Sunday Gospels – 2 semesters	Preaching Practicum -taken concurrently	Liturgics – 1 semester; 4 electives offered	Teleturgics I & II: A Liturgical Practicum, Seminar in Liturgical Music, Rubrics and Teleturgics – 3 semesters
St. Sava	Homiletics I & II – 2 semesters	Unknown	Liturgics I & II (with Christian Archaeology and Church Art) – 2 semesters	Unknown
St. Sophia	Pastoral Theology (Homiletics) – 1 semester	Unknown	Intro to Liturgical Theology & Practicum, Sacramental Theology I & Practicum, Sacramental Theology & Practicum, The Festal Cycles & Practicum – 4 semesters	Included
St. Tikhon's	Homiletics – 1 semester	Homiletics Practicum – 2 semesters	Church Order, Divine Liturgy and Sacraments – 2 semesters	Teleturgics Practicum – 6 semesters
St. Vladimir's	Introduction to Homiletics: From Scripture to Spoken Word, Introduction to Homiletics: From Scripture to Spoken Word – 2 semesters	Included	The Sanctification of Life, The Liturgy of Initiation – 2 semesters; 6 electives offered	Introduction to Liturgics 1 & 2, Liturgical Practice of the Orthodox Church in America/Antiochian Archdiocese 1 & 2 – 4 semesters

Source: Compiled by Author

For this analysis, the number of classes in Old and New Testament reflect a pastoral or theological leaning of the school. For example, I argue that St. Herman's and St. Tikhon's, which require five classes in Old Testament studies and four in New Testament, are more pastoral than St. Vladimir's, which requires one in Old Testament and three in New Testament, because knowledge of Scripture is helpful for the pastor more than for the theologian. The pastor must preach on the Scripture on a regular basis and be able to discuss and teach the Word of God to his people and to inquirers. So too must the pastor know the writings of the Fathers—Patristics—for the very early Church Fathers were disciples of the Apostles and Evangelists (Gospel Writers), and explained the meaning of the Scripture to the early Church. The Church Fathers wrote the exegesis of Scripture that shaped how the Church relates to Scripture even today. If a school requires many courses in Scripture and Patristics, then I consider them more Pastoral than Theological.

Based on Homiletics and Liturgical Theology and Practicum, it is clear that St. Herman's exhibits the strongest pastoral focus. Add to this the number of courses in Scripture and Patristics (see Table 4-4) and the required courses in Substance Abuse, and I can definitively categorize St. Herman's as a "pastoral" seminary.

Table 4-3: Comparison of Scripture and Patristics Classes

	Scripture		Patristics
	Old Testament	New Testament	
Christ the Saviour	The Pentateuch and Historical Books, The Prophets of Israel and Apocalyptic Literature, Wisdom Literature – 3 semesters	The Synoptic Gospels and Acts, Johannine Literature, Pauline Works and Other New Testament Writings – 3 semesters	Writings of Early Church Fathers, Writings of Later Church Fathers – 2 semesters
Holy Cross – 4 year	Introduction to the Old Testament, Old Testament Exegesis – 2 semesters; 2 electives	Introduction to the New Testament, New Testament Exegesis – 2 semesters; 3 electives	Patrology – 1 semester
Holy Cross – 3 year	Old Testament Exegesis – 1 semester	New Testament Exegesis – 1 semester	Patrology – 1 semester
Holy Trinity	Old Testament/Biblical Archeology, Old Testament II – 2 years	New Testament I & II – 2 years	Patrology I & II – 2 years
St. Herman’s	Introduction to Scripture Reading, Kingdom and Exile, Psalms and Wisdom Literature, Pentateuch and Conquest, Prophets – 5 semesters	New Testament Survey; The Fourth Gospel and Epistles of John; Pauline Epistles; Catholic Epistles, Hebrews, and Revelations – 4 semesters	Patristics I, II, III – 3 semesters
St. Sava	Old Testament I, II, III, IV – 4 semesters	New Testament I, II, III, IV – 4 semesters	Patristics I, II – 2 semesters
St. Sophia	Introduction to the Old Testament, Old Testament Prophets and Wisdom Literature – 2 semesters	Introduction to the New Testament, New Testament Epistles and Acts – 2 semesters	Patristics I, II – 2 semesters
St. Tikhon’s	Introduction to Old Testament, Judaism in Classical Antiquity, Psalms and Wisdom Literature, Old Testament Prophets, Israel’s Origins – 5 semesters	Introduction to New Testament, Synoptic Tradition, Johannine Theology, Pauline Theology – 4 semesters	Philosophical Backgrounds of Patristic Theology, Patristic Theology I & II, Patrology Survey, Topics in Patristics – 5 semesters
St. Vladimir’s	Introduction to Scripture – 1 semester; 7 electives	Introduction to the New Testament: Text, Translation, Interpretation, The Gospels and Acts of the Apostles, St Paul and His Epistles – 3 semesters; 5 electives	Themes in Patristic Literature – 1 semester; 8 electives

Source: Compiled by Author

Table 4-4 offers a concise table of what has been discussed so far. In order to better triangulate the data, I will next examine course descriptions and then mission statements to verify seminary focus and course content.

Table 4-4: Pastoral of Theological Orientation of Seminary Based on Classes

	Homil-etics (P)	Litur-gical Theo-logy (T)	Liturg-ics Prac-ticum (T)	Scrip-ture (P)	Patris-tics (P)	Pastor-al Theo-logy (T)	Dogmatic and Compar-ative Theology (T)	Verdict
Christ the Saviour	2	5	1	6	2	2	6	Theological
Holy Cross (3 years)	2	1	3	2	1	2	3	Pastoral
Holy Cross (4 years)	2	1	3	4	1	3	2	Pastoral
Holy Trinity	1	1	2	4	2	2	4	Pastoral
St. Herman's	4	4	7	9	3	3	3	Pastoral
St. Sava	2	2	?	8	2	5	4	Pastoral
St. Sophia	1	4	4	4	2	2	4	Theological
St. Tikhon's	1	2	6	9	5	3	6	Theological
St. Vladimir's	2	2	4	4	1	2	7	Theological

Source: Compiled by Author. P = Pastoral courses, T = Theological courses

4.2.3 Study of Pastoral and Theological Course Descriptions

In this section, course descriptions from various subject areas are analyzed and compared to determine whether they are Pastorally or Theologically focused. The subject areas examined are Comparative Theology, Dogmatic Theology, Homiletics, Liturgical Theology, and Pastoral Theology. These areas were chosen because they have the best chance for being either purely Theological or Pastoral in nature. Special attention is given when distinctions occur. Course

descriptions are only available for Christ the Saviour, Holy Cross, Holy Trinity, St. Herman's, St. Tikhon's, and St. Vladimir's, so this particular study omits St. Sava and St. Sophia.

4.2.3.1 Comparative Theology

I first examined Comparative Theology courses. Comparative Theology is the study of other Christian beliefs, comparing them to what the Orthodox Church teaches (Clooney, 2013). The purpose of this class is to teach students about other Christian faiths, but also to help students know how to minister to those of other faiths whom they might encounter, including proselytizing, as well as defending the Orthodox faith. Four seminaries require Comparative Theology: Christ the Saviour, Holy Trinity, St. Herman's, and St. Tikhon's. Holy Cross and St. Vladimir's have Comparative Theology electives.

Looking at the four seminaries which offer a class in Comparative Theology, I found that the course descriptions did not readily indicate whether the course was offered for Theological or Pastoral reasons. However, in the case of St. Herman's, it would seem the course was offered more for Pastoral reasons, as the goal of the course is to teach students how to defend Orthodox Christianity against other Christian faiths the Orthodox priest might encounter in Alaska.

Christ the Saviour describes its course more Theologically, including a section on current ecumenical (inter-faith) dialogues. St. Tikhon's, too, is a purely Theological course. Holy Trinity's course seems divided between a Theological study and evaluation of other "denominations and sects," and Pastoral: a defense of "fundamental truths of the Orthodox Faith."

St. Vladimir's elective course, Contextual Theologies, is purely Theological in nature. Holy Cross does not give a course description for its Comparative Theology course Orthodox Self-Understanding and Other Religions.

4.2.3.2 Dogmatic Theology

For all seminaries, courses in Dogmatic Theology, the study of Church teaching and doctrine (Pomazansky, 2005), are purely Theological in nature.

4.2.3.3 Homiletics

Homiletics courses are very Pastoral by their nature. These courses teach students to orally explain the Scriptures and Theology of the Church to the people, using various rhetorical models, the writings of the Church Fathers, and other sources including everyday life (Chryssides & Greaves, 2014). While preaching is not the most fundamental aspect of the priest's ministry (offering the sacraments is, especially the Holy Eucharist), it is a very important aspect of his ministry. Various terms are often used almost interchangeably: homiletics, preaching; homilize, preach; homily, sermon.

Christ the Saviour offers two semesters of The Priest as Preacher. The course descriptions for these two classes convey an intent to meet very Pastoral needs. From the first semester, "The student learns how to develop skills for preaching based on the priest's own life and his knowledge of dogma and scripture." From the second semester, "Sermons are prepared for special occasions, e.g., funerals and weddings, and for seasons of the liturgical year, with special emphasis on Lent and feast days."

Holy Trinity offers one course in Homiletics, combined with the second year of Pastoral Theology. The course description is not very descriptive of the course, but shows a Pastoral emphasis: "Preparation of students for pastoral service in a parish. Study of different forms of sermons, as well as hallmarks of Orthodox patristic oratory." It does not indicate that students are taught how to write and deliver their own sermons, though one assumes they are.

St. Herman's requires four Homiletics courses, all very Pastorally oriented. The first is a general introduction where "Students will learn to prepare and deliver scripturally based, topical, focused, and well-organized homilies." The other three courses focus on preaching on the parables and miracles of Christ, preaching for Feast Days and Sacraments, and preaching for Lent and Pascha (Easter).

St. Tikhon's offers one course on preaching and two extra semesters of preaching practicum. The preaching course is "A brief orientation to the principles underlying sound and effective preaching followed by controlled application and individualized evaluation."

Holy Cross requires a class in preaching in the fall with a continued practicum in the spring, along with another class on how to preach on the Sunday Gospel readings. Holy Cross approaches homiletics from a Theological standpoint, moving to the Pastoral: "Students are exposed to the Theology of preaching, and methods of interpretation, preparation, and production of sermons." Students also learn how to practically create and deliver a sermon as well.

St. Vladimir's classes in Homiletics are also Theologically and Pastorally oriented. The first semester is more Theological: "This introduction to preaching provides students with a clear theology and process to guide them in crafting an Orthodox Christian liturgical homily that is firmly rooted in scripture and offers the hearers a concrete message of good news in Jesus Christ." The second semester's emphasis is more Pastoral: "Particular emphasis is placed on the unique demands of particular liturgical contexts, such as baptisms, wedding and funerals and the pastoral challenges that can arise in those situations."

4.2.3.4 Liturgical Theology

Liturgical Theology was discussed in the previous section. I categorized it as a marker for Theological orientation of a seminary. In this section, I examine the course descriptions to see how Theological or Pastoral these courses are based on their course descriptions. Course names are listed in Table 4-2 above.

Christ the Saviour requires five courses in Liturgical Theology. All classes contain a Theological and Pastoral component. For example, the class The Mysteries of Initiation: “The Mysteries of Baptism and Chrismation are examined in order to elicit their value and meaning in the life of the Church. Includes discussion of the actual liturgical texts and rubrics, emphasizing the Carpatho-Russian tradition.”

Holy Cross requires four classes in Liturgical Theology. These courses are also mixed between Theological and Pastoral. For example, the class The Sacrament of Initiation: “We will examine initiation (baptism, chrismation, and the Eucharist) from a historical, theological, liturgical, and pastoral point of view.”

St. Tikhon’s requires two classes in Liturgical Theology. Both examine the Theology and performance of the divine services and both include a practicum aspect to the class.

St. Vladimir’s offers nine courses in Liturgical Theology but only requires two. The first one, The Liturgy of Initiation is a mix of Theological and Pastoral: “This [class] is both functional (liturgy is what we do!) and theological (we are realized as the church when we gather for liturgy!).” The second class, The Sanctification of Life, appears to be Theological, based on the course description, with no practical aspect mentioned—the practicum is a separate class.

Holy Trinity offers one Liturgical Theology course, Principles of Orthodoxy, which is an “Introduction to the divine services. Survey of sacred history and basic catechism. Study of daily

prayers and the basic elements of spiritual life.” No courses are listed which specifically state teaching of the Holy Mysteries, though one must assume this is taught through this course, the two liturgical practicum courses, or as part of another course.

St. Herman’s seems to have completely split the Theological and Pastoral elements of Liturgical Theology into four Liturgical Theology courses and seven practical liturgics courses. However, the Divine Liturgy class hints that perhaps there is a Pastoral element: “This course discusses the structure of the Divine Liturgies of St. John and St. Basil, *examining how these services are served by the priest and deacon* [emphasis mine]...” It does not state whether students are taught how to serve these services, however.

4.2.3.5 Pastoral Theology

Pastoral Theology by definition includes Pastoral and Theological dimensions (Drum, 1912). The Pastoral Theology classes at all six seminaries examined here offer such a mixture of Pastoral and Theological orientation.

Table 4-5 below shows the Pastoral or Theological focus of the various subject areas based on this analysis of the course descriptions. According to this analysis, only St. Herman’s is a Pastoral school, while Holy Cross is the most mixed between Pastoral and Theological. The remaining four are mostly Theological, though only St. Vladimir’s did not have any Pastorally oriented areas. St. Sava and St. Sophia were omitted because they did not have any course descriptions available for study.

Table 4-5: Pastoral or Theological by Course Description

	Comparative Theology	Dogmatic Theology	Homiletics	Liturgical Theology	Pastoral Theology	Verdict
Christ the Saviour	Theological	Theological	Pastoral	Mixed	Mixed	Theological
Holy Cross	--	Theological	Mixed	Mixed	Mixed	Mixed
Holy Trinity	Mixed	Theological	Pastoral	Theological	Mixed	Theological
St. Herman's	Pastoral	Theological	Pastoral	Theological	Mixed	Pastoral
St. Tikhon's	Theological	Theological	Pastoral	Mixed	Mixed	Theological
St. Vladimir's	Theological	Theological	Mixed	Mixed	Mixed	Theological

Source: Compiled by author

4.2.4 Pastoral and Theological Orientation Reflected in Mission Statement

The third area of analysis to determine whether a seminary is Pastorally or Theologically focused was to examine mission statements (for all mission statements, see Appendix D). As Firmin and Gilson (2009) stated in their study of CCCU institutional mission statements (see section 2.3.2), mission statements are “worthy of investigation at the research level, due to their salience in higher education and the many implications that flow from these statements” (p. 61). In the same matter, in order to investigate the seminaries’ identities, I felt it necessary to include an analysis of their mission statements.

4.2.4.1 Analysis of Keywords

Having sorted the seminaries by number of theological and pastoral courses (see Table 4-5) and then by a closer examination of course descriptions, I read through the schools’ mission statements and identified keywords. This is similar to the process used by Firmin and Gilson (2009), though they searched 107 mission statements while I only needed to analyze eight. I sorted the keywords into two kinds: those that identified pastoral traits and those that identified theological traits. Next, I combined keywords that were similar in meaning – for example,

“pastor” and “shepherd” were combined, and “deacon,” “priest,” and “bishop” were combined into “holy orders” – in order to generate a more concise keyword list (for a list of the keywords, see Table 4-6). I then tallied the keywords to determine which schools featured the most pastoral and theological keywords in their mission statements.

Pastoral Keywords were words found in the mission statements that indicate a pastoral function of the seminary, such as training clergy and lay leaders, as well as those aspects of pastoral training a student can expect to encounter at the school, such as care for the needy, spiritual and moral foundation, faith, love, and the Gospel. Theological Keywords are words found in the mission statements that indicate a seminary engages in serious Theological scholarship and the endeavors of the academy. These keywords indicate the formation of the Theological academic priest, rather than the formation of the spiritual pastor (See Table 4-6).

The most common keywords in the Pastoral Keywords section were “training,” “spiritual formation,” and “education.” I think it is obvious that “education” and even “training” would be included in mission statements for seminaries, and each seminary used either one or the other word, and Christ the Saviour, St. Herman’s, St. Sava, and St. Sophia used both words. Interestingly, St. Vladimir’s used neither, but rather the closest word was “prepare” (also used by St. Sava). The other nineteen Pastoral Keywords identified were “care for needy,” “clergy,” “cultural values,” “evangelism,” “faith,” “Gospel,” “holy orders,” “lay leader,” “liturgical life,” “love,” “moral formation,” “Orthodox ethos,” “pastors/shepherd,” “prepare,” “salvation of souls,” “service,” and “vocation.” Some keywords were used by many seminaries in their mission statements, such as “holy orders,” “lay leader,” “liturgical life,” and “service,” while others were only used by one or another seminary such as “care for needy,” “cultural values,” and “salvation of souls.”

When considering keywords for Theological Keywords, no keywords were used by a majority of seminaries except for “theological education,” which was used by all eight Orthodox seminaries. The other eight Theological Keywords identified were “academic,” “academic freedom,” “intellectual,” “professional,” “publications,” “research,” “scholarship,” and “teaching excellence.” St. Herman’s and St. Sava each only had one Theological Keyword, and St. Tikhon’s two, while Christ the Saviour and Holy Trinity had three, St. Sophia and St. Vladimir’s four, and Holy Cross had seven.

Table 4-6: List of Keywords for Mission Statement Analysis

Keywords	Christ the Sav	Holy Cross	Holy Trin	St. Herm	St. Sava	St. Sophia	St. Tikh	St. Vlad	total
<i>Pastoral keywords</i>									
care for needy								x	1
clergy		x	x			x			3
cultural values		x							1
education	x	x		x	x	x			5
evangelism				x				x	2
faith		x				x			2
Gospel		x		x					2
holy orders	x				x	x		x	4
lay leader		x	x	x				x	4
liturgical life			x		x	x	x		4
love	x					x			2
moral formation	x	x					x		3
Orthodox ethos		x				x			2
pastors/shepherd						x	x		2
prepare					x			x	2
salvation of souls					x				1
spiritual formation	x	x	x			x	x		5
service	x	x	x			x			4
training	x		x	x	x	x	x		6
vocation						x			1
TOTAL	7	10	6	5	6	12	5	5	
<i>Theological keywords</i>									
academic	x					x			2
academic freedom		x							1
intellectual	x	x				x			3
professional						x	x		2
publications		x							1
research		x						x	2
scholarship		x	x					x	3
teaching excellence		x	x					x	3
theological education	x	x	x	x	x	x	x	x	8
TOTAL	3	7	3	1	1	4	2	4	

Source: compiled by author

In this examination, St. Herman's and St. Sava appear almost as outliers. Both only have one keyword indicating Theological focus, while St. Herman's has five Pastoral Keywords and St. Sava six, also the least number of Pastoral Keywords. A reading of the two mission statements easily reveals why. St. Herman's mission statement discusses the seminary as a hospital and draws on the great Alaskan Orthodox saints and teachers of the past, while not explicitly discussing what is taught at the school. For example, one sentence reads, "The seminary fulfills its most basic purpose, remaining true to its historic missionary heritage" (St. Herman Theological Seminary, 2013, p. 4). It is not very specific. St. Sava, on the other hand, describes the kind of academic program offered (bachelor of divinity) and the kind they hope to offer in the future (master of divinity) without giving details about the kind of education offered (Serbian Orthodox Church in North and South America, 2013).

Looking at the numbers of keywords and filling in the Pastoral/Theological table again, numbers alone would show only Holy Cross to be Theological, with St. Vladimir's seeming to be almost equally concerned with Theological and Pastoral, while the rest were clearly Pastorally focused (See Table 4-7). Looking more deeply at the mission statements, we find that the seminaries often see themselves as balancing between both the Pastoral and the Theological. However, some schools seem to encamp firmly on one side or the other. Those Orthodox Christian seminaries which present themselves as balancing between the Pastoral and Theological are Christ the Saviour, Holy Cross, and St. Sava.

Table 4-7: Pastoral or Theological by Keyword Analysis

	Pastoral Keywords	Theological Keywords	Verdict
Christ the Saviour	7	3	Pastoral
Holy Cross	10	7	Theological
Holy Trinity	6	3	Pastoral
St. Herman's	5	1	Pastoral
St. Sava	6	1	Pastoral
St. Sophia	12	4	Pastoral
St. Tikhon's	5	2	Pastoral
St. Vladimir's	5	4	Mixed

Source: Compiled by Author

4.2.4.2 Analysis of Mission Statements

Christ the Saviour's mission statement clearly states that it has two missions: training men for the priesthood and training men to be Theologians (American Carpatho-Russian Orthodox Diocese of the USA, 2011, p. 12).

The mission statement for Holy Cross begins, "At Holy Cross, education is viewed as an integration of learning and faith" and later "Theological education involves much more than purely academic endeavors" (Holy Cross Greek Orthodox School of Theology, 2012, p. 6).

It is unclear where exactly St. Sava sees itself, but its mission statement begins with a sentence which indicates it strives to balance its Pastoral and Theological educational goals: "The St. Sava School of Theology has as its main mission and goal to provide religious education and to train candidates who are from the United States and Canada and from other countries for the Holy Priesthood..." (Serbian Orthodox Church in North and South America, 2013).

Those seminaries which present themselves as more Pastoral than Theological are Holy Trinity, St. Herman's, St. Sophia, and St. Tikhon's.

Holy Trinity Seminary's mission begins, "The mission of Holy Trinity Orthodox Seminary is to serve the Russian Orthodox Church Outside of Russia by preparing students for

service to the Church.” A few paragraphs later, we find, “The Seminary emphasizes the importance of spiritual life in theological education. Active participation in the life of the monastery, on whose premises the seminary is located, allows students to experience firsthand the spiritual depth of the Orthodox Church and gives future clergy a rare opportunity of gaining a thorough foundation and experience of the Orthodox liturgical life.” And the last paragraph finally touches on Theological training: “Finally, the Seminary strives to preserve the high scholarly standards, teaching, and traditions of the Russian Orthodox Church” (Holy Trinity Orthodox Seminary, 2012, p. 2)

St. Herman’s Seminary’s mission statement, as mentioned above, is not very straightforward, but rather likens the seminary to a hospital. The Church as Hospital is a metaphor often used by the Orthodox Church to describe her overall mission in the world, to treat the spiritually ill and heal them and their relationship with Jesus Christ (Vlachos, 1994). Thus it is not strange for a seminary to present itself as an extension of this spiritual hospital. However, as a mission statement, it is somewhat vague. St. Herman’s mission is most clear in the following sentences:

If the Church can be described as a hospital, the seminary can be likened to a clinic, training men and women in the therapeutic science of theology. Theology is the teaching of the Church about spiritual health and the discipline that cures the whole person, soul and body. This is not merely a philosophy, but a way of life, an applied theology. (St. Herman Theological Seminary, 2013, p. 4)

St. Herman’s uses the term “theological education” but no other Theological Keywords in its mission statement. Even the term “applied theology” indicates a Pastoral rather than academic focus.

St. Sophia's mission statement states that, "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 Saviour, Jesus Christ, in His own earthly ministry." The mission statement then enumerates six objectives of St. Sophia's seminary education, with each point integrating the Pastoral and Theological, for example point c: "A growing understanding of the Orthodox faith through critical theological reflection and liturgical praise" (St. Sophia Ukrainian Orthodox Seminary, 2011).

St. Tikhon's mission "...lies in providing the necessary theological, liturgical, spiritual, and moral foundations for Orthodox men to become, as God so wills, good shepherds of His Holy Orthodox Church" (St. Tikhon's Orthodox Theological Seminary, 2011, p. 6).

St. Vladimir's is the most Theologically oriented seminary according to this mission statement analysis. Its mission statement begins: "St. Vladimir's Orthodox Theological Seminary serves Christ, his Church, and the world through Orthodox Christian theological education, research, and scholarship, and the promotion of inter-Orthodox cooperation" (St. Vladimir's Orthodox Theological Seminary, 2012, p. 2). The next paragraph indicates that St. Vladimir's prepares students for ministry and for scholarship.

Reexamining the Pastoral/Theological table, I have drawn conclusions as to whether a seminary presents itself as Pastoral or Theological based on keywords and the mission statements themselves. Table 4-8 gives the Keywords analysis, and Table 4-8 the overall Mission Statements analysis and the final verdict for this section of triangulating seminary identity. Those seminaries that were consistent in Pastoral or Theological orientation between both Keywords and Mission Statements, I categorized accordingly. Where a seminary seemed equally Pastoral and Theological, I deferred to the other column to determine the greater focus, e.g. Christ the

Saviour indicated it was Pastoral in the Keywords analysis but equal in the Mission Statements analysis, so I concluded it is more Pastoral than Theological; the opposite held for Holy Cross.

Table 4-8: Pastoral or Theological by Mission Statements

	Keywords	Mission Statements	Verdict
Christ the Saviour	Pastoral	Mixed	Pastoral
Holy Cross	Theological	Mixed	Theological
Holy Trinity	Pastoral	Pastoral	Pastoral
St. Herman's	Pastoral	Pastoral	Pastoral
St. Sava	Pastoral	Mixed	Pastoral
St. Sophia	Pastoral	Pastoral	Pastoral
St. Tikhon's	Pastoral	Pastoral	Pastoral
St. Vladimir's	Mixed	Theological	Theological

Source: Compiled by Author

It emerged through this analysis that Orthodox Christian seminaries seem to fall into one of two categories: Pastoral or Theological. To triangulate this, I first compared the number of courses required in various subject areas; I then performed a more in-depth study of the course descriptions for certain key subject areas; and third, I considered what kind of school the seminary saw itself as based on each seminary's mission statement.

Finally, I compiled the three tables where I rendered a verdict as to whether a seminary was a Theological Seminary or a Pastoral Seminary (Tables 4-4, 4-5, and 4-8) into one new Table (Table 4-9 below). Table 4-9 shows that Christ the Saviour, St. Tikhon's, and St. Vladimir's have an overall Theological orientation; however, while Christ the Saviour and St. Tikhon's have subject areas that are more Pastorally focused, St. Vladimir's does not, and is purely Theologically focused. Both St. Tikhon's and St. Vladimir's identify themselves as "Theological Seminaries" in their school titles; Christ the Saviour does not.

Holy Trinity, St. Herman's, and St. Sava are Pastorally oriented, based on Table 4-9. Holy Trinity, unlike St. Herman's and St. Sava, has a Theological focus based on course

descriptions. While St. Herman’s self-identifies as St. Herman Theological Seminary, it is in fact the most pastoral seminary in the United States.

Finally, Holy Cross and St. Sophia appear to be an almost equal mix of Theological and Pastoral. Until course descriptions can be obtained from St. Sava and St. Sophia, I cannot be fully certain of their Theological or Pastoral orientations, but I have based my judgment on the existing evidence.

Table 4-9: Theological or Pastoral Triangulated

	Based on Classes	Based on Course Description	Based on Mission Statements	Verdict
Christ the Saviour	Theological	Theological	Pastoral	Theological
Holy Cross	Pastoral	Mixed	Theological	Mixed
Holy Trinity	Pastoral	Theological	Pastoral	Pastoral
St. Herman’s	Pastoral	Pastoral	Pastoral	Pastoral
St. Sava	Pastoral	--	Pastoral	Pastoral
St. Sophia	Theological	--	Pastoral	Mixed
St. Tikhon’s	Theological	Theological	Pastoral	Theological
St. Vladimir’s	Theological	Theological	Theological	Theological

Source: Compiled by Author

4.3 PHASE TWO RESULTS: FROM SYLLABI

I requested syllabi from each of the eight Orthodox Christian seminaries to verify if the course descriptions reflected what was being taught in the classroom. This comparison was conducted to ascertain the “truth” of the data (Guba & Lincoln, 1982).

Syllabi were requested from all eight Orthodox Christian seminaries. Five seminaries sent syllabi: Christ the Saviour (2), St. Herman’s (1), Holy Trinity (4), St. Tikhon’s (6), and St. Vladimir’s (2). A total of 14 syllabi were collected. See Table 4-10 for a list of syllabi collected.

I compared the descriptions listed in the syllabi with the descriptions found in the course catalogs and found that in fourteen of out fifteen cases, they were the same or very similar. Differences occurred because syllabi contained more information, in some cases, than what was listed in the catalogs. See Table 4-10 for the list of courses and whether they were the same as the course descriptions.

One of the course syllabi from Holy Trinity Seminary differed from the course description. The course was Russian History (121). There are two courses listed in the catalog for Russian History: Russian History I (121) and Russian History II (221) as described in the course descriptions. However, this syllabus simply lists the course as “Russian History,” and the syllabus agenda covers material encompassing both Russian History I and Russian History II. It appears that the two classes have been combined. Also, the syllabus says the course meets Tuesdays from 9-11am, but the class schedule has the class meeting every Tuesday and Thursday. This could further indicate the two semester class has been reduced to one, as the other syllabi from Holy Trinity indicate that each class meets only once per week.

The second syllabus that differed from the course description is also from Holy Trinity Seminary. The course is Dogmatic Theology II (551). This course differed markedly from the course description. The course description reads: “The Church of Christ on earth. The Sacraments. Prayer. New movements in Russian theology in the light of the Orthodox Christian Faith” (Holy Trinity Orthodox Seminary, 2012, p. 27). However, the course does not cover any of these topics, but rather appears to be a continuation of foundational Dogmatic Theology begun in Dogmatic Theology I, as listed in the course descriptions from the catalog. It is possible that the other content listed in the course description is covered in the spring semester (class 552), but there is no evidence from the documents I have gathered.

Table 4-10: Comparison of Course Syllabi

Seminary	Course	Same as course description
Christ the Saviour	The Holy Trinity (DT201)	YES
	Ecclesiology & Mystery of Orders (DT302)	YES
St. Herman's	Pentateuch and Conquest (OT 101)	YES
Holy Cross	No data available	
Holy Trinity	Russian History (121)	YES and NO
	Dogmatic Theology I (451)	YES
	Dogmatic Theology II (551)	NO
	Canon Law (525)	YES
St. Sava	No data available	
St. Sophia	No data available	
St. Tikhon's	Orthodox Christian Ethics (ETH 5301)	YES
	The Early Church (HIS 5301)	YES
	The Byzantine Church (HIS 5302)	YES
	America and Orthodoxy (HIS 6313)	YES
	Israel's Origins (SCR 5301)	YES
	The Synoptic Tradition (SCR 5304)	YES
St. Vladimir's	Introduction to Homiletics (HO204)	YES
	The Gospels and the Acts of the Apostles (NT203)	YES

Source: Compiled by author

From these sample syllabi, I conclude that the course descriptions as listed in the course catalogs accurately reflect the courses as taught at the various seminaries, at least for the five seminaries which sent me syllabi. For the other three seminaries, I did not obtain any course descriptions from either St. Sava Seminary nor St. Sophia Seminary against which to compare any syllabi. I requested syllabi from Holy Cross, but no faculty member or administrator from Holy Cross sent any syllabi. However, since Holy Cross is accredited by the Association of Theological Schools (ATS), which requires submission of academic catalogs as part of the accreditation process, perhaps the catalog reflects the courses as taught, though I cannot know

for sure without examining the catalog (Association of Theological Schools in the United States and Canada (ATS), 2013).

4.4 PHASE THREE RESULTS: FROM QUALTRICS SURVEY QUESTIONNAIRE

I emailed administrators and faculty members at all eight Orthodox Christian seminaries a link to the survey. The survey questionnaire was administered through the University of Pittsburgh's Qualtrics subscription. I found participants by calling the institutions and getting the names of administrators and by searching the seminaries' websites for faculty pages and directories.

My goal was to get at least one respondent from each seminary. However, administrators and faculty members responded in greater numbers from a few institutions. Administrators at Holy Trinity Seminary emailed me that they had passed on the survey link to faculty members; eight faculty members and administrators took the survey. Five faculty members and administrators took the survey from St. Vladimir's Seminary, four from St. Tikhon's, two from Christ the Saviour, and one each from Holy Cross, St. Herman's, and St. Sophia's for a total of 22 responses.

In the case of St. Sava Seminary, I emailed the email address listed on the website and called the phone number listed on the seminary application. I received no response. I then emailed a former St. Sava professor, who gave me updated contact information for the seminary. This also did not yield results. Thus there are no responses from St. Sava Seminary.

Sixteen (16) respondents reported holding masters' degrees, twelve (12) of whom also hold a doctoral degree. The respondents have taught at their seminary for an average of twelve (12) years, with the least amount of time being one and a half (1.5) years and the most being

thirty-one (31). The subject matters taught include Church History, Dogmatic Theology, English, Ethics, Greek, Homiletics, Missiology (Missions and Evangelism), Music, Parish Administration, Pastoral Care and Counseling, Patristics, Rhetoric, Scripture, and Spirituality. Fourteen of the respondents taught more than one subject area course. For example, one professor taught courses in Systematic (Dogmatic) Theology, Patristics, and Spirituality, while another taught doctrinal courses, ethics courses, and liturgics courses.

From this small sample of professors, it appears that many Orthodox seminary professors are tasked to teach more than one class in more than one subject area. This is true not only of the smaller schools of Christ the Savior, St. Herman's, Holy Trinity, and St. Sophia, but also for the larger schools of Holy Cross, St. Tikhon's, and St. Vladimir's.

There were sixteen (16) content questions asked. For the full list of questions, see Appendix E. The first asked whether the respondent knew the stated mission statement of his or her seminary. All (22) answered yes. The second question asked if the professor's syllabus reflected this mission statement. Twenty (20) answered that it did, while two (2) did not answer. The third question asked whether the professor thought his or her course description reflects that given in the course catalog or bulletin. Twenty-one (21) said it did, while one did not respond. These responses reflect the results of the syllabus analysis in the previous section (4.3), in that the courses as taught reflected the course descriptions. See Table 4-11 for responses.

Table 4-11: Mission, Syllabus, and Course Description

Seminary	Pastoral or Theological	Know seminary's mission?	Syllabus reflects mission statement?	Syllabus reflects the course description?
Christ the Saviour	Both	Yes	Yes	Yes
Christ the Saviour	Both	Yes	No response	Yes
Holy Cross	Both	Yes	Yes	Yes
Holy Trinity	Both	Yes	No response	No response
Holy Trinity	Both	Yes	Yes	Yes
Holy Trinity	Very Pastoral	Yes	Yes	Yes
Holy Trinity	Both	Yes	Yes	Yes
Holy Trinity	Both	Yes	Yes	Yes
Holy Trinity	Very Pastoral	Yes	Yes	Yes
Holy Trinity	Both	Yes	Yes	Yes
Holy Trinity	Very Pastoral	Yes	Yes	Yes
St. Herman's	Both	Yes	Yes	Yes
St. Sophia's	Both	Yes	Yes	Yes
St. Tikhon's	Both	Yes	Yes	Yes
St. Tikhon's	Very Pastoral	Yes	Yes	Yes
St. Tikhon's	Very Pastoral	Yes	Yes	Yes
St. Tikhon's	Both	Yes	Yes	Yes
St. Vladimir's	Very Pastoral	Yes	Yes	Yes
St. Vladimir's	Both	Yes	Yes	Yes
St. Vladimir's	Both	Yes	Yes	Yes
St. Vladimir's	Both	Yes	Yes	Yes
St. Vladimir's	Both	Yes	Yes	Yes

Source: Compiled by author

The fourth question asked was whether the professor thought his or her seminary was Theologically or Pastorally Oriented, compared to other Orthodox seminaries in the USA. Sixteen (16) responded that they thought their school was “Both Pastorally and Theologically Oriented,” while six (6) responded that their school was “Very Pastorally Oriented.” Three of these respondents teach at Holy Trinity, two at St. Tikhon’s, and one at St. Vladimir’s. No one responded that their school was “Very Theologically Oriented.” This is compared with the Pastoral/Theological analysis of the earlier section (4.2), where I concluded that Holy Trinity

was Pastoral, while St. Tikhon's and St. Vladimir's were Theological. The overwhelming response that the seminaries are both Pastoral and Theological reflects the data analyzed in section 4.2, in which I found Pastoral and Theological elements at each seminary except St. Vladimir's, which appears to be most fully Theologically oriented, and St. Herman's, which seems to be most fully Pastorally oriented. These responses on the Pastoral and Theological nature of each seminary do not change the conclusions found in section 4.2, specifically Table 4-10 as to which schools are more Pastoral or Theological, but they do give insights into how the schools are perceived by faculty members and administrators. See Table 4-11 above for responses.

The next twelve questions focused on the professors' perceptions of student education and preparedness for assuming parish duties. Question 10 asked whether students graduate prepared for more academic work in Theology, which would indicate a school prepared more academically-oriented students, nineteen (19) responded "yes," one (1) responded "no" and two (2) "don't know." In a related question, Question 11, the professors were asked the approximate percentage of students who have pursued further Theological studies after seminary, which would indicate if students were using their Theological education academically. Eleven (11) indicated 0-20% of their students pursued further academic work. Five (5) indicated that 21-40% did, while four (4) responded that 41-60% did. Two did not respond. This could indicate that most seminary graduates are not going on to higher degrees in Theology or other areas. More research into what students do after graduation is needed to verify this. This could indicate that most seminary graduates intend to become pastors after graduation rather than professors or academics. It also agrees with the finding that all seminary professors and administrators see

their schools as being both Pastoral and Theological. See Table 4-12 for responses to questions 10-16.

Question 12 asked whether students receive practical training in serving the Divine Services. This was to assess if students received practical training or only academic study. All respondents (22) answered “yes.” When asked if students graduate prepared to serve the Divine Liturgy as a priest, Question 13, twenty-one (21) responded “yes,” while one (1) responded “don’t know.” And when asked whether students graduate prepared to lead all of the services as a priest, Question 14, twenty (20) responded “yes,” while two (2) responded “don’t know.”

Question 15 asked whether students graduate prepared to hear confessions. In the Slavic tradition, all priests are usually given the right to hear confessions upon ordination to the priesthood. However, in the Greek tradition, this is not always so (St. George Orthodox Christian Cathedral, 2001). Sixteen (16) responded “yes,” while six (6) responded “don’t know.” While the respondent from Holy Cross (the seminary for the Greek Archdiocese) answered “don’t know,” so did respondents from Holy Trinity, St. Herman’s, and St. Tikhon’s. This question is inconclusive and would require a larger number of respondents to validate. The same is true for the next question, Question 16, which asked whether students graduate prepared to counsel parishioners. Fifteen (15) responded “yes,” two (2) “no,” and five (5) “don’t know.”

Table 4-12: Responses to Questions 10-16

Seminary	10. Further academic work	11. % pursue further study	12. Practical training in the Divine Services	13. Prepared to serve the Divine Liturgy as a priest	14. Prepared to lead all of the services as a priest	15. Prepared to hear confessions	16. Prepared to counsel parishioners
Christ the Saviour	Yes	0-20%	Yes	Yes	Yes	Yes	Yes
Christ the Saviour	Yes	21%-40%	Yes	Yes	Yes	Yes	Yes
Holy Cross	Yes	0-20%	Yes	Yes	Yes	Don't Know	Don't Know
Holy Trinity	Yes	41%-60%	Yes	Yes	Yes	Yes	Yes
Holy Trinity	Yes	21%-40%	Yes	Yes	Yes	Yes	No
Holy Trinity	Yes	No response	Yes	Yes	Yes	Yes	Yes
Holy Trinity	Yes	No response	Yes	Don't Know	Don't Know	Don't Know	Don't Know
Holy Trinity	Yes	0-20%	Yes	Yes	Yes	Don't Know	Don't Know
Holy Trinity	Yes	41%-60%	Yes	Yes	Yes	Yes	Yes
Holy Trinity	Yes	0-20%	Yes	Yes	Yes	Yes	Yes
Holy Trinity	No	0-20%	Yes	Yes	Yes	Don't Know	Don't Know
St. Herman's	Yes	0-20%	Yes	Yes	Yes	Don't Know	Don't Know
St. Sophia's	Yes	41%-60%	Yes	Yes	Yes	Yes	Yes
St. Tikhon's	Don't Know	21%-40%	Yes	Yes	Don't Know	Don't Know	No
St. Tikhon's	Yes	0-20%	Yes	Yes	Yes	Yes	Yes
St. Tikhon's	Yes	0-20%	Yes	Yes	Yes	Yes	Yes
St. Tikhon's	Yes	0-20%	Yes	Yes	Yes	Yes	Yes
St. Vladimir's	Yes	0-20%	Yes	Yes	Yes	Yes	Yes
St. Vladimir's	Yes	21%-40%	Yes	Yes	Yes	Yes	Yes
St. Vladimir's	Yes	21%-40%	Yes	Yes	Yes	Yes	Yes
St. Vladimir's	Don't Know	0-20%	Yes	Yes	Yes	Yes	Yes
St. Vladimir's	Yes	41%-60%	Yes	Yes	Yes	Yes	Yes

Source: Compiled by author

Question 17 asked whether students graduate prepared for pastoral assignments, nineteen (19) responded “yes,” and three (3) “don’t know.” I asked this question to determine the level of training for administering a parish the faculty members thought the seminary students received. Question 18 asked whether students graduate prepared to assume assistant pastoral duties of a parish, nineteen (19) responded “yes,” one (1) “no,” and two (2) “don’t know.” This question, like the previous one and the following three, was intended to gauge the faculty and administrators’ opinions of student readiness to assume either full pastoral duties or assistant pastoral duties. My hypothesis is that if the faculty and administration believe a student can perform assistant but not full pastoral duties, then they also consider the assistant pastorship to be continuing education.

Question 19 asked whether students graduate prepared to assume assistant administrative duties of a parish, sixteen (16) responded “yes”, one (1) “no”, and five (5) “don’t know.” A note on the “no” response from the previous two questions: this professor was from Christ the Saviour Seminary and answered “yes” to the following two questions related to whether the students were prepared to assume full pastoral and administrative duties of a parish, rather than serve as assistants first. It would seem this professor does not think his students are prepared to serve as assistants, but fully prepared to serve as full pastors. This could indicate that new priests assume full pastoral and administrative duties without experiencing an assistantship. Further research into this is required. For responses to questions 17-21, see Table 4-13.

Question 20 asked whether students graduate prepared to assume full pastoral duties of a parish; fifteen (15) responded “yes,” one (1) “no,” and six (6) “don’t know.” The last question, Question 21, asked whether students graduate prepared to assume full administrative duties of a parish, to which twelve (12) responded “yes,” four (4) “no,” and six “don’t know.” All four “no”

answers were given by Holy Trinity faculty members. This indicates that many Holy Trinity faculty members do not think their students receive adequate training in the practical administration of a parish. The large number of “don’t know” answers could indicate that these respondents were not in positions to determine whether students were prepared to assume full pastoral or administrative duties of a parish.

A note on the “don’t know” responses. I received a few emails from professors at St. Vladimir’s and St. Tikhon’s seminaries indicating that they had trouble answering some questions because not all students are studying to be priests. I thought I had made it clear in my survey invitation that I was focusing only on students who were studying for the priesthood, and this problem did not arise early in the survey period when most of the responses came from smaller seminaries where students only study for the priesthood. It was not until I began receiving responses from St. Tikhon’s, Holy Cross, and St. Vladimir’s—schools which enroll students for masters’ degrees in Theology who do not plan to become priests, in addition to the priesthood candidates—that this problem presented. I should have been more clear on the survey instrument itself that I was only concerned with students studying for the priesthood.

Table 4-13: Responses to Questions 17-21

Seminary	17. Prepared for pastoral assignments	18. Prepared to assume assistant pastoral duties of a parish	19. Prepared to assume administrative duties of a parish	20. Prepared to assume full pastoral duties of a parish	21. Prepared to assume full administrative duties of a parish
Christ the Saviour	Yes	Yes	Don't Know	Yes	Don't Know
Christ the Saviour	Yes	No	No	Yes	Yes
Holy Cross	Yes	Yes	Yes	Don't Know	Don't Know
Holy Trinity	Yes	Yes	Yes	No	No
Holy Trinity	Yes	Yes	No	Yes	No
Holy Trinity	Yes	Yes	Yes	Don't Know	No
Holy Trinity	Don't know	Yes	Don't Know	Don't Know	Don't Know
Holy Trinity	Yes	Yes	Don't Know	Don't Know	Don't Know
Holy Trinity	Yes	Don't Know	Yes	Yes	Yes
Holy Trinity	Yes	Yes	Yes	Yes	Yes
Holy Trinity	Don't know	Don't Know	Don't Know	Don't Know	No
St. Herman's	Don't know	Yes	Yes	Yes	Yes
St. Sophia's	Yes	Yes	Yes	Yes	Yes
St. Tikhon's	Yes	Yes	Yes	Don't Know	Don't Know
St. Tikhon's	Yes	Yes	Don't Know	Yes	Don't Know
St. Tikhon's	Yes	Yes	Yes	Yes	Yes
St. Tikhon's	Yes	Yes	Yes	Yes	Yes
St. Vladimir's	Yes	Yes	Yes	Yes	Yes
St. Vladimir's	Yes	Yes	Yes	Yes	Yes
St. Vladimir's	Yes	Yes	Yes	Yes	Yes
St. Vladimir's	Yes	Yes	Yes	Yes	Yes
St. Vladimir's	Yes	Yes	Yes	Yes	Yes

Source: Compiled by author

4.5 CONCLUSION

In this chapter, I analyzed and compared each seminary's course descriptions and course lists. I found that the curricula of each seminary was similar to that of the others. Where they differ is due to what I have called a Pastoral or Theological orientation. By analyzing and comparing the course descriptions, mission statements, sample syllabi, and the opinions of a sample of professors and administrators of each seminary, I have been able to verify that each seminary has a tacit Pastoral or Theological orientation. The survey questionnaire showed that professors at all of the seminaries surveyed viewed their seminary as being either very Pastoral, or containing both Pastoral and Theoretical elements.

5.0 DISCUSSION AND CONCLUSIONS

5.1 INTRODUCTION

This chapter discusses the findings from both the document analysis and questionnaire as they relate to each research question. The three research questions are answered from the qualitative analyses.

As I found no literature on seminary curricula besides Sherin's (2012) syllabi analysis, this dissertation has developed independently of any scholarly literature on seminary education. By using the emergent design methodology based on Guba and Lincoln (1982) and developed from Suter (2011), I was able to design a study of seminary curricula that allowed me to analyze each seminary's courses and compare them against each of the other seminaries' courses. This built a picture of what classes are being taught at the seminaries and showed that all of the seminaries were teaching future priests the same basic subjects. The analysis also showed that the differences in course offerings were due to the Theological or Pastoral orientation of the school. This chapter will proceed through the three research questions, discussing the results of the analysis in light of current literature. Next, I will provide my conclusions and discuss limitations and areas for future research.

5.2 ORTHODOX CHRISTIAN SEMINARIES AND CONTEMPORARY ISSUES IN THEOLOGICAL EDUCATION

Through my review of the recent literature on seminary education, I was unable to find any literature on common standards and practices in the training of clergy. However, various themes emerged such as curriculum, leadership training, counseling and pastoral counseling training, psychological evaluation of students, online survey courses, and credentials and accreditation. In this section, I will discuss what aspects of these topics I found through my analysis of curricula.

A few studies focus on different facets of seminary curricula. In this section, I will discuss these areas and the relevance of this literature to Orthodox Christian seminaries, based on my findings from this present study.

Carrell's (2009) article investigated the homiletics curriculum in a Protestant seminary. While her results can only be applied to one group of students in one class, and may not be generalizable to other seminaries, this study showed that seminary classes can be studied and their goals and outcomes can be measured. The research on seminary curricula could use more studies like this. Such studies help seminary researchers understand how effective seminary classes are for training future religious leaders. In this present investigation of seminary curricula, I found that all the Orthodox seminaries have classes on homiletics. However, based on course descriptions and limited course syllabi, I cannot determine the quality of these classes.

Another area discussed in the literature is the spirituality of the students. Philip Sheldrake (1998) discussed the role of spiritual direction in the Anglican seminary. He defined spiritual direction as a relationship between two Christians in which one helps guide the other through their spiritual life. Sheldrake recommended spiritual direction be accompanied by the sacrament of confession. He concluded that spiritual direction in seminary should complement academic

theological training. This is true also for Orthodox Christian seminaries. At five of the eight Orthodox seminaries, formal courses on Spirituality are required, and five of the seminaries discuss spirituality and spiritual formation of students in their mission statements. Sections on student spiritual development, including regular confession, can be found in the catalogs as well.

Markham (2010) discussed how seminaries train effective leaders, and how the health of a denomination led by such leaders can determine how effective the education has been. I am not able to make any claims on the health of the Orthodox Christian Church in the United States of America based on my study of seminaries at this time. Johns' and Watson's (2006) study on the preparation of women for ministry is not applicable in the all-male Orthodox context. However, there are other areas of leadership training that I can discuss here.

Hillman's two articles (2006, 2008) looked at a dataset of 330 master's level students at the main campus of Dallas Theological Seminary in the fall of 2003, both traditional and non-traditional students. He found that practical ministry experience helped in developing transformational leadership practices in seminary students, and that ministry experience concurrent to seminary study was a significant factor in higher leadership scores. Six of the Orthodox seminaries require at least a semester of field education in which students shadow a priest, work in a parish, or work in hospital or prison ministry. It is unclear whether Holy Trinity and St. Sava require such practical ministry training. If Hillman's findings can be generalized to Orthodox seminaries, then Orthodox seminaries appear to be doing well in training future Church leaders.

An important aspect of parish ministry is pastoral counseling. Firmin and Tedford (2007) investigated pastoral counseling courses in Evangelical seminaries, Conklin (2001) examined seminary courses on human sexuality, Brown and Wagener (2004) studied clinical psychology

programs, and Palmer, White, and Chung (2008) discussed the counseling preparation of students. Most of the Orthodox seminaries explicitly teach counseling methods. It is unclear if students at Holy Trinity or St. Sava receive such training in other courses. Holy Cross and St. Vladimir's both deal with human sexuality in Pastoral Care courses, as well.

As discussed in the review of the literature, The Roman Catholic Church has placed a heavy emphasis on the psychological testing of candidates for the Catholic priesthood and diaconate. Many articles have been devoted to this topic (Firmin & Tedford, 2007; Gamino et al., 2006; Plante et al., 2005; Plante, 2007; Songy, 2007). These studies focus on the psychological fitness of men to attend seminary and serve as deacons and priests. The Catholic Church relies on trained psychologists to help them screen candidates (Gamino et al., 2006).

According to my findings, only St. Herman's and Holy Cross explicitly monitor and evaluate the psychological fitness of their students prior to ordination to the diaconate and priesthood (Holy Cross Greek Orthodox School of Theology, 2012; St. Herman Theological Seminary, 2013). Christ the Saviour Seminary notes that students may be required to undergo psychological testing prior to ordination (American Carpatho-Russian Orthodox Diocese of the USA, 2011).

While nine articles are devoted to online and distance education (Brunner, 2006; Delamarter et al., 2011; Hege, 2011; Heinemann, 2005a, 2005b, 2006, 2007; Marangos, 2003), and two on technology and media in the classroom (Delamarter, 2006; Wolff, 2010), there is nothing explicitly relevant for Orthodox seminaries found in the present study. The schools all have websites and internet access for students, but nothing else is discussed in the catalogs or websites about online and distance education; however, Holy Trinity offers a correspondence

course in which students take half of the course load at home and must complete the rest of the courses at Holy Trinity in order to obtain the Bachelor of Theology.

Lastly, several studies have examined the role of credentials in the hiring and advancement of clergy (Tucker, 2006; Waller and Waller, 2004; Perl and Chang, 2000). They have found that in congregations that choose their own pastors, credentials and prestige play a greater role than in congregations where clergy have been assigned. The Orthodox Church is a hierarchical Church, and all clergy are assigned to parishes by their bishop. In addition, it would appear that credentials do not play much of a role for Orthodox clergy and parishes. Five of the seminaries offer only a bachelor's degree, and the survey indicated that few students go on to further Theological study. Orthodox seminaries are more focused on training parish priests than academics or Theologians, and students do not appear to often seek higher Theological education.

One interesting finding from the survey concerns seminary professors. I found that many Orthodox seminary professors teach classes in more than one subject area. For example, a professor at St. Vladimir's teaches Dogmatic Theology, Patristics, and Spirituality; a professor at St. Tikhon's teaches Old Testament, Missions, Homiletics, Liturgics, and Church History; a professor at Holy Trinity teaches Biblical Greek along with Church Administration and Leadership; a professor at Christ the Saviour teaches Dogmatic Theology, Ethics, and Liturgy. Professors at both large schools and small schools are being tasked to teach in several subject areas. This could indicate that seminaries are keeping their staffs small and relying on a few trusted professors to teach several classes.

In this section, I discussed how my findings connect with the literature examined earlier in this dissertation. Next, I will discuss the findings in light of the three research questions.

5.3 THE CURRICULA OF THE EIGHT ORTHODOX CHRISTIAN SEMINARIES IN THE UNITED STATES OF AMERICA

The first research question asked the broad question of what curricula are in use at the eight Orthodox Christian seminaries in the United States of America. To answer this question, I analyzed the curriculum of each seminary and compared each seminary against the other Orthodox seminaries. My results are given in Chapter 4 and Appendix C of this dissertation.

I analyzed and compared 398 courses offered by the eight Orthodox Christian seminaries. From this analysis and comparison, I can determine that the eight Orthodox Christian seminaries all have very similar curricula. There are only minor variations in the number of classes required in each discipline. My analysis of the courses indicates that these minor variations depend on the Theological or Pastoral orientation of the seminary, which I determined from an analysis and comparison of the catalogs and mission statements, which I will discuss later in this section.

In my analysis and comparison of courses offered at the eight seminaries, I limited myself to only required courses in order to learn what courses each seminary's administration considered to be core courses, necessary for all students to take in order to be academically eligible for ordination to the Orthodox priesthood. I write "academically eligible for ordination" because ultimately each seminarian's bishop decides if he is ready for ordination based on several factors, with academic preparedness being only one.

I was unable to get course descriptions from St. Sava Seminary and St. Sophia Seminary. I cannot say for sure that the courses taught at those two institutions are similar to ones taught at the other schools, however, for the purposes of this comparison and analysis, I assume they are similar.

In my analysis and comparison of institutional mission statements, I looked to the literature on mission statements discussed in section 2.3.2 (Abelman & Dalessandro, 2009; Feldner, 2006; Ferrari & Velcoff, 2006; Firmin & Gilson, 2009). Institutional mission statements typically define “the physical, social, fiscal, religious, and political contexts in which that institution exists” (Abelman & Dalessandro, 2009, p. 85). My analysis of the schools’ mission statements (section 4.2.5) revealed that six of the seminaries saw themselves as being Pastorally oriented, Holy Cross viewed itself as more Theologically oriented, and St. Vladimir’s mission statement offered a nearly equal emphasis on the Pastoral and Theological aspects of seminary education. Because mission statements provide the “physical, social, fiscal, religious, and political contexts” of the institution, I considered them important documents in reflecting the identity the seminary wishes to put forth for the world to see. Thus, nearly all of the Orthodox seminaries believe they are primarily preparing pastors for the Orthodox Church, and secondarily are they preparing Theologians. This view of the seminaries’ missions to create Orthodox pastors can also be found through the survey data. All 22 respondents categorized their seminary as being at least both Pastoral and Theological, with six of them indicating that their seminary was “Very Pastoral”—three of these represented Holy Trinity Seminary, while two represented St. Vladimir’s and one St. Tikhon’s. I concluded from my analysis of Holy Trinity Seminary that it was a Pastorally oriented school, and the faculty believe this, too. However, I concluded that St. Tikhon’s and St. Vladimir’s were both Theologically oriented, though it appears that a few faculty or administrators believe these schools to be quite Pastorally oriented. All three respondents answered that they knew their schools’ mission statement, so these respondents’ experiences at the school and in the classroom have led them to view their seminaries as very

Pastorally oriented. To investigate this further, in-depth interviews and site visits must be made in the future, if we are to build a more robust understanding of these schools and their identities.

Included in my discussion of the literature on institutional identity was (also section 2.3.2) literature on institutional vision statements. Interestingly, only St. Vladimir's Orthodox Theological Seminary and Holy Cross Greek Orthodox School of Theology have stated vision statements. Institutional vision is "the means by which a college or university's character is identified and communicated to the academic and outside communities" (Abelman & Dalessandro, 2009, p. 85). St. Vladimir's vision, found in the academic catalog, is: "With God's help and with the guidance of the Holy Spirit, the seminary aspires to be the premier center of Orthodox Christian scholarship and pastoral education and to operate as an exemplary Orthodox Christian institution" (St. Vladimir's Orthodox Theological Seminary, 2012, p. 2). St. Vladimir's Seminary identifies and communicates the seminary's character, that of aspiring to be the "premier center of Orthodox Christian scholarship and pastoral education" in the country.

Holy Cross's vision, found on the school's website, is: "To be the intellectual, educational and spiritual center of the Greek Orthodox Church in America stimulating, developing and sustaining ordained and lay vocations for service to Church and society based on faith" (Hellenic College Holy Cross, 2015a). Holy Cross's vision statement is quite similar to that of St. Vladimir's, however, it specifies being the "intellectual, educational and spiritual center" of the Greek Orthodox Church in the USA; whereas St. Vladimir's professes a pan-Orthodox orientation. No other seminaries have overt vision statements.

In my analyses and comparisons of Orthodox Christian seminary bulletins, catalogs, and websites, I did not discover issues related to other areas from the literature review, such as issues affecting faculty and students—racial diversity and sexual orientation, and lay leadership versus

clergy leadership. Issues such as racial diversity and sexual orientation figured prominently in the literature regarding students in religious higher education institutions (Abadeer, 2009; Absher, 2009; Fubara et al., 2011; Joeckel & Chesnes, 2009; Lafreniere & Longman, 2008; Longman et al., 2011; Paredes-Collins & Collins, 2011; Paredes-Collins, 2009). From this current research into Orthodox seminary curricula, there is no indication of a plurality or a lack of racial diversity at the Orthodox seminaries, nor is there any indication that sexual orientation is an issue on campus. The Orthodox Church teaches that all believers must remain celibate until marriage, which is only permitted legally and Theologically between a man and a woman (Standing Conference of Canonical Orthodox Bishops in America, 2012). Thus sexual orientation is unlikely to be a debatable issue on these campuses.

Relating Orthodox seminary leadership to the the leadership literature, I saw much discussion among researchers of Catholic colleges and universities about the increase of lay leaders and the decrease of religious and clergy leaders (Ferrari et al., 2010; Morey & Holtschneider, 2005; Morey & Piderit, 2006). It is clear from the seminary websites and catalogs that all eight of the schools are nominally headed by a bishop and all are administered by either a deacon (St. Herman's and St. Sava's) or a priest (the rest).

Looking at women leaders, the literature showed that Council for Christian Colleges & Universities (CCCCU) was experiencing a decline in female leaders (Lafreniere & Longman, 2008; Longman et al., 2011). There are no women leaders in the Orthodox seminaries.

Academic freedom was an important issue found in the literature for Catholic scholars. The literature reveals a tension among Catholic scholars in pursuing the American model of academic freedom while working in a Catholic institution (Annarelli, 1987; Arthur, 2006; ASHE, 2007; Buckley, 1998; Cooley, 2000; Curran, 1990; Moodey, 2003; D. J. O'Brien, 1998;

G. D. O'Brien, 2002; O'Connor & Meakes, 2008; Pope John Paul II, 1979, 1990; Sullins, 2004). The issue of academic freedom is not publically discussed by the eight Orthodox seminaries, except in a few cases. Holy Cross has a statement in their institutional history indicating that professors enjoy academic freedom (Hellenic College Holy Cross, 2015b). No other Orthodox seminary has such a statement. In fact, in his essay on seminary professors, "Prophets, Priests, Pastors and Professors," former dean of St. Vladimir's seminary Fr. Thomas Hopko (2010) writes that seminary professors do not enjoy the kind of academic freedom afforded their secular peers:

The seminary professor's unique duty is to study and teach on the highest, most difficult, delicate, disputed and dangerous scholarly level, and thereby to educate and assist those who serve, and will serve, as the Church's bishops, priests, pastors and teachers. This, at least in theory, is what Orthodox Christians ask their seminary professors to do in today's church and world. And they may rightfully expect the highest scholarly competence and the most responsible dedication to truth from those in this service. There is no question here of "academic freedom" as conventionally understood today for seminary professors. There certainly must be, however, the unqualified guarantee of the glorious liberty of the children of God in pursuit of the truth which makes us free. (Hopko, 2010)

Fr. Hopko believes that seminary professors must seek after and teach the Truth of Jesus Christ and the Orthodox Church, rather than formulate their own versions of Orthodox Theology. It is incumbent upon seminary professors to teach the faith accurately, avoiding Theological speculation and other "dangerous scholarly" thought.

The Orthodox view of academic freedom differs from that of the Catholic scholars'. The Catholic scholars mentioned above teach mostly at Catholic colleges and universities, not in Catholic seminaries, where one would expect greater hierarchical oversight. They are mixed between secular professors and clergy. In the Orthodox seminary context discussed in this dissertation, most professors are clergy, though some are laypersons. They are less likely to stray in their teachings on the Orthodox faith and Theology than if they were in an Orthodox college or university, as most of the Orthodox seminaries are headed by bishops whose express task it is to "rightly divide the word of truth" (American Carpatho-Russian Orthodox Diocese of the USA, 2001). The bishops are the teaching authority of the Church and safeguard the faith, and so they appoint professors who they can trust to instruct future clergy in the Orthodox faith.

These bishops and professors teach the Orthodox faith within the context of living the faith through the sacramental and liturgical life of the Church. The Theology of the Orthodox Church cannot be divorced from its liturgical life. The Orthodox Church follows, and has always followed, the notion of *lex orandi lex credendi*, "the law of praying is the law of believing"—that the Orthodox Church prays what it believes and believes what it prays through the Holy Liturgies of the Church. In fact, the Christian Liturgy is described in Scripture in the book of the Acts of the Apostles and the letters of St. Paul and the other New Testament writers centuries before the Church wrote down its beliefs at the Ecumenical Councils. And by the early second century CE, St. Ignatius of Antioch wrote that the primary responsibility of the bishop is to celebrate the Eucharist, "the medicine of immortality" (Ware, 1993, p. 13). The Orthodox Church is foremost a liturgical Church. The liturgy contains the fullness of the Orthodox faith and reaches its summit in the Holy Eucharist offered at each Divine Liturgy.

The liturgical aspect of the Orthodox faith underlies all Orthodox seminary education. While some seminaries may not teach liturgical praxis as much as others, all seminarians are expected to fully engage in the liturgical life of the Church. The students attend services daily, often several times a day. They are instructed in the Theological meanings of these services in their classes, and they live the Orthodox faith through the various Divine services and the cycle of the liturgical year. They are also taught the Church's history and read the writings of the Church Fathers, who interpreted the Christian faith and formulated what the Church believes through their writings to other fathers and through the Ecumenical Councils. Today and throughout the Church's history, the Theologians of the Church have interpreted the Scriptures and teachings of the Councils, Fathers, and Canons, applying them to their contemporary situation. While nothing new is added to the faith, the living expression of the faith grows and changes as the Church grows and changes. This is reflected in the Liturgies of the Church. The celebration the Divine Liturgy today is similar, yet different, from that celebrated just a few centuries ago, or even many centuries ago. However, this liturgical evolution never changes the Truths of the Orthodox faith.

Recently, there has been a greater interest in Orthodox education outside of the seminary context. St. Katherine College in San Marcos, CA opened in 2011, only the second Orthodox college in the United States, the first being Hellenic College in Brookline, MA (Hellenic College Holy Cross, 2012; St. Katherine College, 2012). Currently, there is a movement to establish an Institute for Orthodox Thought and Culture at Eastern University, a school affiliated with the American Baptist Churches USA (Eastern University, 2014). Perhaps issues affecting the academic freedom of Orthodox Theologians will be debated once more Orthodox Theologians teach the Theology of the Church in more secular, non-seminary, contexts, like their Catholic

peers. In the future, Orthodox college and university professors may engage the academic freedom debate. For now, Orthodox seminary professors do not enjoy the same kind of academic freedom as their secular peers; and, if Fr. Hopko is a voice of seminary professors, they are not seeking to enjoy such a freedom, but seek to teach the faith as it has been handed down to them.

5.4 DISTINCTIONS OF SEMINARIES' CURRICULA

The second research question asked about distinctions arising from the analysis of the seminaries' course descriptions and curricula.

Some courses are offered at St. Vladimir's Orthodox Theological Seminary and Holy Cross Greek Orthodox School of Theology which are not offered at the other six schools. St. Vladimir's and Holy Cross both offer courses for students from the Antiochian Orthodox jurisdiction. St. Vladimir's further offers courses for students from the Armenian Orthodox Church and the Malankara Orthodox Syrian Church, which are Churches of the Oriental Orthodox Church, not in communion with the Eastern Orthodox Church. These are mostly language courses.

This indicates that St. Vladimir's and Holy Cross are open to students from other jurisdictions than their own—St. Vladimir's accepts students from outside of the OCA, and Holy Cross accepts students from outside of the Greek Archdiocese. It appears that St. Tikhon's also accepts students from the Antiochian Archdiocese, based on a scholarship listed in the bulletin intended for students from that Archdiocese (St. Tikhon's Orthodox Theological Seminary, 2011, p. 62). It is unclear if St. Herman's has any students from outside of the OCA, but in their bulletin, it indicates that in order for a student to be considered for ordination, he must meet the

requirements for graduation. In addition, “Any ecclesiastical jurisdiction may set additional requirements,” (St. Herman Theological Seminary, 2013, p. 14), which implies that other jurisdictions may send students to St. Herman’s. None of the other seminaries have information pertaining to students from other jurisdictions, nor do they make accommodations for them in the curriculum, such as special music or language classes.

Perhaps the most prominent difference is found at St. Herman’s Seminary, which requires substance abuse training for all students in partnership with the Kodiak Area Native Association (KANA) (St. Herman Theological Seminary, 2013). This is due to the prevalence of alcohol and substance abuse among Native Alaskans and the necessity for priests to counsel and help persons suffering from addiction. The school requires students to undertake 80-100 hours of RADACT (Regional Alcohol and Drug Abuse Counselor Training). Also, according to the bulletin, students are not permitted to consume alcohol while studying at St. Herman’s. It is the only seminary with such a policy. This is no doubt due to the fact that priests will need to counsel many parishioners with alcohol and drug addiction. In Alaska, alcohol-related deaths occur nine times more than in the rest of the United States (Seale, Shellenberger, & Spence, 2006). The seminarians are trained to help their communities deal with drug and alcohol issues.

There are courses which are distinct to each seminary. These are language, history, and music classes. Thus, Holy Trinity Seminary teaches Russian, and until recently, conducted all Theology courses in the Russian Language. Courses are now offered in English for English-speaking students (Holy Trinity Orthodox Seminary, 2012). Holy Trinity also requires students to learn Church Slavonic, which is the language used in many church services in the Russian Orthodox Church Outside of Russia. Native Russian-speaking students are required to master the English language through courses in English as a Second Language (ESL). The school also

requires courses in Russian History and Russian Church History. The musical tradition of the Russian Orthodox Church is taught in music classes. The Russian tonal chant system differs from other traditions, such as Greek, Syrian, Serbian, and Carpatho-Russian.

Holy Cross Greek Orthodox School of Theology requires all students to master the modern Greek language. There is also a required course on the Ecumenical Patriarchate, to which the Greek Orthodox Archdiocese of America belongs. Several classes in the Greek tonal system of chant are required as well.

For St. Herman's Seminary, St. Tikhon's Orthodox Theological Seminary, and St. Vladimir's Orthodox Theological Seminary, whose patrimony is that of the Russian Church, but who have been severed from the Russian Church since 1917 (Tarasar, 1975), the focus is less Russian and more American. All three offer courses in Russian and Church Slavonic, though they are not required. However, St. Tikhon's requires students to take a course in Church Slavonic if they don't already know the language (St. Tikhon's Orthodox Theological Seminary, 2011). St. Herman's also offers a class on the Native Alaskan language Alutiiq. All three offer courses on Russian and American Church history. The tonal chant system of the Orthodox Church in America, of which these schools are a part, is the same as the Russian tonal system. St. Tikhon's requires not only music classes but also six semesters of choir.

St. Sophia's Ukrainian Orthodox Seminary requires non-Ukrainian speaking students to master the Ukrainian language, either through a three-summer intensive program at Harvard University, or through a special language program, which extends study from three to four years. Native Ukrainian-speaking students are required to master the English language through ESL courses. St. Sophia requires courses in Ukrainian history and Ukrainian church history. Two semesters of ecclesiastical music are required. It is unclear if a distinctive chant is taught.

St. Sava Serbian Orthodox School of Theology requires students to study Serbian and English for two years. It is unclear if the English class is ESL or English literature/composition. Church Slavonic is also required. Courses in Serbian church history and liturgical chant are also required.

Christ the Saviour Seminary requires a course in Church Slavonic but no modern languages. No distinctive ethnic history classes are offered. However, students are required to take six semesters in the music and tonal system of the Carpatho-Russian people—*prostopinije*, or plain chant (American Carpatho-Russian Orthodox Diocese of the USA, 2014).

As mentioned above, only Holy Cross and St. Vladimir's explicitly accept students from other jurisdictions. It is unclear if St. Herman's and St. Tikhon's enroll students outside of the OCA. The other four seminaries seem to take students from their own jurisdiction: Christ the Saviour for Carpatho-Russians, Holy Trinity for the Russians, St. Sava for the Serbs, and St. Sophia for the Ukrainians. Of the examples of special curricula listed above, all four of these ethnically-affiliated seminaries have special courses listed. This indicates that these schools seek to perpetuate the ethnic traditions of the jurisdiction. Holy Cross also does this, but also offers special classes for students from the Antiochian Archdiocese.

These distinctions highlight the Orthodox concept of unity in diversity, discussed in Chapter 2.5.1. Expressing unity, the eight Orthodox seminaries all teach the same tenets of the Orthodox faith, liturgy, and praxis; expressing diversity, these courses exhibit different emphases (Theological or Pastoral) and other differences based on the ethnic tradition of the seminary and jurisdiction of the students and school. It is not surprising to me that the Orthodox concept of unity in diversity should figure so prominently into seminary education. However, it was not until I analyzed and compared these seminaries' curricula that I understood the distinctions and

the lived experience of Orthodox unity in diversity expressed through these seminaries' curricula.

Moving forward with this research, I hope to investigate these eight seminaries in more detail through in-depth interviews with faculty members, administrators, and students. I would also like to extend this research to Greek Catholic and Roman Catholic seminaries, and perhaps to Protestant seminaries. I would like to test the generalizability of my Pastoral/Theological distinction among other Christian denominations, and I foresee the possibility of adding a third dimension: Biblical; it could be that while investigating seminaries, I find that they lean more towards an orientation based mostly on the study of the Scriptures, and less on Pastoral training or Theological and dogmatic education. It is my hope that the Pastoral/Theological model used in this dissertation can be extended to the study of all seminaries.

5.5 ORTHODOX BISHOPS' GOALS FOR UNITY

Finally, my third question concerned how these curricula achieve the Assembly of Bishops' goals for unity. The Chambésy-Geneva conference established Assemblies of Bishops in each area of the diaspora tasked with "the proclamation and promotion of the unity of the Orthodox Church, the common pastoral ministry to the Orthodox faithful of the region, as well as their common witness to the world" (Metropolitan John [Zizioulas] of Pergamon, 2009). Thus the Assembly of Bishops in the United States of America is to work to unite the divided ethnic jurisdictions into a unified American Orthodox Church. As part of this envisioned unity, the Assembly's Committee for Theological Education will study the schools of Theology to assess

the current state of Orthodox Theological Education in the United States of America (Assembly of Canonical Orthodox Bishops of North and South America, 2014).

The Assembly of Canonical Orthodox Bishops of the United States of America has set four goals for the Committee for Theological Education to meet. This dissertation has achieved two of these goals: “identifying and cataloging all institutions and programs for theological learning found in the various jurisdictions in the Region” and “cataloging the curricula in use in these institutions and programs” (Assembly of Canonical Orthodox Bishops of North and South America, 2014). However, in this dissertation I have only cataloged the curricula in use at the eight Orthodox seminaries, and not at any of the other programs of Theological education, such as ROCOR’s Orthodox Pastoral School.

This dissertation has begun the work necessary to achieve the Assembly of Bishops’ goals for unity regarding Theological education. It is the task of the Committee for Theological Education, as well as future studies of these seminaries, to determine the proper course of action for the seminaries, if any, going forward.

5.6 CONCLUSIONS

The main purpose of this study was to determine whether students in priestly-formation programs at Orthodox Christian Theological schools were learning the same as their peers at the other Orthodox schools. I conclude that students studying to be Orthodox Christian priests are all being similarly educated. The differences they receive in their educations can be attributed to the Theological or Pastoral focus of their institution.

The Pastoral or Theological focus of the seminaries does not seem to affect student post-seminary goals. The survey results indicate that most seminary graduates are not pursuing further studies in Theology after seminary, implying that they are attending the seminaries more for the education and formation necessary to become an Orthodox priest than for the education and training necessary to become Orthodox academic Theologians. Thus, all seminaries are fulfilling their Pastoral missions, which is also corroborated by the survey data.

At the same time, the survey data suggest that students from less Theological institutions sometimes do pursue further academic studies in Orthodox Theology or other areas, such as Liturgics. The seminaries are thus fulfilling their Theological missions. Students may pursue further education because they wish to learn more about a particular subject area, or they may have been asked to do so by their bishop so that they can fill a certain role in the Church. I cannot know student motivations for pursuing further education without interviewing such students.

5.7 LIMITATIONS

The greatest limitation to this study was that I was unable to get anything from St. Sava Seminary besides the course schedules listed on the seminary website. Repeated attempts to contact faculty and administration at St. Sava's failed. Future research would include a study of St. Sava Seminary.

In addition, I was unable to obtain course descriptions from St. Sophia, nor did I receive any syllabi. St. Sophia administration indicated to me that they would mail me syllabi, though I never received any.

A third limitation to this study was that I was unable to discuss my findings with seminary administrators or faculty members through face-to-face interviews. I was limited to a survey instrument. In the future, I will develop an interview protocol based on my findings. I will discuss my findings with faculty members and administrators.

Another limitation was that my survey was confusing to some respondents. This was because I did not clearly express that the questions pertained only to those men studying for the Orthodox priesthood. Some respondents expressed to me via email that they were unsure how to answer some of the questions because not all of their students were preparing for the Orthodox priesthood. These concerns were raised by respondents from seminaries where students take classes and earn degrees but have no aspiration to the priesthood (or who are women and cannot be ordained to the priesthood). I should have clearly indicated that I was only concerned with students studying for the priesthood.

This research could also have been examined more fully if I had included interviews of students. Future research would include interviewing students and perhaps spending time at the seminaries, attending classes and investigating daily academic and liturgical life.

5.8 RECOMMENDATIONS FOR FUTURE RESEARCH

This study gives an almost complete picture of the current state of Orthodox Christian seminary education in the United States of America. To know the full state of seminary curricula, I must obtain the missing documents from St. Sava Seminary and St. Sophia Seminary. In addition, I need to investigate the seminaries' curricula in more depth, including through interviews with Orthodox Christian seminary administrators and faculty members. Further, I could spend time in

each seminary sitting in on classes and meeting with students, alumni, faculty, and administrators to gain a more robust understanding of the day to day workings of these institutions. To this end, I can explore each seminary through ethnographic methods. I am in a unique position to undertake this research: I am a deacon of the Orthodox Church, and so may enjoy access denied to others; and I am an Education researcher, who can provide scholarly distance from my subject of study—though I acknowledge that I cannot be completely objective in my work, as no participant observer ever can be.

The study can also be expanded to include Eastern Catholic seminaries in the United States of America. These seminaries may be similar to Orthodox seminaries because Eastern Catholics share a common liturgy, Theology, and, in many cases, history to their Orthodox counter-parts. Extending this study to Eastern Catholic seminaries in the United States of America is thus a logical next move. The six Eastern Catholic seminaries in the United States of America are: Cyril and Methodius Byzantine Catholic Seminary in Pittsburgh, PA, St. Basil (Ukrainian Catholic) Seminary in Stamford, CT, St. Josaphat Ukrainian Catholic Seminary in Washington, DC, Our Lady of Lebanon Maronite Seminary also in Washington, DC, St. Gregory the Theologian (Melkite Catholic) Seminary in Newton, MA, and the Seminary of Mar Abba the Great in El Cajon, CA.

In addition, this dissertation only explored one aspect of the curriculum of Orthodox seminaries—the planned curriculum. Other researchers may want to investigate the hidden curriculum, the null curriculum, the tested curriculum, the learned curriculum, or other facets of the curriculum of these seminaries.

APPENDIX A. GLOSSARY OF KEY TERMS

This chapter provides definitions for key terms used throughout these comprehensive exam questions.

Autocephalous: (from Greek *auto* = “self” and *kefalia* = “head”) refers to any hierarchical church where the head of the particular church does not report to any higher authority. For example, the Russian Orthodox Church is autocephalous and its head, the Patriarch of Moscow and All Russia, does not report to any higher bishop anywhere in the world.

Canonical: “legal,” being within the bounds of Canon Law. Also refers to Eastern Orthodox Churches which are in communion with the Ecumenical Patriarch.

Church: Capital “C” *Church* refers to a Christian group as a whole. For example, the Roman Catholic Church or the Anglican Church. Small “c” *church* refers to the physical church building.

Clergy: refers to any man or woman who serves as the leader of a religious congregation.

Communion: also called Holy Eucharist, refers to both the bread and wine consumed by Orthodox Christians during the Divine Liturgy, which they believe to have been mystically transformed into the Body and Blood of Jesus Christ. It also refers to the practice of receiving Communion. Thirdly, communion can refer to the relationship between autocephalous churches which allows clergy and laity to partake of the Holy Mysteries (e.g. Holy Communion) between

autocephalous Churches. Thus, the Eastern Orthodox Churches are in communion with each other; they are not in communion with the Roman Catholic Church or any Protestant Church.

Course Description: (usually) a paragraph found in a school's course catalog or bulletin which provides a description of a course offered in a certain semester in order to help students choose which courses they would like to or need to register for.

Curriculum: for the purposes of this dissertation, the term "curriculum" is used narrowly to indicate only the planned curriculum, not other aspects of curriculum studies such as the hidden curriculum, the null curriculum, the tested curriculum, or the learned curriculum.

Denomination: a group of the Christian Church. In this dissertation the term is used to denote a group of Protestant congregations/churches under the same leadership (such as The Episcopal Church, USA, or The United Church of Christ). It can also apply to the Catholic or Orthodox Churches, though not often used when describing them.

Divine Liturgy: most often refers to the "Divine Liturgy of St. John Chrysostom," the formal Sunday and weekday Eucharistic service of the Orthodox Church. This is similar to the Roman Catholic "Mass."

Eastern Catholic Christianity: refers to Churches in Eucharistic communion with the Roman Catholic Pope whose theology and liturgy reflect their historical link with Eastern Orthodox or Oriental Orthodox Christian Churches.

Eastern Orthodox Christianity: the branch of the Christian Church whose heritage and traditions are that of the Byzantine East, historically centered in Constantinople.

Eucharist: (also "Holy Eucharist") refers to the bread and wine consumed by Orthodox Christians during the Divine Liturgy, which they believe to have been mystically transformed into the Body and Blood of Jesus Christ. See the first definition of "Communion."

Evangelical Christianity: refers to Christian groups which tend to be non-denominational, not Roman Catholic or Eastern Orthodox. Historian David Bebbington (1989, p. 3) posited that there are four qualities that mark the Evangelical religion: “*conversionism*, the belief that lives need to be changed; *activism*, the expression of the gospel in effort; *biblicism*, a particular regard for the Bible; and what may be called *crucicentrism*, a stress on the sacrifice of Christ on the cross.”

Jurisdiction: a usually self-ruling Orthodox Church in the United States of America, often with ties to a mother country such as Greece or Russia. A jurisdiction might be dependent on decisions made by the mother Church abroad; for example, the Patriarchate of Constantinople claims several dependent, but mostly self-governing, jurisdiction in the USA: the Greek Orthodox Archdiocese (GOA), the Ukrainian Orthodox Church of the USA (UOC), and the American Carpatho-Russian Orthodox Diocese of the USA (ACROD). The Patriarchate of Russia claims the churches of the Moscow Patriarch (MP) jurisdiction and the recently reunited Russian Orthodox Church Outside of Russia (ROCOR) jurisdiction. Only the Orthodox Church in America (OCA), previously a daughter jurisdiction of the Patriarch of Russia, is fully American with no ties to a mother Church.

Liturgy: see Divine Liturgy.

Mainline (Protestant) Christianity: refers to Christian denominations which are the oldest, non-Roman Catholic, non-Eastern Orthodox denominations in the United States of America. They are also sometimes referred to as the Seven Sisters of American Protestantism, coined by historian William Hutchison (1989). They are:

- The United Methodist Church
- The Evangelical Lutheran Church in America

- The Presbyterian Church, USA
- The Episcopal Church, USA
- The United Church of Christ
- The American Baptist Churches, USA
- The Disciples of Christ

Omophor: (Greek: *omophorion*) the long band of wool or brocade worn by an Orthodox bishop over his shoulders, draping down his front and back which symbolizes the bishop's role as shepherd of his people in the place of Jesus Christ (from the parable of the Good Shepherd in John 10:10-28). Colloquially, the term "omophor" refers to episcopal leadership; "under the omophor of..." thus means "under the leadership of..."

Orthodox Christianity: see Eastern Orthodox Christianity

Oriental Orthodox Christianity: Churches which historically rejected the 451 CE Council of Chalcedon. Today, they are comprised of six Churches: five mutually recognized churches: Coptic, Armenian Apostolic, Syrian, Ethiopian, Eritrean; and one church whose status is disputed: the Malankara Orthodox Syrian Church of India (Krindatch, 2011).

Non-canonical: "illegal," the opposite of "Canonical."

Protestant: here, any Christian group except Roman/Eastern Catholic or Eastern/Oriental Orthodox.

Religious Institution: refers to a monastery, diocese, seminary, parish, school, college, or university.

Religiously Affiliated Institution: refers to a college, university, or other institute of higher education which is associated with a specific religious group or sect and has a founding or

sponsoring organization from that religious group or sect that has some direct influence upon the institution (Arthur, 2006).

Roman Catholic Christianity: the hierarchical and liturgical branch of Christianity headed by the Pope of Rome.

Seminary: a school where students study to become clergy; also a school where students study Theology.

**APPENDIX B. ORTHODOX THEOLOGICAL SCHOOLS IN THE UNITED STATES
OF AMERICA**

Table 5-1: Orthodox Theological Schools in the United States of America

School	Location	Jurisdictional Affiliation	Accreditation	Degree Granted ¹
Colleges				
Hellenic College	Brookline, MA	Greek Orthodox Archdiocese (GOA)	New England Association of Schools and Colleges	BA
St. Katherine College ²	Encinitas, CA	Independent	None, but partners with Nyack College in New York, NY, which is accredited by Middle States Association of Colleges and Schools.	BA, BS
Seminaries				
Christ The Saviour Seminary	Johnstown, PA	Carpatho-Russian Diocese	Pennsylvania Department of Education	STL, BTh
Holy Cross Greek Orthodox School of Theology	Brookline, MA	GOA	Association of Theological Schools, New England Association of Schools and Colleges	MDiv, MTS, ThM
Holy Trinity Orthodox Seminary	Jordanville, NY	Russian Orthodox Church Outside of Russian (ROCOR)	New York State Board of Regents and Commissioner of Education	BTh
St. Herman Orthodox Theological Seminary	Kodiak, AK	Orthodox Church in America (OCA)	None ³	BST, AA
St. Sava School of Theology	Libertyville, IL	Patriarchate of Serbia	Operating and Degree-Granting Authority in Illinois	BDiv

Table 5-1 (continued)

School	Location	Jurisdictional Affiliation	Accreditation	Degree Granted¹
St. Sophia Ukrainian Orthodox Theological Seminary	South Bound Brook, NJ	Ukrainian Archdiocese	None	STL, MDiv
St. Tikhon's Orthodox Theological Seminary	South Canaan, PA	OCA	Association of Theological Schools	MDiv
St. Vladimir's Orthodox Theological Seminary	Crestwood, NY	OCA	Association of Theological Schools	MDiv, MA, DMin, ThM
Other Theological Institutes				
Antiochian House of Studies School of Orthodox Theology	Ligonier, PA	Antiochian Orthodox Christian Archdiocese of North America	Certificate of Theology – not accredited; MA – accredited through University of Balamand, Lebanon; DMin – accredited through Pittsburgh Theological Seminary	Certificate of Theology, MA, DMin
The Orthodox Pastoral School	Chicago, IL; Web-based	ROCOR ⁴	None	PThD, OSD
The Patriarch Athenagoras Orthodox Institute	Berkeley, CA	Patriarchate of Constantinople but affiliated with all USA jurisdictions	Yes ⁵	MA
Saint Athanasius Academy of Orthodox Theology	Elk Grove, CA; correspondence by mail	Antiochian Orthodox Christian Archdiocese of North America	None	Diploma in Orthodox Christian Studies
Sts. Cyril and Athanasius Institute for Orthodox Christian Studies	San Francisco, CA	ROCOR	None	Certificate

Table 5-1 (continued)

¹See Key below for full degree name.

²“Saint Katherine College is approved and licensed by the California Bureau for Private Post-secondary Education (BPPE) to award Bachelor of Arts and Bachelor of Science degrees” (St. Katherine College, 2012)

³St. Herman’s Seminary “operates on an exempt status from the Alaska Commission on Post-Secondary Education (ACPE)” (St. Herman Theological Seminary, 2013, p. 8).

⁴“The M.A. in Orthodox Christian Studies is awarded by the Graduate Theological Union, which is accredited by the Western Association of Schools and Colleges (WASC) and the Association of Theological Schools (ATS).”

⁵Hosted by ROCOR Chicago and Mid-America diocese. Web-based + 2 weeks at Summer School of Liturgical Music in Jordanville, NY.

Key:

AA: Associate of Arts (academic degree); here

AA in Orthodox Theology

BA: Bachelor of Arts (academic degree)

BDiv: Bachelor of Divinity (professional degree)

BS: Bachelor of Science (academic degree)

BST: Bachelor of Sacred Theology (academic degree)

BTh: Bachelor of Theology (academic degree)

DMin: Doctor of Ministry (professional degree)

MA: Master of Arts (academic degree)

MDiv: Master of Divinity (professional degree)

MTS: Master of Theological Studies (academic degree)

OSD: Diploma in Orthodox Studies

PThD: Diploma in Pastoral Theology

STL: Licentiate in Sacred Theology (academic degree)

ThM: Master of Theology (academic degree)

Source: Compiled by author.

**APPENDIX C. COMPARISON OF ALL REQUIRED SEMINARY COURSES ACROSS
THE EIGHT ORTHODOX CHRISTIAN SEMINARIES OF THE UNITED STATES OF
AMERICA**

Table 5-2: Comparison of All Required Seminary Courses

Subject	Christ the Saviour	Holy Trinity	St. Herman's	St. Sophia	St. Sava	St. Tikhon's	St. Vladimir's	Holy Cross (4 years)	Holy Cross (3 years)
Canon Law	Canon Law	Canon Law	Canonical Tradition	Canon Law	Canon Law and Church Law (With Admin) - 2 semesters	Pastoral Issues II: Canon Law/ Parish Admin	Canon Law	Canon Law	Canon Law
Church History	History of the Early Church	Church History I	Intro to Church History I	Church History I	Church History I	Early Church [to 6th c]	History and Theology of the Church to the 9th Century	Church History I	Church History I
Church History	History of Byzantine Church	Church History II	Intro to Church History II	Church History II	Church History II	Byzantine Church [6th c - 19th & 20thc]	History and Theology of the Church from the 10th through the 19th Century	Church History II	Church History II
Church History	Modern Church History			Ecclesiastical Art & Architecture					
Comparative Theology	Comparative Theology	Comparative Theology/ Apologetics	Comparative Theology			Comparative Theology			
Dogmatic Theology	Christology	Principles of Orthodoxy	Dogmatic Theology	Dogmatic Theology I	Intro to Orthodox Theology I	Intro to Dogmatic Theology		Dogmatics I	Dogmatics I
Dogmatic Theology	Revelation, Faith & Eschatology	Dogmatic Theology I		Dogmatic Theology II	Intro to Orthodox Theology II	Cosmology		Dogmatics II	Dogmatics II

Table 5-2 (continued)

Subject	Christ the Saviour	Holy Trinity	St. Herman's	St. Sophia	St. Sava	St. Tikhon's	St. Vladimir's	Holy Cross (4 years)	Holy Cross (3 years)
Dogmatic Theology	Trinity	Dogmatic Theology II			Dogmatic Theology I	Antropology & Christology	The Rise of Orthodox Systematic Theology in the 20th Century		
Dogmatic Theology	Ecclesiology & Mystery of Orders				Dogmatic Theology II	Soteriology, Ecclesiology & Eschatology	Living Tradition: Theology in Contemp Society		
Elective				Elective - 2 classes			Elective - 9-10 classes	Ecumenism or World Religions	Ecumenism or World Religions
Elective								Elective B - 2 semesters	Elective A (theology in modern Greek)
Elective								Elective B	Elective B - 5semesters
English		English			English - 4 semesters				
Ethics	Foundations of Ethics	Moral Theology	Christian Ethics - 2 semesters	Social Ethics	Christian Ethics - 2 semesters	Orthodox Christian Ethics		Ethics	Ethics
Ethics	Special Ethics			Fundamentals of Moral Theology					
Ethnic History	Religion and American Society	Russian Church History - 2 years	Russian Church History	Ukrainian Church History - 2 semesters	History of the Serbian Church - 2 semesters	America and Orthodoxy or	Orthodox Christian Identity Today	Ecumenical Patriarchate	Ecumenical Patriarchate

Table 5-2 (continued)

Subject	Christ the Saviour	Holy Trinity	St. Herman's	St. Sophia	St. Sava	St. Tikhon's	St. Vladimir's	Holy Cross (4 years)	Holy Cross (3 years)
Ethnic History			Ortho Christianity in America			Slavic Church or			
Field Education	Pastoral Field Education - 6 semesters		Christian Ed Field Work - 3 semesters	Field Ed Min Seminar - 4 semesters		Field Ed - 2 semesters	Prison Ministry	Field Education - 5 semesters	Field Education - 5 semesters
Field Education			Pastoral Field Work - 2 semesters	Field Ed Min Integrative Essay - 2 semesters		Integrative Seminar - 1 semester	Clinical Pastoral Ed		
Field Education						Internship - summer	Parish Ministry		
Greek - Liturgical								Liturgical Greek	Liturgical Greek
Greek - Modern								Modern Greek - 6 semesters	
Greek - New Testament	New Testament Greek for Biblical Exegesis - 1.5 semesters	New Testament Greek - 2 semesters	NT Greek - 2 semesters	Koine Greek - 2 semesters	Greek - 4 semesters	Intro to NT Greek		New Testament Greek - 2 semesters	
Hebrew	Biblical Hebrew for Exegesis - 0.5 semesters				Hebrew - 2 semesters				
Homiletics	Priest as Preacher - 2 semesters	Pastoral Theology/Homiletics	Feasts and Sacraments	Pastoral Theology I - Homiletics	Homiletics - 2 semesters	Homiletics	Intro to Homiletics: From Scripture to Spoken Word	Preaching	Preaching

Table 5-2 (continued)

Subject	Christ the Saviour	Holy Trinity	St. Herman's	St. Sophia	St. Sava	St. Tikhon's	St. Vladimir's	Holy Cross (4 years)	Holy Cross (3 years)
Homiletics			Lenten and Paschal Cycle			Homiletics Practicum I	Advanced Topics in Homiletics: Challenging Contexts and Special Occasions	Preaching Practicum	Preaching Practicum
Homiletics			Parables and Miracles			Homiletics Practicum II			
Literature		Russian Literature I							
Liturgical Theology	Mysteries of Initiation	Liturgical Theology	Liturgical Theology I	Intro to Liturgical Theology & Practicum		Church Order [structure of services]	The Sanctification of Life [sacraments of confession, monastic tonsure, marriage, etc]	Liturgics	Liturgics
Liturgical Theology	Divine Office, Funeral & Para-liturgical Services		Divine Liturgy	Sacramental Theology I & Practicum		Divine Liturgy and Sacraments	The Liturgy of Initiation [intro to study of liturgy & sacraments of initiation)		
Liturgical Theology	Eucharist & Divine Liturgy		Lenten Cycle	Sacramental Theology II & Practicum					
Liturgical Theology	Mystery of Marriage		Theology of Holy Orders	Festal Cycles & Practicum					

Table 5-2 (continued)

Subject	Christ the Saviour	Holy Trinity	St. Herman's	St. Sophia	St. Sava	St. Tikhon's	St. Vladimir's	Holy Cross (4 years)	Holy Cross (3 years)
Liturgical Theology	Sin, Repentance & Anointing		Theology of Marriage						
Liturgics	Practicum in Liturgy	Intro to Liturgics	Intro to Scripture Reading		Liturgics (with Christian Archeology and Church Art) - 2 semesters	Typicon/Teleturgics - 4 semesters	Intro to Liturgics - 2 semesters	Teleturgics - 2 semesters	Teleturgics - 2 semesters
Liturgics		Liturgics - 2 semesters	Intro to Liturgics (Lab)				Liturgical Practice - 2 semesters		
Liturgics			Hours and Vespers						
Liturgics			Matins						
Liturgics			Hierarchical Liturgy						
Liturgics			Holy Week and Pascha						
Liturgics			Great Book of Needs I						
Liturgics			Great Book of Needs II						
Math					Fundamental Mathematics				
Missions and Evangelism			Missions and Evangelism		Missions I				

Table 5-2 (continued)

Subject	Christ the Saviour	Holy Trinity	St. Herman's	St. Sophia	St. Sava	St. Tikhon's	St. Vladimir's	Holy Cross (4 years)	Holy Cross (3 years)
Missions and Evangelism					Missions II (with Senior Seminar)				
Music	Voice and Music Practicum - 6 semesters	Church Music - 2 semesters	Intro to Church Music - 2 semesters	Ecclesiastical Music - 2 semesters	Liturgical Chant with rubrics - 4 semesters	Fundamental of Music	Liturgical Music - 2 semesters	Byzantine Music - 6 semesters	Advanced Byzantine Chant - 2 semesters
Music	Liturgical Music - 6 semesters		Community Choir - 4 semesters			Fundamentals of Sacred Music	Intro to Liturgical Music - 2 semesters	Voice Class	Voice Class
Music			Intermediate Church Music			Choir - 6 semesters			
New Testament	Synoptics and Acts	New Testament I	New Testament Survey	Intro to New Testament	New Testament I	Synoptic Tradition	Intro to the New Testament: Text, Translation, Interpretation	New Testament Intro	New Testament Exegesis
New Testament	Johannine Writings	New Testament II	4th Gospel & Epist of John	NT Epistles & Acts	New Testament II	Johannine Theology	The Gospels and Acts of the Apostles	New Testament Exegesis	
New Testament	Pauline Writings		Pauline Epistles		New Testament III	Pauline Theology	St Paul and His Epistles		
New Testament			Cath Epist, Heb, and Rev		New Testament IV				
Old Testament	Pentateuch, Historical Books	Old Testament I/Biblical Archaeology	Pentateuch and Conquest	Intro to Old Testament	Old Testament I	Israel's Origins	Intro to Scripture	Old Testament Intro	Old Testament Exegesis

Table 5-2 (continued)

Subject	Christ the Saviour	Holy Trinity	St. Herman's	St. Sophia	St. Sava	St. Tikhon's	St. Vladimir's	Holy Cross (4 years)	Holy Cross (3 years)
Old Testament	Prophets	Old Testament II	Intro to Scripture Reading	OT Prophets & Wisdom Lit.	Old Testament II	O.T. Prophets		Old Testament Exegesis	
Old Testament	Wisdom Literature		Prophets		Old Testament III	Psalms & Wisdom Literature			
Old Testament			Kingdom and Exile		Old Testament IV				
Old Testament			Psalms & Wisdom Lit						
Pastoral Praxis	The Priest as Parish Administratr	Admin. Matters	Christian Ed Field Work		Practicum - Teaching Parish Program - 2 semesters	Pastoral Care and Counseling		Church Adm Management and Leadership - 2 semesters	Church Adm - 2semesters
Pastoral Praxis	Counseling Methods & Field Work		Pastoral Adm						
Pastoral Theology		Pastoral Theology I	Pastoral Issues	Pastoral Theology - Pastoral Counseling	Pastoral Theology - 2 semesters	Foundations of Pastoral Theology	Intro to Pastoral Theology: Ministry and Leadership	Pastoral Theology - 2 semesters	Pastoral Theology - 2 semesters
Pastoral Theology		Pastoral Theology/Ho miletics		Pastoral Theology - Priestly Vocation		Pastoral Issues I: Mission - 2	Issues in Pastoral Ministry: Parish Adm		

Table 5-2 (continued)

Subject	Christ the Saviour	Holy Trinity	St. Herman's	St. Sophia	St. Sava	St. Tikhon's	St. Vladimir's	Holy Cross (4 years)	Holy Cross (3 years)
Pastoral Theology			Pastoral Issues			Pastoral Issues II: Canon Law/ Parish Adm			
Patristics	Writings of Early Fathers	Patrology - 2 years	Patristics I - 3 semesters	Patristics - 2 semesters	Patristics - 2 semesters	Patristics - 2 semesters	Themes in Patristic Literature	Patrology	Patrology
Patristics	Writings of Later Fathers					Topics in Patristics or			
Philosophy					Philosophy - 2 semesters				
Religious Education			Religious Education		Religious Education – Catechetics - 2 semesters		Intro to Orthodox Christian Education	Religious Education	Religious Education
Russian		Russian I - 2 semesters							
Science					Science				
Serbian					Serbian - 4 semesters				
Slavonic	Church Slavonic	Church Slavonic - 2 semesters			Church Slavonic - 2 semesters	Intro to Church Slavonic			
Slavonic					Old Slavonic - 2 semesters				
Spirituality	The Spiritual Life		Spirituality - 2 semesters	Spiritual Theology (Prayer & Spiritual Direction)		Foundations of Spirituality	Intro to the Spiritual Life		

Table 5-2 (continued)

Subject	Christ the Saviour	Holy Trinity	St. Herman's	St. Sophia	St. Sava	St. Tikhon's	St. Vladimir's	Holy Cross (4 years)	Holy Cross (3 years)
Substance Abuse Treatment			KANA Field Work - 2 semesters						
Thesis	Thesis	Thesis				Project/ Thesis - 2 semesters		Thesis or Elective B	Thesis or Elective B - 3 semesters
Ukrainian					Ukrainian - 6 semesters (for 4 year program only)				
Ukrainian Studies				History & Culture of the Ukrainian Nation - 2 semesters					

Source: Compiled by author

**APPENDIX D. MISSION STATEMENTS OF THE ORTHODOX CHRISTIAN
SEMINARIES OF THE UNITED STATES OF AMERICA**

**Christ the Saviour Seminary – American Carpatho-Russian Orthodox Diocese of the USA
(ACROD)**

“Christ the Saviour Seminary has two missions. First, it exists for the education and training of Orthodox men for the priesthood of the Orthodox Church, stimulating them to grow intellectually, morally and spiritually, and inspiring them to love and serve God and the Orthodox Church.

“Second, the seminary provides a theological and spiritual formation in an Orthodox academic atmosphere for men interested in growth in the Orthodox Christian tradition, whether or not the individual is working toward an ordained ministry in the Orthodox Church.”

(American Carpatho-Russian Orthodox Diocese of the USA, 2011, p. 12)

**Holy Cross Greek Orthodox School of Theology – Greek Orthodox Archdiocese of America
(GOA)**

“At Holy Cross, education is viewed as an integration of learning and faith. While committed to providing excellence in teaching, learning, and scholarship, the Holy Cross programs also reflect

the religious and cultural values of the Orthodox tradition, values expressed in the historic witness and mission of the Ecumenical Patriarchate of Constantinople.

“Holy Cross strives to fulfill the need of the Orthodox Church to educate each generation of leaders, clergy, and laypersons who share a common experience of learning, faith, and a commitment to service. These are men and women who will exemplify the values of the Gospel as expressed through the historic Orthodox Christian faith. The School is engaged in a variety of teaching, scholarship, service, and worship activities directed toward developing the intellectual and spiritual potential of its students, as well as enabling the faculty to pursue teaching and scholarship in their various disciplines with academic freedom. The School is a community which encourages personal maturity, faith commitment, and a desire to contribute to the well-being of the Church and society.

“Holy Cross is located in the Greater Boston area, known as the ‘Athens of America.’ It is well known for its numerous colleges and universities. As a center of learning, the city is rich in religious, cultural, educational, artistic, and athletic opportunities. Our own campus offers a variety of cultural activities and intramural sports. The underlying source of all of our experiences is our deep commitment to our Orthodox Christian faith and learning, to heritage and service, which allows us to blend a united vision of the past, present, and future in all that we do.

“Holy Cross also is concerned with the advancement of Orthodox thought and life. Through research, publications, and ecumenical encounters, it seeks to provide opportunities for sound theological reflection on vital issues facing the Church and society. The School is a source of renewal and continuing education for those already engaged in ministry. It is dedicated to the task of helping men and women fulfill their calling in various ministries through scholarly

reflection and faithful discipleship in the midst of the complexities and responsibilities of contemporary life.

“Theological education involves much more than purely academic endeavors. In the true spirit of Orthodox Christianity, formal educational growth, academic excellence, and spiritual formation are inseparably connected. Life at Holy Cross, in all its diverse aspects, is a dynamic process, which takes place at the level of shared concerns centered on the values, spirit, and worship of the Orthodox Church. Students experience the ethos and substance, the thought and tradition, the life and practice, of the catholic and apostolic faith. Worship is central to the life of our community. Prayer and the sacramental life are indispensable to spiritual nurture. Holy Cross is thus concerned not only with the academic, but also with the spiritual and moral, development of students. The theological student is one who strives not only to gain a deep understanding of the faith, but also to live this faith with all its transformative power and practical implications in the course of daily life.”

(Holy Cross Greek Orthodox School of Theology, 2012, pp. 6-7)

Holy Trinity Orthodox Seminary – Russian Orthodox Church Outside of Russia (ROCOR)

“The mission of Holy Trinity Orthodox Seminary is to serve the Russian Orthodox Church Outside Russia by preparing students for service to the Church.

“This is accomplished by training students in disciplines which are preparatory for active service to the Church as clergy, monastics, choir directors and cantors, iconographers, and lay leaders.

“As the only Seminary within the Russian Orthodox Church Outside of Russia, the Seminary opens its doors annually to applicants not only from the United States but from abroad, thereby serving its mission to serve parishes in all corners of the world.

“Many members of the Russian Orthodox Church Outside of Russia are now primarily English-speaking, and the English language has gained prominence as an international language. Therefore, Holy Trinity Orthodox Seminary has risen to meet this need of our Church by offering instruction in English to English-speaking seminarians.

“The Seminary emphasizes the importance of spiritual life in theological education. Active participation in the life of the monastery, on whose premises the seminary is located, allows students to experience firsthand the spiritual depth of the Orthodox Church and gives future clergy a rare opportunity of gaining a thorough foundation and experience of the Orthodox liturgical life.

“Finally, the Seminary strives to preserve the high scholarly standards, teaching, and traditions of the Russian Orthodox Church.”

(Holy Trinity Orthodox Seminary, 2012, p. 2)

St. Herman’s Orthodox Theological Seminary – Orthodox Church in America (OCA)

“St. Herman Orthodox Theological Seminary exists to proclaim the Gospel message within the particular context of Alaska. A common image of the Church is that of a hospital. The Church offers spiritual health to Her members, true wholeness to the human person. Orthodox Christianity recognizes that health is the proper relationship, the communion of man with God and with his fellow men according to Orthodox Christian tradition. Communion with God is

rehabilitating for man. If the Church can be described as a hospital, the seminary can be likened to a clinic, training men and women in the therapeutic science of theology. Theology is the teaching of the Church about spiritual health and the discipline that cures the whole person, soul and body. This is not merely a philosophy, but a way of life, an applied theology.

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

(St. Herman Theological Seminary, 2013, p. 4)

St. Sava School of Theology – Serbian Orthodox Church in North and South America

“The St. Sava School of Theology has as its main mission and goal to provide religious education and to train candidates who are from the United States and Canada and from other countries for the Holy Priesthood in the Serbian Orthodox Church specifically, and for interested individuals of other ethnic jurisdictions of the Orthodox Christian Faith. The school functions as the educational center for individuals committed to serving the Serbian Orthodox Church and her people in a multi-lingual environment. Initially, the school provides quality baccalaureate level study in Theology leading to the Bachelor of Divinity Degree as approved and as uniquely required for the Serbian Orthodox Church both for resident full-time students and part-time students. The eventual goal is to develop a program of study on the graduate level for those who wish to pursue advanced studies both here in other Orthodox graduate institutions. The philosophy that is represented by the School is to prepare candidates in the spirit of the ancient

Orthodox Christian faith, Her theology, Her Traditions, customs, rites and rituals, ecclesiology, and commitment to the fulfillment of the commission entrusted to Her by Christ and handed down by the Holy Apostles and their successors - the salvation of souls and eternal life for all mankind.”

(Serbian Orthodox Church in North and South America, 2013)

St. Sophia Ukrainian Orthodox Seminary – Ukrainian Orthodox Church of the USA

“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 thirty-sixth academic year in autumn 2011. 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 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 Saviour, 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. 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 diaconate 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."

(St. Sophia Ukrainian Orthodox Seminary, 2011)

St. Tikhon's Orthodox Theological Seminary – Orthodox Church in America (OCA)

"The primary mission of the Seminary lies in providing the necessary theological, liturgical, spiritual, and moral foundations for Orthodox men to become, as God so wills, good shepherds of His Holy Orthodox Church. At the same time, however, the Seminary also recognizes that many individuals choose to enroll in a professional theological training program for the fulfillment of needs other than those of ordained ministry. Among these are: preparation for

general religious leadership responsibilities in parishes and other settings; advanced theological study; specialized ministry as religious educators or choir directors; and personal spiritual enrichment. Therefore, St. Tikhon's Seminary continues to support all honorable reasons for matriculation at the Seminary and participation in class.”

(St. Tikhon's Orthodox Theological Seminary, 2011, p. 6)

St. Vladimir's Orthodox Theological Seminary – Orthodox Church in America (OCA)

“St. Vladimir's Orthodox Theological Seminary serves Christ, his Church, and the world through Orthodox Christian theological education, research, and scholarship, and the promotion of inter-Orthodox cooperation.

“In this way, the Seminary prepares students for ministry as bishops, priests, deacons, lay leaders, and scholars so that they may build up Orthodox communities, foster church growth through mission and evangelism, teach the Orthodox faith, and care for those in need.”

(St. Vladimir's Orthodox Theological Seminary, 2012, p. 2)

**APPENDIX E. QUALTRICS SURVEY OF ORTHODOX SEMINARY
ADMINISTRATORS AND FACULTY MEMBERS**

Qualtrics Questionnaire – “Orthodox Seminary Professor” Questionnaire

- At which seminary do you teach?
 - Christ the Saviour Seminary
 - Holy Cross Greek Orthodox School of Theology
 - Holy Trinity Orthodox Seminary
 - St. Herman Orthodox Theological Seminary
 - St. Sava School of Theology
 - St. Sophia Ukrainian Orthodox Theological Seminary
 - St. Tikhon’s Orthodox Theological Seminary
 - St. Vladimir’s Orthodox Theological Seminary

- For how many years have you taught at your seminary?
 - OPEN ENDED

- Do you have a masters degree in your field, and if so, what kind (MA, Med, MDiv, ThM, etc)?
 - OPEN ENDED

- Do you have a terminal degree in your field, and if so, what kind (PhD, EdD, DD, etc)?
 - OPEN ENDED

- What subject(s) do you teach?
 - OPEN ENDED

- Do you know the stated mission of your seminary?

- YES, NO

- For classes you teach, do you think your syllabus reflects the mission statement of your seminary?
 - YES, NO

- Do you think your syllabus reflects the course description given in the course catalog or bulletin?
 - YES, NO

- Compared to other Orthodox seminaries in the USA, do you think your seminary is:
 - Very Pastorally Oriented
 - Somewhat Pastorally Oriented
 - Both Pastorally and Theologically Oriented
 - Somewhat Theologically Oriented
 - Very Theologically Oriented

- Do students graduate prepared for further academic work in Orthodox Theology?
 - YES, NO, DON'T KNOW

- Approximately how many of your students have pursued further Theological studies after seminary?
 - 0-20%
 - 21%-40%
 - 41%-60%
 - 61%-80%
 - 81%-100%

- Do students receive practice training in the Divine Services?
 - YES, NO, DON'T KNOW

- Do students graduate prepared to serve the Divine Liturgy as a priest?
 - YES, NO, DON'T KNOW
- Do students graduate prepared to lead all of the services as a priest?
 - YES, NO, DON'T KNOW

- Do students graduate prepared to hear confessions?

- YES, NO, DON'T KNOW

- Do students graduate prepared to counsel parishioners?
 - YES, NO, DON'T KNOW

- Do students graduate prepared for pastoral assignments?
 - YES, NO, DON'T KNOW

- Do students graduate prepared to assume assistant pastoral duties of a parish?
 - YES, NO, DON'T KNOW

- Do students graduate prepared to assume assistant administrative duties of a parish?
 - YES, NO, DON'T KNOW

- Do students graduate prepared to assume full pastoral duties of a parish?
 - YES, NO, DON'T KNOW

- Do students graduate prepared to assume full administrative duties of a parish?
 - YES, NO, DON'T KNOW

BIBLIOGRAPHY

- Abadeer, A. S. (2009). Seeking Redemptive Diversity in Christian Institutions of Higher Education: Challenges and Hopes from Within. *Christian Higher Education*, 8(3), 187–202.
- Abelman, R., & Dalessandro, A. (2009). Institutional Vision in Christian Higher Education: A Comparison of ACCU, ELCA, and CCCU Institutions. *Journal of Research on Christian Education*, 18(1), 84–119.
- Absher, B. M. (2009). Attraction and Retention of Females and Minorities in Christian Higher Education. *Journal of Research on Christian Education*, 18(2), 160–189.
- Alex, C. (2007). *Twenty-first Century Participation in two United States Greek Orthodox Churches*. University of Pittsburgh.
- American Association of University Professors. (1940). 1940 Statement of Principles on Academic Freedom and Tenure. Retrieved March 31, 2013, from <http://www.aaup.org/report/1940-statement-principles-academic-freedom-and-tenure>
- American Carpatho-Russian Orthodox Diocese of the USA. (2001). *The Divine Liturgy*. Johnstown, PA: American Carpatho-Russian Orthodox Diocese.
- American Carpatho-Russian Orthodox Diocese of the USA. (2011). Christ the Saviour Seminary Academic Catalog. Retrieved April 22, 2012, from [http://www.acrod.org/assets/files/PDFS/Seminary/Seminary Catalog 2011.pdf](http://www.acrod.org/assets/files/PDFS/Seminary/Seminary%20Catalog%202011.pdf)
- American Carpatho-Russian Orthodox Diocese of the USA. (2014). Christ the Saviour Seminary. Retrieved May 12, 2014, from <http://www.acrod.org/organizations/seminary/>
- American Society of Missiology. (2015). About ASM. Retrieved February 04, 2015, from <http://www.asmweb.org/content/about-asm>
- Annarelli, J. J. (1987). *Academic Freedom and Catholic Higher Education*. New York: Greenwood Press.
- Arthur, J. (2006). *Faith and Secularisation in Religious Colleges and Universities*. New York: Routledge.

- ASHE. (2007). Faith-Informed Scholarship and the Practice of Academic Freedom. *ASHE Higher Education Report*, 33(2), 83–100.
- Assembly of Canonical Orthodox Bishops of North and South America. (2014). Committee for Theological Education. Retrieved December 06, 2014, from <http://assemblyofbishops.org/committees/theologicaleducation/>
- Assembly of Canonical Orthodox Bishops of the United States of America. (2014). Reorganization of Episcopal Assemblies in the Americas. Retrieved from <http://assemblyofbishops.org/news/2014/reorganization-of-episcopal-assemblies-in-the-americas>
- Assembly of Canonical Orthodox Bishops in North and Central America. (2010). Canonical Jurisdictions. Retrieved October 23, 2011, from <http://assemblyofbishops.org/>
- Association of Theological Schools in the United States and Canada (ATS). (2013). Section Three. In *Handbook on Accreditation*. Pittsburgh, PA: The Association of Theological Schools.
- Barriger, L. (1985). *Good Victory*. Brookline, MA: Holy Cross Orthodox Press.
- Barriger, L. (2000). *Glory to Jesus Christ: A History of the AmericanCarpatho-Russian Orthodox Diocese*. Brookline, MA: Holy Cross Orthodox Press.
- Bebbington, D. W. (1989). *Evangelicals in Modern Britain: A History from the 1730s to the 1980s*. London: Routledge.
- Brady, J. (2012). *Transnational Conversions: Greek Catholic Migrants and Russky Orthodox Conversion Movements in Austria-Hungary, Russia, and the Americas (1890-1914)*. University of Pittsburgh.
- Brown, W. S., & Wagener, L. (2004). Psychological Research at the Graduate School of Psychology at Fuller Theological Seminary. *Journal of Psychology and Christianity*, 23(4), 325–330.
- Brunner, D. L. (2006). The Potential of the Hybrid Course Vis-a-Vis Online and Traditional Courses. *Teaching Theology and Religion*, 9(4), 229–235.
- Buckley, M. J. S. J. (1998). *The Catholic University as Promise and Project: Reflections in a Jesuit Idiom*. Washington, D.C.: Georgetown University Press.
- Burks, S. A., & Barrett, T. G. (2009). Student Characteristics and Activity Choices of College Freshmen and their Intent to Persist in Religiously Affiliated Institutions. *Christian Higher Education*, 8(5), 351–392.
- Calian, C. S. (2002). *The Ideal Seminary*. Louisville, KY: Westminster John Knox Press.

- Calivas, A. C. (2003). Invigorating and Enriching the Liturgical Life of the Parish. *Greek Orthodox Theological Review*, 48(1), 131–142.
- Carrell, L. (2009). Communication Training for Clergy: Exploring Impact on the Transformative Quality of Sermon Communication. *Communication Education*, 58(1), 15–34.
- Case, K. F. (2011). A Gendered Perspective on Student Involvement in Collegiate Clubs and Organizations in Christian Higher Education. *Christian Higher Education*, 10(3-4), 166–195.
- Cavalcanti, H. B., & Chalfant, H. P. (1994). Collective Life as the Ground of Implicit Religion : The Case of American Converts to Russian Orthodoxy. *Sociology of Religion*, 55(4), 441–454.
- Chakos, J. (2003). Mission and Outreach in the Parish. *Greek Orthodox Theological Review*, 48(1), 215–231.
- Chapman, J. (1911). Patrology. *The Catholic Encyclopedia*. Retrieved November 07, 2014, from <http://www.newadvent.org/cathen/11560a.htm>
- Christodoulou, N., & Philippou, S. (2009). Curriculum Studies in Cyprus: Directions, Limitations and Challenges. *Journal of the American Association for the Advancement of Curriculum Studies*. Retrieved October 04, 2013, from http://www2.uwstout.edu/content/jaaacs/Vol5/Christodoulou_Philippou.htm
- Chryssides, G. D., & Greaves, R. (2014). *The Study of Religion: An Introduction to Key Ideas and Methods* (Second.). London: Bloomsbury.
- Clooney, F. X. (2013). What is Comparative Theology? Retrieved November 07, 2014, from <http://www.bc.edu/schools/cas/theology/comparative/resources/articles/ct.html>
- Conklin, S. C. (2001). Seminary Sexuality Education Survey: Current Efforts, Perceived Need and Readiness in Accredited Christian Institutions. *Journal of Sex Education & Therapy*, 26(4), 301–309.
- Cooley, P. M. (2000). Immigration, Exodus, and Exile: Academic Theology and Higher Education. *Teaching Theology & Religion*, 3(3), 125–132.
- Corbin, J., & Strauss, A. (2008). *Basics of Qualitative Research* (3rd ed., p. 379). Thousand Oaks, CA: Sage.
- Counelis, J. S. (1990). *Higher Learning and Orthodox Christianity*. Cranbury, NJ: University of Scranton Press/Associated University Presses.
- Curran, C. E. (1990). *Catholic Higher Education, Theology, and Academic Freedom*. Notre Dame, IN: University of Notre Dame Press.

- Delamarter, S. (2006). Strategic Planning to Enhance Teaching and Learning with Technology. *Teaching Theology and Religion*, 9(1), 9–23.
- Delamarter, S., Gravett, S. L., Ulrich, D. W., Nysse, R. W., & Polaski, S. H. (2011). Teaching Biblical Studies Online. *Teaching Theology & Religion*, 14(3), 256–283.
- Drum, W. (1912). Pastoral Theology. *The Catholic Encyclopedia*. Retrieved November 07, 2014, from <http://www.newadvent.org/cathen/14611a.htm>
- Eastern University. (2014). The Institute for Orthodox Thought and Culture. Retrieved April 04, 2015, from <http://www.eastern.edu/orthodox>
- Efthimiou, M. B. (2000). A Brief History of Greek Orthodoxy in America 1880-2000. *Greek Orthodox Theological Review*, 45(1), 193–216.
- Erickson, J. H. (1999). *Orthodox Christians in America*. Oxford University Press / USA.
- Erickson, J. H. (2003). Organization, Community, Church: Reflections on Orthodox Parish Polity in America. *Greek Orthodox Theological Review*, 48(1-4), 67–82.
- Estanek, S. M. (1996). A study of student affairs practice at Catholic colleges and universities. *Current Issues in Catholic Higher Education*, 16(2), 63–73.
- Estanek, S. M., & James, M. J. (2007). *Principles of Good Practice for Student Affairs at Catholic Colleges and Universities: Second Edition with Diagnostic Queries*. Chicago, IL.
- Fagerberg, D. W. (2007). *Theologia Prima: What is Liturgical Theology?* (Second.). Chicago, IL: Hillenbrand Books.
- Feldner, S. B. (2006). Living Our Mission: A Study of University Mission Building. *Communication Studies*, 57(1), 67–85.
- Ferencz, N. (2006). *American Orthodoxy and Parish Congregationalism* (p. 252). Piscataway, NJ: Gorgias Press LLC.
- Ferrari, J. R., Bottom, T. L., & Gutierrez, R. E. (2010). Passing the Torch: Maintaining Faith-Based University Traditions During Transition of Leadership. *Education*, 131(1), 64–72.
- Ferrari, J. R., & Velcoff, J. (2006). Measuring Staff Perceptions of University Identity and Activities: The Mission and Values Inventory. *Christian Higher Education*, 5(3), 243–261.
- Firmin, M. W., & Gilson, K. M. (2009). Mission Statement Analysis of CCCU Member Institutions. *Christian Higher Education*, 9(1), 60–70.

- Firmin, M. W., & Tedford, M. (2007). An Assessment of Pastoral Counseling Courses in Seminaries Serving Evangelical Baptist Students. *Review of Religious Research*, (4), 420–427.
- FitzGerald, T. (2003). The Development of the Orthodox Parish in the United States. *Greek Orthodox Theological Review*, 48(1-4), 11–32.
- Fourth Pre-Conciliar Pan-Orthodox Conference. (2009). Decision: The Orthodox Diaspora. Retrieved from <http://www.goarch.org/archdiocese/documents/chambesy/decision>
- Fubara, E. I., Gardner, M. T., & Wolff, J. S. (2011). Applying Diversity Management Principles to Institutions of Christian Higher Education. *Christian Higher Education*, 10(2), 112–131.
- Gambescia, S. F., & Paolucci, R. (2011). Nature and Extent of Catholic Identity Communicated through Official Websites of U.S. Catholic Colleges and Universities. *Catholic Education: A Journal of Inquiry and Practice*.
- Gamino, L. A., Sewell, K. W., Mason, S. L., & Crostley, J. T. (2006). Psychological Profiles of Catholic Deacon Aspirants. *Pastoral Psychology*, 55(3), 283–296.
- Gan, S. (2011). The History of Holy Trinity Monastery in Jordanville. Retrieved December 09, 2012, from http://www.synod.com/synod/enghistory/enhis_hm.html
- Geiger, J. (2003). Governance of Catholic Higher Education. In T. C. Hunt, E. A. Joseph, R. J. Nuzzi, & J. O. Geiger (Eds.), *Handbook of Research on Catholic Higher Education* (pp. 117–136). Greenwich, CT: Information Age Publishing, Inc.
- Glaser, B. G., & Strauss, A. (1967). *The Discovery of Grounded Theory* (p. 271). Chicago, IL: Aldine Publishing Company.
- Greek Orthodox Archdiocese of America. (2009). Chambesy Documents. Retrieved from <http://www.goarch.org/archdiocese/documents/chambesy>
- Guba, E. G., & Lincoln, Y. S. (1982). Epistemological and Methodological Bases of Naturalistic Inquiry. *Educational Communication and Technology*, 30(4), 233–252.
- Harris, B. K. (2009). Seminary Education and Nonprofit Management: An Examination of Gaps in Education and Practice in the Greek Orthodox Archdiocese of North America. *Greek Orthodox Theological Review*, 54(1-4), 205–232.
- Hartford Institute for Religion Research. (2012). Fast Facts about American Religion. Retrieved December 05, 2012, from http://hrr.hartsem.edu/research/fastfacts/fast_facts.html
- Hatch, J. A. (2002). Deciding to Do a Qualitative Study. In *Doing Qualitative Research in Education Settings*. Albany, NY: State University of New York Press.

- Hege, B. A. R. (2011). The Online Theology Classroom: Strategies for Engaging a Community of Distance Learners in a Hybrid Model of Online Education. *Teaching Theology & Religion*, 14(1), 13–20.
- Heinemann, M. H. (2005a). Teacher-Student Interaction and Learning in On-line Theological Education. Part I: Concepts and Concerns. *Christian Higher Education*, 4(3), 183–209.
- Heinemann, M. H. (2005b). Teacher-Student Interaction and Learning In Online Theological Education. Part II: Additional Theoretical Frameworks. *Christian Higher Education*, 4(4), 277–297.
- Heinemann, M. H. (2006). Teacher-Student Interaction and Learning in On-Line Theological Education. Part III: Methodological Approach. *Christian Higher Education*, 5(2), 161–182.
- Heinemann, M. H. (2007). Teacher–Student Interaction and Learning in Online Theological Education. Part Four: Findings and Conclusions. *Christian Higher Education*, 6(3), 185–206.
- Hellenic College Holy Cross. (2012). History of Hellenic College. Retrieved December 09, 2012, from http://www.hchc.edu/about/history_of_hellenic_college
- Hellenic College Holy Cross. (2015a). About HCHC. Retrieved February 03, 2015, from <http://www.hchc.edu/about/>
- Hellenic College Holy Cross. (2015b). History of Holy Cross. Retrieved February 03, 2015, from http://www.hchc.edu/about/history_holycross
- Hesburgh, T. M. C. S. C. (1967). Land O’ Lakes Statement on the Nature of the Contemporary Catholic University. Retrieved March 31, 2013, from <http://consortium.villanova.edu/excorde/landlake.htm>
- Hill, J. P. (2009). Higher Education as Moral Community: Institutional Influences on Religious Participation During College. *Journal for the Scientific Study of Religion*, 48(3), 515–534.
- Hillman, G. M. (2006). Leadership Practices and Current Ministry Experience of Master’s-Level Seminary Students. *Christian Higher Education*, 5(2), 141–159.
- Hillman, G. M. (2008). Leadership Practices of Non-Traditional Seminary Students. *Journal of Research on Christian Education*, 17(1), 54–80.
- Hoge, D. R., & Wenger, J. E. (2003). *Evolving Visions of the Priesthood: Changes from Vatican II to the Turn of the New Century*. Collegeville, MN: Liturgical Press.

- Holy Cross Greek Orthodox School of Theology. (2012). *Holy Cross Greek Orthodox School of Theology Course Catalog 2012-2014*. Brookline, MA: Holy Cross Greek Orthodox School of Theology.
- Holy Trinity Orthodox Seminary. (2012). *Holy Trinity Orthodox Seminary Catalog 2012-2014*. Jordanville, NY: Holy Trinity Orthodox Seminary.
- Hopko, T. (1995). Orthodox Christianity and Ethics. *Orthodox Education Day Book*. Retrieved November 07, 2014, from <http://www.svots.edu/content/orthodox-christianity-and-ethics>
- Hopko, T. (2003). The Orthodox Parish in America. *Greek Orthodox Theological Review*, 48(1-4), 1–10.
- Hopko, T. (2010). Prophets, Priests, Pastors and Professors. Retrieved February 03, 2015, from <http://www.svots.edu/content/prophets-priests-pastors-and-professors>
- Hutchison, W. (1989). *Between the Times: The Travail of the Protestant Establishment in America, 1900-1960*. Cambridge: Cambridge University Press.
- James, M. J., & Estanek, S. M. (2012). Building the Capacity for Mission through Use of the Principles of Good Practice for Student Affairs at Catholic Colleges and Universities: A Survey of Presidents and Senior Student Affairs Officers. *Catholic Education: A Journal of Inquiry and Practice*, 15(2), 140–159.
- Joeckel, S., & Chesnes, T. (2009). The Challenge of Gender Equity Within the Council for Christian Colleges and Universities. *Christian Higher Education*, 8(2), 115–131.
- Johns, L., & Watson, J. (2006). Leadership Development of Women Preparing for Ministry. *Journal of Research on Christian Education*, (2), 111–142.
- Krindatch, A. D. (2006). Typologies of “Orthopraxy” in America: A Preliminary Inquiry. *Review of Religious Research*, 47(4), 427–428.
- Krindatch, A. D. (Ed.). (2011). *Atlas of American Orthodox Churches*. Brookline, MA: Holy Cross Orthodox Press.
- Krindatch, A. D., & Hoge, D. R. (2010). Satisfaction and Morale Among Parish Clergy: What American Catholic and Orthodox Priests Can Learn from Each Other. *Journal for the Scientific Study of Religion*, 49(1), 179–187.
- Lafreniere, S. L., & Longman, K. A. (2008). Gendered Realities and Women’s Leadership Development: Participant Voices from Faith-Based Higher Education. *Christian Higher Education*, 7(5), 388–404.
- Lelon, T. C. (2003). Parish Management: Managership and Leadership - A Perspective from the Laity. *Greek Orthodox Theological Review*, 48(1-4), 105–111.

- Longman, K. A., Dahlvig, J., Wikkerink, R. J., Cunningham, D., & O'Connor, C. M. (2011). Conceptualization of Calling: A Grounded Theory Exploration of CCCU Women Leaders. *Christian Higher Education*, 10(3-4), 254–275.
- Marangos, F. (2001). The Effect of Training Workshops on Retention of Parish Religious Educators in the Greek Orthodox Archdiocese of America. *Greek Orthodox Theological Review*, 46(1/2), 129–157.
- Marangos, F. (2003). The Internet and Distance Learning: Plumbing the Well of Cyberspace for Religious Education. *Greek Orthodox Theological Review*, 48(1-4), 241–270.
- Markham, I. S. (2010). Theological Education in the Twenty-first Century. *Anglican Theological Review*, (1), 157–165.
- Metropolitan John (Zizioulas) of Pergamon. (2009). Communiqué Of the 4th Pre-Conciliar Panorthodox Conference. Chambésy-Geneva, Switzerland. Retrieved September 17, 2013, from <http://www.goarch.org/archdiocese/documents/chambesy/communique>
- Meyendorff, P. (2003). Liturgical Life in the Parish: Present and Future Realities. *Greek Orthodox Theological Review*, 48(1-4), 143–153.
- Missios, M. H. (2010). *An Exploratory Study of the Leadership Style and Practice of Greek Orthodox Priests in the United States*. Capella University.
- Moodey, R. W. (2003). Catholic Identity and the University Constitution. *Sociological Viewpoints*, 19, 31–36.
- Morey, M. M., & Holtschneider, D. H. (2005). Leadership and the Age of the Laity: Emerging Patterns in Catholic Higher Education. In A. J. Cernera (Ed.), *Lay Leaders in Catholic Higher Education*. Fairfield, CT: Sacred Heart University Press.
- Morey, M. M., & Piderit, J. J. S. J. (2006). *Catholic Higher Education: A Culture in Crisis*. New York: Oxford University Press / USA.
- Morse, J. M., & Richards, M. G. (2007). *README FIRST for a User's Guide to Qualitative Methods, Second Edition*. Thousand Oaks, CA: Sage.
- Mucci, A. M., & Cranston-Gingras, A. (2011). A Foundation for Reflection and Questioning: Philosophy Course Requirements in Teacher Education Programs at Selected Catholic Colleges and Universities. *A Journal of Inquiry and Practice*, 14(4), 371–390.
- Murphy, M. S., & Pushor, D. (2010). The Planned Curriculum. In *Encyclopedia of Curriculum Studies*. SAGE Publications, Inc.
- O'Brien, D. J. (1998). The Land O'Lakes Statement. *Boston College Magazine*. Retrieved March 31, 2013, from <http://www.bc.edu/content/dam/files/offices/mission/pdf1/cu7.pdf>

- O'Brien, G. D. (2002). *The Idea of a Catholic University*. Chicago: University of Chicago Press.
- O'Connor, T. S. J., & Meakes, E. (2008). Connection to Early Church Theologians: Canadian Ethnographic Study on the Similarities and Differences between Prayer and Theological Reflection in Pastoral Care and Counseling. *Pastoral Psychology*, 56(5), 497–506.
- Palmer, R. B., White, G., & Chung, W. (2008). Deficient Trainees: Gatekeeping in Christian Practitioner Programs. *Journal of Psychology and Christianity*, 27(1), 30–40.
- Paredes-Collins, K. (2009). Institutional Priority for Diversity at Christian Institutions. *Christian Higher Education*.
- Paredes-Collins, K., & Collins, C. S. (2011). The Intersection of Race and Spirituality: Underrepresented Students' Spiritual Development at Predominantly White Evangelical Colleges. *Journal of Research on Christian Education*, 20(1), 73–100.
- Parker, J., Beaty, M., Mencken, F. C., & Lyon, L. (2007). The Professionalization of Faculty at Religious Colleges and Universities. *Journal for the Scientific Study of Religion*, 46(1), 87–100.
- Parushev, P. R. (2005). Narrative Paradigms of Emergence - Contextual Orthodox Theological Identity. *Religion in Eastern Europe*, 25(2), 1–39.
- Patriarch Athenagoras Orthodox Institute. (2004). "American Orthodox" or "Orthodoxy in America?": Profiling the Next Generation of Eastern Orthodox Clergy in the USA, 306–308.
- Patriarch Athenagoras Orthodox Institute. (2006). Evolving Visions of the Eastern Orthodox Priesthood in America. *Review of Religious Research*, (1), 112–113.
- Patriarch Athenagoras Orthodox Institute. (2009). Denominational Research Reports: The Orthodox Church Today. *Review of Religious Research*, (3), 363–364.
- Perl, P., & Chang, P. M. Y. (2000). Credentialism Across Creeds: Clergy Education and Stratification in Protestant Denominations. *Journal for the Scientific Study of Religion*, 39(2), 171–188.
- Plante, T. G. (2007). Ethical Considerations for Psychologists Screening Applicants for the Priesthood in the Catholic Church: Implications of the Vatican Instruction on Homosexuality. *Ethics & Behavior*, 17(2), 131–136.
- Plante, T. G., Aldridge, A., & Louie, C. (2005). Are Successful Applicants to the Priesthood Psychologically Healthy? *Pastoral Psychology*, 54(1), 81–90.
- Pomazansky, M. (2005). *Orthodox Dogmatic Theology* (Third.). Platina, CA: St. Herman Press.

- Pope John Paul II. (1979). Excellence, Truth and Freedom. *Origins*, 9, 306–8.
- Pope John Paul II. (1990). *Ex Corde Ecclesiae - Apostolic Constitution of the Supreme Pontiff John Paul II on Catholic Universities. Apostolic Constitution of the Supreme Pontiff John Paul II on Catholic Universities*. Libreria Editrice Vaticana. Retrieved from http://www.vatican.va/holy_father/john_paul_ii/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae_en.html
- Pope Paul VI. (1964). Dogmatic Constitution on the Church Lumen Gentium. Retrieved from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html
- Pope Paul VI. (1965). Dogmatic Constitution on Divine Revelation Dei Verbum. Retrieved March 31, 2013, from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html
- Rodopoulos, P. (2007). *An Overview of Orthodox Canon Law*. Rollinsford, New Hampshire: Orthodox Research Institute.
- Roman Catholic Church. (1983). Code of Canon Law. Retrieved March 31, 2013, from http://www.vatican.va/archive/ENG1104/_INDEX.HTM
- Saad, S. M. (2010). The Contemporary Life of the Coptic Orthodox Church in the United States. *Studies in World Christianity*, 16(3), 207–225.
- Saldaña, J. (2009). *The Coding Manual for Qualitative Researchers*. Thousand Oaks, CA: Sage.
- Seale, J. P., Shellenberger, S., & Spence, J. (2006). Alcohol Problems in Alaska Natives: Lessons from the Inuit. *American Indian and Alaska Native Mental Health Research*, 13(1), 1–31.
- Selzer, E. H. (2008). Effectiveness of a Seminary's Training and Mentoring Program and Subsequent Job Satisfaction of Its Graduates. *Journal of Research on Christian Education*, 17(1), 25–53.
- Serbian Orthodox Church in North and South America. (2013). St. Sava School of Theology. Retrieved from <http://serborth.org/education.html>
- Sheldrake, P. (1998). The Role of Spiritual Direction in the Context of Theological Education. *Anglican Theological Review*, 80(3).
- Sherin, K. M. (2012). *Preparing for Rural Ministry: A Qualitative Analysis of Curriculum used in Theological Education to Prepare Clergy for Ministry in a Rural Context*. University of Missouri.

- Slagle, A. (2008). *“Nostalgia Without Memory”*: A Case Study of American Converts to Eastern Orthodoxy in Pittsburgh, Pennsylvania. University of Pittsburgh.
- Slagle, A. (2011). *The Eastern Church in the Spiritual Marketplace: American Conversions to Orthodox Christianity* (p. 215). DeKalb, IL: Northern Illinois University Press.
- Society for Orthodox Christian History in the Americas. (2012). OrthodoxHistory.org. Retrieved from <http://www.orthodoxhistory.org>
- Soldatow, G. M. (2007). The Minneapolis Orthodox Seminary. *Fidelity*, 80(March 15). Retrieved from <http://www.metanthonymemorial.org/VernostNo80.html>
- Songy, D. G. (2007). Psychological Assessment of Homosexual Tendencies in Potential Candidates for the Roman Catholic Priesthood. *Pastoral Psychology*, 56(2), 237–247.
- St. George Orthodox Christian Cathedral. (2001). Priests, Pastors, Confessors and Spiritual Fathers. *Messenger*. Retrieved December 08, 2014, from http://www.stgeorgecathedral.net/article_0101.html
- St. Herman Theological Seminary. (2013). *2013-2014 Academic Catalog*. Kodiak, AK: St. Herman Theological Seminary.
- St. Katherine College. (2012). St. Katherine College. Retrieved December 09, 2012, from <http://www.stkath.org>
- St. Sophia Ukrainian Orthodox Seminary. (2011). St. Sophia Seminary. Retrieved May 12, 2014, from <http://stsuots.org/purpose.html>
- St. Tikhon’s Orthodox Theological Seminary. (2011). *St. Tikhon’s Orthodox Theological Seminary Bulletin, 2011–2013*. South Canaan, PA: St. Tikhon’s Orthodox Theological Seminary.
- St. Vladimir’s Orthodox Theological Seminary. (2012). *St Vladimir’s Orthodox Theological Seminary Academic Catalog, 2012-2013*. Yonker, NY: St Vladimir’s Orthodox Theological Seminary.
- Standing Conference of Canonical Orthodox Bishops in America. (2012). Marriage and the Moral Crisis in our Nation. Retrieved from <http://assemblyofbishops.org/news/2012/marriage-and-moral-crisis>
- Stokoe, M., & Kishkovsky, L. (1994). *Orthodox Christians in North America, 1794-1994*. Oyster Bay Cove, NY: Orthodox Christian Publications Center (OCPC). Retrieved from <http://oca.org/history-archives/orthodox-christians-na>
- Stylianopoulos, T. (2003). The Gospel in the Parish: Discovering the Orthodox Evangelical Ethos. *Greek Orthodox Theological Review*, 48(1), 175–190.

- Sullins, D. P. (2004). The Difference Catholic Makes: Catholic Faculty and Catholic Identity. *Journal for the Scientific Study of Religion*, 43(1), 83–101.
- Suter, W. N. (2011). Qualitative Data, Analysis, and Design. In *Introduction to Educational Research: A Critical Thinking Approach* (pp. 342–386). Thousand Oaks, CA: SAGE Publications, Inc.
- Swires, D. (2001). Welcome to the Orthodox Church: A Guided Tour. Retrieved August 31, 2014, from <http://www.theologic.com/oflweb/inchurch/guidedtour.htm>
- Tarasar, C. J. (Ed. . (1975). *Orthodox America 1794-1976: Development of the Orthodox Church in America*. Syosset, NY: The Orthodox Church in America.
- Tucker, D. L. (2006). The Rise of the Professional Doctor of Ministry Degree in the Association of Theological Schools. *Evangelical Review of Theology*, (1), 13–30.
- Vlachos, M. H. (1994). The Difference Between Orthodox Spirituality and Other Traditions. *Orthodox Christian Information Center*. Retrieved December 31, 2014, from http://orthodoxinfo.com/inquirers/hierotheos_difference.aspx
- Waller, S. K., & Waller, L. “Rusty.” (2004). Higher Education Doctoral Degrees of Certain American Clergy: *Christian Higher Education*, 3, 171–183.
- Ware, T. (1993). *The Orthodox Church*. New York: Penguin.
- Warzeski, W. C. (1964). *Religion and National Consciousness in the History of the Rusins of Carpatho-Ruthenia and the Byzantine Rite Pittsburgh Exarchate*. University of Pittsburgh.
- Warzeski, W. C. (1971). *Byzantine Rite Rusins in Carpatho-Ruthenia and America*. Pittsburgh, PA: Byzantine Seminary Press.
- Webb, K. S. (2008). Creating Satisfied Employees in Christian Higher Education: Research on Leadership Competencies. *Christian Higher Education*, 8(1), 18–31.
- Wilson, G. B. (1996). Of Mission Statements and Missions. *Human Development*, 17, 8–12.
- Wolff, R. F. (2010). The State of Media Curricula at Accredited Seminaries in the United States. *Journal of Media and Religion*, 9(3), 165–175.