



SVS news

SUMMER 2004



“The chapel is in fact the heart of the seminary. It is here that we daily offer our work to Christ.”

—DAVID DRILLOCK



Hierarchs and
graduating class
of 2004 on
Commencement Day.

NOTE FROM THE DEAN

At commencement exercises each spring, the faculty, staff, and students of St Vladimir's Seminary feel a sense of joy and fulfillment in the accomplishments of the academic year. At the same time, we sense the ongoing nature of our work, the continual call to prayer, and the renewed effort required to carry out the vision of the seminary. In the words of Bishop Basil (Essey) in his commencement keynote address, as chosen servants of Christ we are commanded to "go and bring..." Our ultimate calling as a graduate theological school is to serve the Church.



As SVS strives to fulfill this calling, we rely on the guidance and support of Orthodox bishops, our Board of Trustees, alumni, friends, and supporters. In the autumn issue of SVSNews, Protodeacon Peter Danilchick's article "Strategic Planning at SVS: A Process, Not a Product" explained the formal process that SVS went through to formulate its goals and objectives. As a result, SVS2010, a ten-year strategic plan, was developed and then approved in November 2003 by the Board of Trustees.

Included in this issue of SVSNews is a copy of SVS2010 in the form of a pull-out booklet. We hope that you will retain this booklet as a way to familiarize yourself with the concrete goals of the seminary. Thank you for empowering SVS to fulfill the Lord's call to "go and bring" the fruits he expects us to harvest for him and his Church.



ON THE COVER

Yelena Strickland, wife of third-year seminarian John Strickland, and her daughter Elizabeth attend a service at the Three Hierarchs Chapel.

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Excerpts from *Our Church and Our Children*
(p. 13) used by permission, SVS Press

St Vladimir's Orthodox Theological Seminary
is a graduate school of theology, whose
primary purpose is the preparation of
leaders, both clergy and lay, for service to
the Orthodox Church and the world at large.

Web site: www.svots.edu

Comments about the SVSNews magazine are
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Farewell to David Drillock *an interview*

AS DAVID DRILLOCK, CHIEF FINANCIAL OFFICER AND PROFESSOR OF LITURGICAL MUSIC, RETIRES THIS YEAR, SVSNEWS HIGHLIGHTS HIS LIFETIME COMMITMENT TO THE SEMINARY AND INVITES HIM TO SHARE OVER FORTY YEARS OF INSTITUTIONAL MEMORY.



SVSNews: *When did you come to the seminary?*

DD: I came to the seminary in 1956 immediately after completing high school. There were about six or seven seminarians who were enrolled in college and seminary simultaneously. I was enrolled at Columbia College in New York City while living at the seminary and taking courses in both schools each semester.

SVSN: *What do you remember about your years as a seminarian?*

DD: I remember mostly the warm, friendly relationship that we as seminarians had with our professors. At that time the seminary did not have its own property but rented several apartments in Manhattan. It was not unusual for the professors who lived in that apartment building to come into our apartments and simply talk to us in the evenings. We would also see them several times a day—in the elevator, on the street, at the grocery store—in addition to chapel services and lectures. The faculty was very close with the students, and this was very beneficial for both.

SVSN: *What do you remember most about your professors?*

DD: I remember well the quality of the teachers we had. As many know, they were extremely knowledgeable and dedicated—a real inspiration to us all. There was nothing more exciting than going to one of Fr Schmemmann's church history lectures—it was almost like going to the movies. All of our professors, Fathers Schmemmann and Meyendorff and Professors Verhovskoy, Kesich, Arseniev, Bogolepov, etc., were able to convey to us not only their knowledge but their deep conviction that Orthodoxy is not a treasure just to be preserved but that it is a power, a force that should be taught and preached to the modern world. Because of their commitment and zeal, one couldn't help but feel that our teachers were in touch with God, and they were able to convey that sort of holy relationship to us.

SVSN: *When you were a seminarian, did you have any idea that you would later devote your life to SVS?*

DD: That was the farthest thing from my mind. In fact, coming to the seminary from Osceola Mills, a very small town in central Pennsylvania, I would count the days until my next break when I could leave New York City and return home. But, in the course of my student years, this changed. I began

directing the seminary choir. Before graduating, Fr Schmemmann and Professor Verhovskoy asked if I would not only continue as choir director, but also work in the seminary office. Eventually I also assisted Professor Ledkovsky in his liturgical music classes, which I later began teaching. My office title also evolved into administrative secretary and then—years later when Professor Verhovskoy retired—provost of the seminary.

SVSN: How did your early experience of the seminary shape your vision for its future?

DD: The seminary's founders conceived of SVS as an American institution whose mission was to plant the teachings of Orthodoxy on American soil. They had lofty ambitions for they desired to provide the Church with clergy who would have the educational level considered normal in other denominations and at the same time to reestablish in America the tradition of the Russian theological academies. Thus, St Vladimir's was conceived as a graduate school of theology and all students were required to be college graduates.

The second, and perhaps the most important factor in shaping the vision of the seminary took place in the 1950s when SVS became "pan-Orthodox," having both teachers and stu-

"We used to joke that the physical assets of the school consisted of a desk and one typewriter."

dents from several of the Orthodox jurisdictions. There were two words that I as a student in those years remember hearing over and over—unity and sobornost. The Church in America must truly be one church—bishop, priest, layman must work together. This vision was articulated by our professors but was not merely a theory. We were of Russian, Arabic, Greek, Carpatho-Russian, Romanian, Serbian, Albanian, and American backgrounds and lived one common life. We soon discovered that we were not as different as we supposed. Our faith united us, and there was very little of importance that separated us. This is still true at the seminary today.

SVSN: Your student years coincided with the seminary's move from rented apartments in Manhattan, to a relatively spacious new campus in Crestwood in 1962. How did this transition open up opportunities for the seminary?

DD: The Church considered the seminary an "academy" of higher education with an eminent faculty. And although it



The SVS choir, directed by David Drillock, sings on the occasion of the seminary's thirtieth anniversary in 1968. Seated from left to right: Fr Alexander Schmemmann and Metropolitan Ireney.

was a graduate school of theology in its requirements, it was not an "accredited" institution. The biggest obstacle to achieving accreditation was the lack of physical and financial assets. We used to joke that the physical assets of the school consisted of a desk and one typewriter. The move to Crestwood changed all of this. With the acquisition of a campus, the Board of Regents of the State of New York granted the degree-granting privilege. The seminary was accepted into associate membership of the American Association of Theological Schools and then seven years later, in 1973, it was given full accreditation.

In less than five years after the seminary's move, the student body more than doubled. The diversity of the programs attracted not only candidates for the priesthood but also young men and women desiring to serve in other ministries. Increased enrollment necessitated a number of building programs. Looking back, there has always been something happening in the way of physical development, and I guess it is not unusual that as I am leaving a new building program is being launched.

SVSN: What else contributed to the seminary's growth?

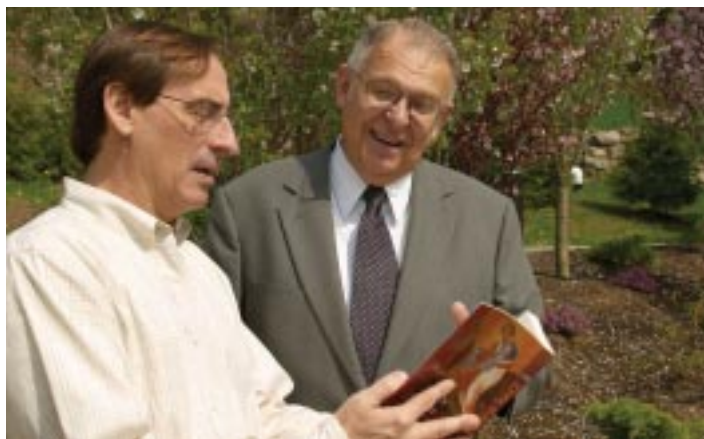
DD: The outreach of its resident faculty and administration, especially the extraordinary work of Frs Schmemmann and Meyendorff, contributed extensively to the seminary's growth. While serving as dean, Fr Schmemmann, and then Fr Meyendorff, kept a rigorous schedule, traveling extensively, and speaking at churches, colleges, and retreats regularly. I used to joke that if I just carried Fr Alexander's notes on his many travels, I'd be exhausted. Those of us who knew these men remember them as "giants." Being so close to the deans

of the seminary, Fr Schmemmann, Fr Meyendorff, Fr Hopko, and now John Erickson, I can truly testify that all four men knew no limits when it came to performing work on behalf of the seminary and the Church.

The students also have contributed much. Each is required to give a portion of his or her time to a work assignment. This helps to keep the tuition costs low and saves thousands of dollars to the general operating budget. In past years, the seminary choir was also active in outreach. This idea was sparked by Prof. Verhoskoy, who would tell stories of his student life at St Sergius Orthodox Institute in Paris, France. One story was about a small seminarian choir who visited churches throughout Europe during a semester break. This made me think how great it would be if a group of our students could do something similar. The more we talked about it the more possible it became. Fr Schmemmann and Professor Verhosvkooy called priests throughout the country to ask if their parish would host a small choir of seminarians. That was how the first Summer Octet came into being. We've had over twenty since that time. The contributions received from host parishes that summer helped fund the construction of the Metropolitan Leonty Educational Building. So, in a sense, before SVS ever had a development office, a type did exist—the faculty and the students.

SVSN: How did the seminary gain the support necessary to keep up with all of this growth?

DD: Once we were on the Crestwood campus, it became apparent that a better means of raising the necessary operating funds was a crucial priority. At the suggestion of a close friend of the seminary, the SVS administration invited a group, mostly laypeople suggested by local alumni and



Ted Bazil, managing director of SVS Press, discusses a recent press publication with David Drillock.



David Drillock conducts choir at the 1980 Education Day Divine Liturgy.

“For every step in the seminary’s historical path there is a story. Not all of these are glorious....”

clergy, to meet and discuss ways in which SVS might have a more stable means of financial support. In 1968 the St Vladimir’s Theological Foundation was created which not only resulted in fiscal stability for the school but established a program of regional retreats as well as Orthodox Education Day.

Financial stability has also been greatly enhanced by the creation of an office of Institutional Advancement and the development of a Board of Trustees. Today, SVS has a wonderful board, men and women who are not only avid supporters of the school but are also faithful Orthodox Christians—active leaders in parishes, dioceses, and national church organizations.

SVSN: SVS Press has been a very significant facet of SVS. Describe how it began.

DD: When the seminary was still located in Manhattan, there were very few books on Orthodox subjects in English. You could count the titles on one hand. So the desire to have material was always present. As early as 1951 the seminary began the publication of a theological journal, *St Vladimir’s Theological Quarterly*, which has continued publication without interruption for fifty-three years. Some meager attempts to “mimeograph” selected course lectures were undertaken in the late 1950s and in the early 1960s. A few books and pamphlets by various members of the faculty were also published. But it was not until we found a printer who was

CONTINUED ON PAGE II

Fr Kevin Scherer

Just a few years ago, in the fall of 1999, a man named Kevin Scherer, his wife Robin, and daughter, Hannah, packed up their life on the West Coast and moved into an apartment on campus at SVS. Enrolled in the Master of Divinity program, Kevin Scherer (now Fr Kevin) and his family lived in Crestwood for three years, during which time two more daughters were born, and he was ordained to the diaconate and then the priesthood. Fr Kevin came to SVS with an interest in missionary work, which he was able to flesh out in his senior thesis, entitled “Short-Term Missions: A Gateway to Church Renewal.”

In this paper, Fr Kevin studied real scenarios of churches that have sent out teams of short-term missionaries, ascertained an Orthodox theological approach to short-term mission work, and—impressively—conducted his own survey of

“Fr Kevin conceived of an outreach program that would gather youth from several parishes in one geographical area and take them to a nearby metropolis for a weekend service project.”

2,000 people, all former participants in Project Mexico since 1988. His thesis concluded with an affirmation that short-term mission is a uniquely effective way to renew the local parish and to inspire continued spiritual growth and service. Fr Kevin also made a pointed statement regarding youth, emphasizing that missions can appeal to the youthful need for “ideals, causes, and crusades” and can establish an early pattern of Christian commitment that will persist into adulthood.

In the same 2001–2002 academic year, Fr Kevin conceived of an outreach project that would be conducted under the umbrella of Teen SOYO, the youth organization of the Antiochian Orthodox Archdiocese. The program, called Orthodox Youth Outreach (OYO) would gather youth from several



Fr Kevin Scherer stands in the Three Hierarchs Chapel with his daughter Julia.

parishes in one geographical area and take them to a nearby metropolis for a weekend service project. Fr Kevin drafted a proposal for how the weekend would be conducted, planning everything from its underlying philosophy to its logistical details. The plan was blessed by His Eminence, Metropolitan Philip in the same year that it was conceived.

Upon receiving his degree in May 2002, Fr Kevin was assigned to St John the Evangelist Antiochian Orthodox Church in Orinda, California.

In a matter of a few years, the plan gathered support, and all of the necessary pieces came together. Thus, on January 2–4 of this year, OYO made its inaugural trip to South Central Los Angeles.

Describing this brand new program, Fr Kevin says, “The driving philosophy behind OYO is simple: train Orthodox young people, as early as possible, that it is the normal action of every Christian to share the love of Christ to every people group—especially the poor and needy.”

Fr Kevin has constructed a program that couches real ministry experience within educational sessions. While coming face to face with people in ministry, the teens are taken aside for prayer, Bible study, and discussion. They learn both the biblical teaching of God’s concern for the poor, as well as the complex realities of poverty and homelessness—including family dysfunction, addiction, disability, and mental illness. The briefing and debriefing helps them to interpret the meaning of the encounters they have during the weekend, so that they will genuinely profit from the experience in the long term.

The Los Angeles trip, which involved twenty-eight teenagers and young adults, made an unmistakable impact on those who participated, thus confirming Fr Kevin’s belief that short-term missions really does spark renewed commitment in parish life. During the weekend, the entire group slept on mattresses in three rooms of a small apartment building, owned by a para-church social work organization that hosted them and helped orient them to the area. The daytime hours were occupied with successive service activities. One of the very first things the group did early Saturday after morning prayer was to go to the garment district in downtown Los Angeles. Pairing off in groups of four, their task was to make



Members of SOYO help to prepare food at a soup kitchen.

the acquaintance of a homeless person by inviting them to breakfast. This was a humbling experience for the teens, who confessed that their stereotypes of “the homeless person” were shattered. The people they met touched them in various ways—one by being the first to suggest that they pray over the meal before eating, and another by offering to share his meal. The rest of the time was filled with similar encounters, conversations, and person-to-person rapport as the group served at a soup kitchen, visited a home for the elderly and disabled, and brought food to a park where homeless people are known to spend the night. At each juncture, the teens and young adults spent time listening to the people they met and learning about their lives. The weekend ended with Divine Liturgy

“This was a humbling experience for the teens who confessed that their stereotypes of the ‘homeless person’ were shattered.”

at St Nicholas Antiochian Orthodox Cathedral in Los Angeles in which the team celebrated the Great Blessing of the Waters. When surveyed later, the participants said they were inspired to pray more, to take the disciplines of fasting more seriously, to be more active in service to their parish and to the poor, and to consider missionary work as a possible future vocation.

With the memory of the weekend in Los Angeles still fresh, OYO planned three more similar excursions for this past Memorial Day weekend: one in San Francisco, Houston, and Washington DC.

SVS is pleased to see one of its former students take their seminary learning and apply it with leadership and creativity to serve the Church. We are proud of Fr Kevin for spearheading and directing this admirable program and pray that OYO will flourish and inspire others to organize similar projects with their local parish community. 🌟

CLASS NOTES

Rev. Francisco Salvador ('99) and his wife Lorena ('99) announce the birth of a son, Jose Miguel, on October 24, 2003.

Rev. Aby Kurian (MTh '03) was consecrated Archbishop and Patriarchal Vicar of the Malandara Archdiocese in North America on January 4, 2004, at St Peter and Paul Cathedral in the Monastery of St Apherem the Syrian, at Ma'arrat Seydnaya, Damascus, Syria.

Rev. Basil Koory ('03) and his wife Annmarie announce

the birth of a son, Alexander Anthony, on January 13, 2004.

Gary Geha ('78) fell asleep in the Lord on January 28, 2004. He was fifty-one years old. May his memory be eternal!

V. Rev. Vitaly Voshchullo ('57) fell asleep in the Lord on February 1, 2004, in Albuquerque, New Mexico. May his memory be eternal!

V. Rev. Irinej Dobrijevic ('82) was appointed to the Secretariat of the Holy Synod of Bishops of the Serbian Orthodox Church.

Sergius Halvorsen ('96) was ordained to the priesthood by Bishop Nikon (OCA), Bishop of Boston and the Albanian Archdiocese at SS Peter and Paul

Orthodox Church in Meriden, Connecticut, on February 15, 2004.

Deacon Joseph (Fred) Bittle ('03) was ordained to the priesthood on February 22, 2004, by Bishop Basil (AOCA) ('73) at St George Cathedral, Wichita, Kansas.

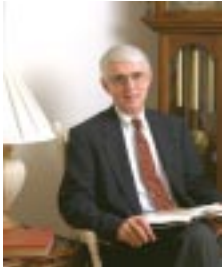
Fr Oliver Herbel ('03) and his wife Lori, announce the birth of a son, Micah, on February 27, 2004.

Dr Nicolae Roddy ('89) and his wife Michelle announce the birth of a son, Alexandru Michael, born March 5, 2004.

Do you have news to share? Please contact Fr Steven Belonick at belonick@svots.edu. For comprehensive alumni news, visit Alumni Web News on the seminary's website at <http://www.svots.edu/Alumni/Web-News/index.html>.



WILL U.S. LAW CONTINUE TO PROTECT OUR CHILDREN?



Albert S. Rossi

An Orthodox Christian might ask, “In what ways do the recent scandals of pedophilia presented in the media affect ordinary Christians?” As a member of the SCOPA Committee on Social and Moral Issues, and as one who has researched this topic at length, I can say with certainty that this problem touches all our lives. In this article I will reflect on this issue, focusing specifically on what it means for our children.

“The legal battle for the souls and bodies of our children is likely to become more arduous in the days ahead.”

Our society puts children in a position of far greater danger than we, their elders and guardians, realize. In many countries today, laws regulating sexual activity between adults and children are decidedly more liberal than in the United States.¹ The age of consent has been lowered to sixteen in the United Kingdom;² fifteen in Sweden and France;³ fourteen in Canada,⁴ Germany, Iceland, Italy, San Marino, and Slovenia;⁵ and twelve in Holland, Spain, Portugal, and Malta.⁶ I mention the laws in these other countries because, while U.S. laws provide greater protection for children, they are not above dispute and are, unfortunately, being disputed. Of course, laws that address issues of this magnitude do not change overnight, but they can change and will, if the cultural ground is prepared in such a way that the public no longer perceives sexual activity between adults and children as taboo. Such preparation is taking place now in advertisements that present children in sexual poses, in television dialogs that employ humor to lessen the severity of the issue,

United States Congress: (202) 224-3121

This number quickly and easily connects you with an intern at your senator or representative's office. If you don't know the congressperson's name, the receptionist will provide it. For example, I made two quick calls to my senators, simply saying, “I'd like to leave a message for Senator..., please vote 'yes' on the Child Sex Crimes Wiretapping Act, recently passed by the House of Representatives.”

White House: (202) 456-1414

This number quickly and easily connects you with a volunteer at the White House. You get to speak with a live person and leave a message for the president. These messages are summarized at the end of the day and put on his desk.

Family Research Council:

801 G Street NW, Washington, DC 20001

www.frc.org: Provides information on upcoming legislation.

One Million Moms: www.onemillionmoms.com

Provides specific programs and companies to target about unacceptable ads.

and in laws that allow images of children to be used in Internet pornography.

As a result, the interdiction against sexual activity between adults and children is becoming more controvertible in the U.S. For example, the University of Minnesota Press recently published a startling book entitled *Harmful to Minors: the Perils of Protecting Children from Sex* with a foreword by former Surgeon General Joycelyn Elders. The book's author, Judith Levine, plays down the harm of pedophilia and argues that the Holland law, which allows sexual activity between adults and twelve year olds, is a “good model.” Members of groups such as the North American Man/Boy Love Association (NAMBLA), and International Lesbian and Gay Association (ILGA) are urging Washington legislators and United Nations delegates to support similar positions.

Sexual perpetrators can be relatives, neighbors, strangers, or anyone affiliated with children. If U.S. law were changed to allow sexual activity between such adults and a child of twelve or fourteen, then parents could not legally forbid a child from engaging in sexual activity with any adult except on the parents' property. *If parents did intervene they could be prosecuted while the sexual perpetrator would remain a law-abiding citizen whose sexual behaviors with children would be legally protected.*

Biblical faith understands that human beings are created in God's image, creatures destined “to be conformed to the image of Jesus Christ” (Rom 8:29). However, because Adam

CONTINUED ON PAGE II



CAMPUS CHRONICLE

CHRISTMAS RETREAT FOR COLLEGE AND HIGH SCHOOL FOCUSES ON PRAYER

Forty high school and college students from all over the country enjoyed several days of fellowship, worship, and learning with a special focus on the topic of prayer during the SVS annual Christmas Retreat for youth and young adults, December 26-28, 2003.

This year's retreat was themed "Lord, Teach Us to Pray." Retreat speakers were Mother Raphaela, Abbess of the Holy Myrrhbearers Monastery in Otego, New York; Peter Bouteneff, assistant professor of dogmatic theology; and Albert Rossi, adjunct professor in pastoral theology. The retreat provided participants the opportunity to participate in the seminary's Sunday cycle of services. The membership of the choir for Saturday night Vespers and Sunday Liturgy also was made up of the retreat participants.

SCHMEMANN MEMORIAL SERVICE

On Saturday, December 13, 2003, many gathered in the Three Hierarchs Chapel at SVS for the festal Divine Liturgy of St Herman of Alaska, and for a memorial service honoring the twenty-year anniversary of Protobpysbyter Alexander Schmemann's death.

Fr Thomas Hopko, dean emeritus, who spoke at Fr Schmemann's funeral twenty years ago, also gave the eulogy at the memorial following the Divine Liturgy. He said that Fr Schmemann "was in love with life—in the deepest and most serious sense of that word. He believed that there was no life without God, and that the Church was the mystery of God given to us now. He



inspired others to want to live and not surrender to darkness." Fr Hopko also spoke of Fr Schmemann's conviction that the Church in America had a very particular vocation for the world. Several generations of Fr Schmemann's family, his friends, and many people connected with the seminary community over the past years were present for the service.

SCHMEMANN MEMORIAL LECTURE

On Friday evening, January 30, 2004, SVS held its twenty-first annual Father Alexander Schmemann Memorial Lecture. The guest speaker was Alexander Lingas, noted Byzantine and historical musicologist.

In his talk entitled "Culture, History, and the Future of Orthodox Liturgical Music in America," Dr Lingas related an evenhanded perspective on the dilemma of Orthodox liturgical music in America. He spoke of the fragmentation of a musical culture in which musical styles are developed and multiplied according to a myriad of different tastes and entertainment demands. This fragmentation hinders the development of a singular, culturally influ-

enced style of liturgical music that is distinctly American. While Dr Lingas did not necessarily propose solutions to this quandary, he provided his listeners with the kind of background information and insight that would serve as a precondition to constructive dialogue.

This lecture series, held at the seminary each year, honors Fr Alexander Schmemann, renowned theologian who served as dean of SVS from 1962 until his death in 1983. These events are always opportunities to hear from pre-



eminent theologians about pertinent issues within the life of the Church.

EASTERN ORIENTAL SYMPOSIUM

Together with St Nersess Armenian Orthodox Seminary, SVS co-sponsored an all-day Eastern-Oriental Symposium on Tuesday, March 16, 2004. The two seminaries have been co-hosting these symposia on a more or less annual basis for the past decade, their purpose being to bring together people from the Eastern and Oriental Orthodox churches for mutual learning and discussion. This year's symposium, themed "Saints and Sanctity: Shared Witness, Shared Vocation," featured speakers from the faculties of both seminaries, as well as other scholars and churchmen.

The two church families represented at the symposium have been out of communion since the fifth century. During recent decades a bilateral dialogue has brought these long-estranged church families into closer relationship

and has awakened hopes for reunion. Around fifty people participated in the full-day symposium.

OISM

For many years now, students enrolled in Orthodox seminaries in North America—whether SVS, St Tikhon's, Holy Cross, St Herman's, or Holy Trinity—have passed through their seminary years with little or no interaction with each other. In recent months, this has changed thanks to OISM—the Orthodox Inter-Seminary Movement—recently reestablished after years of inactivity.

On March 12-14, 2004, thirty students gathered on campus at SVS from the five seminaries for worship, lectures and presentations, as well as official business. The first meeting of OISM was able to establish an interim Board of Administration to draft a constitution. This was presented at the March meeting and unanimously adopted by the General Assembly. A permanent Board of Administration was established with the election of Paul Gabriel Erickson of St Tikhon's as president, and delegates from each member school appointed to the board.

The meeting officially opened with a Hierarchical Divine Liturgy served by His Grace, Bishop Seraphim of Ottawa and Canada. On Saturday, Fr Paul Tarazi, professor of Old Testament at SVS and adjunct professor at Holy Cross, delivered a lecture entitled "The Place of Scripture in Parish Life." Saturday evening Fr Chad Hatfield, together with some students from St Herman's, gave a presentation on Orthodoxy in Alaska and the need for missionary work within that diocese. St Herman's students also gave participants a taste of Upik Indian Culture by performing a traditional dance ceremony.

SPRING 2004 ORDINATIONS

This spring semester saw the ordination of several seminarians.

Kirill Sokolov was ordained to the deaconate on January 30

Dn Justin Hewlett was ordained to the priesthood on February 14

Kevin Haan was ordained to the deaconate on March 13

David Fox was ordained to the deaconate on March 14

John Strickland was ordained to the deaconate on March 14



Dn David Arnold was ordained to the priesthood on March 25

Basil (Daryl) Biberdorf was ordained to the deaconate on March 25

SVS wishes them all many, many years!

2004 LENTEN RETREAT

Approximately 100 people attended the annual Lenten Retreat on Saturday, March 27, 2004. The morning began with Divine Liturgy followed by a Lenten brunch. Afterwards, attendants congregated in the Metropolitan Philip auditorium to hear Fr Paul Lazor, associate dean for student affairs and rector of Three Hierarchs Chapel, speak on the theme of "Repentance in the Christian Life."

The crux of Fr Lazor's talk was that repentance is not just part of the Christian life, it is the Christian life. He provided his audience with a vision of life as turning oneself away from sin and towards God.

2004 SUMMER INSTITUTE

"Does Christian Marriage Have a Future?" was the theme for the 2004



Liturgical Institute of Music and Pastoral Practice. Keynote guest speaker Fr John Breck spoke to the secularizing pressures thrown up against the Orthodox theology of marriage in his keynote address. These issues were taken up in greater specificity by seminary faculty throughout the week. Other sessions discussed the challenges of married life, marriage and asceticism, and the theology of the Orthodox wedding service. Participants studying liturgical music were trained in singing and conducting, with a specific focus on the music of the Orthodox wedding service. Held each June, the institute provides a way for SVS to extend its resources to the Church at large.

Down the Road

SEPT 23-OCT 21, 2004

Lecture Series in New Haven, Connecticut

OCT 2, 2004

Orthodox Education Day

NOV 11-13, 2004

Open House for Prospective Students

DEC 26-28, 2004

Christmas Retreat for High School and College Students

Invite an SVS Speaker

SVS recognizes outreach to the Church as essential to its identity. This awareness manifests itself in the brisk schedule of outside speaking engagements kept by members of both faculty and staff. Few may realize the level of collective energy that SVS speakers devote to giving talks and lectures at locations all over the country and even the world.

While the seminary's website offers an up-to-date chronicle of upcoming speaking engagements, many may overlook it, forget to check it periodically, or simply be unaware of its availability. Still others may not bother,



supposing that an SVS speaker will likely never come within geographical proximity to the place where they live.

This does not have to be the case. Because each SVS speaker determines his or her own engagements, each is open to personal invitations from var-

ious venues, including (or especially) local parishes.

In the spring of 2004, SVS speakers traveled to locations such as the Annunciation Greek Orthodox Church in Mobile, Alabama; Holy Trinity Cathedral (OCA) in San Francisco, California; St Mary's Cathedral (OCA) in Minneapolis, Minnesota; as well as destinations in upstate New York, New Jersey, Pennsylvania, Vermont, Washington DC, and Quebec.

The seminary's website, www.svots.edu, now includes a new section to help open up the channels of communication between members of the SVS Speakers Bureau and potential speaking venues. Those who are interested in inviting an SVS speaker to come to their parish, school, or special event, can now go to the seminary's website for guidance.

From the seminary's home page, www.svots.edu, click on "Invite an SVS Speaker." This section provides profiles of each faculty member and the topics that they are capable of addressing. If you are uncertain whom you would like to invite, but have a particular topic or theme in mind, then you may browse by subject instead of name. For example, if your parish is hosting a Lenten retreat, you may look for appropriate topics such as "Disciplines of Fasting, Prayer, and Almsgiving," or, "The Jesus Prayer in the Orthodox Tradition." Once you know the name of the speaker you would like to invite, you may contact them by phone or email. Be proactive. Invite an SVS speaker to your area!

Transitions

SVS is pleased to welcome **James Bach** to the seminary's Board of Trustees. Jim is director of U.S. Operations for the Louis Berger Group, Inc., a large multi-disciplinary consulting engineering firm headquartered in East Orange, New Jersey. He is an active leader in his local community and his home parish, St Anthony's Antiochian Orthodox Church in Bergenfield, New Jersey.

John Congdon joined the Advancement Office in November,



taking over responsibility for the Annual Campaign. Coming from a successful career in sales, he looks

forward to using his business skills to support the seminary's mission and service to the Orthodox Church.

SVS warmly welcomes **Anne Glynn Mackoul** to the Board of Trustees. Ann has an extensive background in Church leadership, having served on boards and committees for numerous institutions including the Antiochian Orthodox Archdiocese of North America, International Orthodox Christian Charities, the World Council of Churches, and Antiochian Orthodox Christian Women of North America.

Adriel Van Drimmelen

joins SVS staff working full-time for the Press/bookstore packing and mailroom.

Adriel has a B.F.A. and has been living and going to school in Holland for a number of years.



Farewell to David Drillock

CONTINUED FROM PAGE 4

willing to let us pay for the printing costs after selling the book that SVS Press was officially established. The first book published with the SVS Press imprint was *Great Lent* by Fr Schmemmann. Three thousand copies were printed in January and by the third week of Great Lent, a second printing was required. What began with a very modest effort has grown into a diversified publications program of recordings, icons, cards, and over 250 titles. Last year alone over 100,000 SVS Press books were distributed and sold.

SVSN: *You have seen so many transitions at SVS. What is it like possessing forty-eight years of what one might call “institutional memory?”*

DD: Part of my consciousness is the memory of the very modest and humble beginnings of the school. I can see how what we have now is so great compared with what we once had. For every step in the seminary’s historical path there is a story. Not all of these are glorious—there have been hardships, disappointments, sacrifices as well as rewards, success, and growth. These stories are very helpful in facing new challenges and making proper decisions.

Joining an institution with no memory of its past, is like beginning your life at age twenty-two. How did you grow up? Where did you grow up? What were your parents like? But for me, almost everything I can think of at the seminary has a story behind it. The library, for example, is its own story, too long to tell here. What we’ve spoken of here is so little. Perhaps one day,

combining oral history with the use of the minutes from past trustee, faculty, and committee meetings, a history of SVS will be written down.

There is no doubt that SVS is a busy place—class lectures, fund raising, refectory, information technologies, operations, choir rehearsals, building maintenance and grounds keeping, administration, faculty, and student meetings, Summer and Adult institutes, commencement, symposia and special lectures, library operations, SVS Press and Bookstore, etc. However, all of this activity and work has only one goal—to serve the Church. This is why the chapel is in fact the heart of the seminary. It is here that we daily offer our work to Christ and give thanks for all that He has given to us. And God truly has given us so much for which to be grateful. ☩

Will U.S. Law Continue to Protect Our Children?

CONTINUED FROM PAGE 7

(the father of all humanity) sinned, all humans are born into a fallen humanity (Rom 5:12). Thus, Orthodox Christians baptize even children for remission of sins and to prepare them for a lifetime of spiritual warfare. They also recognize that children require the guidance of their parents, godparents, priests, and Christian teachers to place them on the path of righteousness and purity.

But there are divergent “theologies of the child” that reject the language of fallenness and adopt a romantic view that children are innately able to know what is best for themselves. The most virulent of these argues that children possess the right to make final decisions in every aspect of their lives and should be free from the “abusive coercion” of adult supervision. Such theologies or philosophies offer a convenient justification for adults who

are inclined to have their way with children sexually.

Purity of heart is the goal we have for our children at all stages of their development. Yet we must first look at ourselves. Purity entails more than being merely “appropriate” in our sexual behaviors. It encompasses our intentions, our desires, and our core makeup. The pure in heart see God in all things sensual. Sadly, however, many of us have become insensible to what is impure. Entertainment is one barometer of our heart. Do we shield ourselves from the constant bombardment of sexual and violent images? Do we do something constructive to restrict such material? Do we strive to “pray ceaselessly,” to be in the presence of God each moment?

It is a Christian principle that all children need our surveillance and protective love. Children in strong Christian families may or may not be seriously harmed by corrosive sexual norms. What about orphans, however, or children with one deceased parent? What about children in divorcing families

(most American families)? Who will protect these children?

Recent scandals have lessened the political clout of the Roman Catholic Church, which up until now had been a firewall of protection for American children. This means that the legal battle for the souls and bodies of children is likely to become more arduous in days ahead. With this in mind, we need to become much more informed and involved—to proactively contact our legislators and speak out on behalf of children. Our youth need to see elders who are passionate about a life of prayer, who are striving to become pure in heart and who are active on their behalf. Our calls, letters, and emails do make a difference.

¹James Dobson, *Bringing Up Boys* (Wheaton, Illinois: Tyndale House Publishers, 2001), 125.

²Terence Neilan, “World Briefing,” *New York Times*, December 2, 2000, 5(A).

³Dan Izenberg, “Age of Consent for Homosexual Relations Lowered,” *Jerusalem Post*, November 2, 2000, 3.

⁴“Context Affects Age of Consent,” *Montreal Gazette*, December 1, 2000, 2(A).

⁵Izenberg, 3. ⁶*Ibid.*, 3. ☩



PILLARS

IN GRATEFUL MEMORY:
DR DEMETRE NICOLOFF



The seminary was saddened last summer by the repose of Dr Demetre Nicoloff, a

long-time supporter and dear friend of SVS. Renowned for his achievements as a physician, and loved and admired for his humble, compassionate spirit, "Nick" died on August 5, 2003, at the age of sixty-nine, after a three-year battle with a bone marrow disease.

Raised by his Macedonian family in eastern Ohio, Nick and his wife Ardele (Arde) settled in Minneapolis, where for years they were involved members of St Mary's Cathedral. The national medical community knew Dr Nicoloff as a pioneering cardiac surgeon and inventor. In the late 1970s, he performed the first heart transplant in Minnesota and co-developed the St Jude mechanical heart valve, used to this day in most by-pass surgery. He later helped to invent a synthetic blood vessel, also used in operations. Nick taught surgery for fifteen years at the University of Minnesota but left in 1979 to concentrate more on patient care. During his career, Nicoloff performed nearly 10,000 open-heart surgeries on patients ranging from newborns to 100 year olds.

Nick was much more than a technically proficient doctor. He was an uncommonly compassionate person,

which is evidenced by virtually all who speak about him. Dr Nicoloff led many medical mission teams abroad and gave generously of his time and talents to the Church and to countless people and causes. Among these, Nick and Arde always had a special love for SVS. In the 1990s, Nick served as a member of the seminary's Board of Trustees and also as a leading committee member for the capital campaign completed in 1996. For years, the Nicoloffs were faithful SVS ambassadors to the large, diverse Orthodox community in the Twin Cities area.

In January 2003, the Holy Synod of Bishops of the OCA awarded Dr Nicoloff the Bronze Order of St Innocent. In the citation, His Beatitude, Metropolitan Herman fittingly captured Nick's legacy, awarding the medal and invoking God's blessings "in recognition of his outstanding contributions to Medicine and with gratitude for his exemplary service to Christ, the Physician of Our Souls and Bodies."

This exemplary stewardship of God's gifts was demonstrated by Nick's generosity to SVS and his commitment to the seminary mission. Ted Bazil, managing director of SVS Press, remarked that Nick completely shared the vision of SVS in its work for unity, education, and priestly formation. This was seen, for example, by the Nicoloffs' several contributions in support of SVS Press publications. Nick's understanding of people and his leadership skills were invaluable to the board, and yet his tremendous individual talents were hidden by his

gentle, considerate, humble way. This is how the entire seminary family remembers Dr. Demetre Nicoloff.

We are forever grateful for Nick's years of service as a trustee and for his and Arde's lifetime of support and love for the seminary. To all of Nick's family, especially to his wife Arde and to their children, Alex, Marc, and Stephanie, we at SVS extend our sympathy and gratitude, as we offer our continued prayers. May Christ our God grant to His servant Demetre memory eternal! 🙏

Aposticha from Bridegroom Matins of Great and Holy Tuesday

Come, O faithful,
let us work zealously for the
Master,
for He distributes wealth to His
servants.
Let each of us according to his
ability
increase his talent of grace:
Let one be adorned in wisdom
through good works;
let another celebrate a service
in splendor.
The one distributes his wealth
to the poor;
the other communicates the
word to those untaught.
Thus we shall increase what has
been entrusted to us,
and, as faithful stewards of
grace,
we shall be accounted worthy
of the Master's joy.
Make us worthy of this, O
Christ our God,
in Thy love for mankind.

READER'S CORNER

Our Church and Our Children

SOPHIE KOULOMZIN

What does “vocation” mean? In his talk with Motovilov, Saint Seraphim of Sarov spoke of the purpose of human life. He said that it consists in “acquiring the grace of the Spirit of God by those means that you find most advantageous.” He explained that the meaning of any action, or any way of life, is not in what you actually do, but in the measure in which your work or your action fills you with the Spirit of God. Some people, he said, may find themselves enriched by this Grace when they actively help the poor, others when they live in lonely meditation, still others through some creative activity. The important thing is whether your activity brings into your heart the inspiration of divine Grace. Then your work, whether it be gardening or composing or fasting or helping others, will become your real vocation.

When being with children, loving children, participating in their growth, is for you a channel of Grace, when you feel that your own personality becomes more and more real as you communicate with children, then, I believe, you have a teacher’s vocation, then the Lord’s words about children—“of such is the Kingdom of Heaven”—have a special, personal meaning for you.

No teacher will ever feel that it is the children’s moral goodness that inspired the words of Jesus. It always seemed to me that quite other qualities make up this special “charisma” of childhood. I think, first of all, of children’s realism and simplicity in matters of religion. They have none of the adult’s dualism. A young child’s religious life is whole: God, Heaven, angels are on the same level of matter-of-factness as a toy, a playmate, a cat. The child in church is the same child as on the playground (to our considerable distress sometimes). There is a freshness of perception in children. The colors of everything are so bright, the smells so keen. Children do not stagnate; they grow, and the process of growth is the essence of religious life. Everything in a child is in a state of change, and in this change there is always hope. A hurt or a disappointment quickly becomes a thing of the past, and therein lies the child’s true capacity to forgive, when forgiving means forgetting. Children are often arrogant and boastful, but this boasting is superficial because fundamentally they know that they know very little, that they cannot do much, that they are weak; and thus childhood breathes an air of humility. Whatever are the traits of children that make the Kingdom of Heaven theirs, as long as we adults keep in touch with this world of childhood, we manage to “keep our foot in the door.” Something of this special grace of childhood rubs off on us.

There is one more way in which teaching religion to our children influences us. In religious education we deal with the very core of human personality, the very core of life. Religious education means nurturing the

growing human soul in its relationship to God and to follow human beings. In dealing with these essentials, we must become penetrated by them ourselves. We must possess the religious knowledge we teach, and we must be possessed by the contents of this knowledge. You cannot teach children the story of the Resurrection unless you are filled with its meaning, unless the religious truth of this fact has become part of you. Unless in your mind and heart you are there with Mary of Magdala, with John and Peter, unless you have experienced the breathless hast of Peter, unless you have said with Mary, “Master . . .,” you cannot convey to children the meaning of the Easter story. If you are a Christian educator, you constantly must be penetrated with the great facts of Christianity.

We can go through life as if the world were not created by God, as if Christ were not born, as if He did not die and did not rise from the dead. Our natures are lazy and unimaginative. Then, suddenly, we have to teach all this. We become the vehicles through which these events make their impact on a child’s growing mind. It is indeed a stimulating experience to become a wire through which passes this powerful electric current. Once you have experienced this, you have found a real vocation and it holds you. ☩



Excerpt from
chapter 10 of
Koulomzin's
*Our Church and
Our Children*
available from
SVS Press.

OFF THE PRESS



THE BLACKBIRD'S NEST

Saint Kevin of Ireland JENNY SCHROEDEL
ILLUSTRATED BY DOUG MONTROSS

The Blackbird's Nest

SAINT KEVIN OF IRELAND

by Jenny Schroedel • Illustrated by Doug Montross

Kevin was always different. He loved animals and seemed to understand their secret language. But other children brought out the worst in him. He chased, bullied, and shoved, until one spring when he learned an unforgettable lesson from an unlikely teacher—a blackbird who built a nest in his hand.

This story of Kevin's transformation into one of Ireland's best-loved saints (AD †618), revered in many Christian traditions, is a rich, vibrant tale of renewal and a welcome addition to children's literature.

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