

The background of the cover is a photograph of the interior of a church, likely Hagia Sophia in Istanbul. The image shows a high, vaulted ceiling with intricate mosaics and frescoes. Several arched windows are visible, allowing light to filter into the space. The architecture features large piers and arches, creating a sense of grandeur and depth. The overall color palette is warm, dominated by golds, browns, and earthy tones.

GREAT MARTYR
EUPHEMIA
ORTHODOX THEOLOGICAL ACADEMY

2020-2021
ACADEMIC CATALOG



GREATMARTYR
EUPHEMIA
Orthodox Theological Academy

Fall 2020-Spring 2021
ACADEMIC CATALOG

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“The Church, through the temple and Divine service, acts upon the entire man, educates him wholly; acts upon his sight, hearing, smelling, feeling, taste, imagination, mind, and will, by the splendour of the icons and of the whole temple, by the ringing of bells, by the singing of the choir, by the fragrance of the incense, the kissing of the Gospel, of the cross and the holy icons, by the prosphoras, the singing, and sweet sound of the readings of the Scriptures.”

St. John of Kronstadt, *My Life in Christ*

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Administration



Academy Administration & Faculty

<i>Rector</i>	Archimandrite Damaskinos Alazrai
<i>President</i>	Fr. Thaddaeus Hardenbrook
<i>Dean</i>	Fr. John A. Peck
<i>Faculty</i>	Fr. Photios Parks

About The Academy

The Academy Motto

Our Academy is focused on service to the Church, and today, that means in the fullness of the Orthodox faith. Our motto is taken from the words of St. Nikolai Velimirovich, who said,

“We must be super-conservative in preserving the Orthodox faith, and super-modern in propagating it.”

Why St. Euphemia the All-Praised?



St. Euphemia was a virtuous maiden who suffered resolutely for her faith in Christ early in the 4th century, and, through a profound and publicly witnessed miracle, directed the fathers of the 4th Ecumenical Council to the declaration of Orthodox Christianity. Her miraculous intercession freed the participants from the contentious quagmire the Council had fallen into, and earned her the title “All-Praised.” This miracle is confirmed by a letter sent by the council to Pope Leo I of Rome:

“For it was God who worked, and the triumphant Euphemia who crowned the meeting as for a bride, and who, taking our definition of the Faith as her own confession, presented it to her Bridegroom by our most religious Emperor and Christ-loving Empress, appeasing all the tumult of opponents and establishing our confession of the Truth as acceptable to Him, and with hand and tongue setting her seal to the votes of us all in proclamation thereof.”

She is a true confessor of Orthodox Christianity, a powerful intercessor, and a glorious Great Martyr in the Church of Christ. She is a most excellent patron for our Theological Academy.

More about St. Euphemia can be found our on Academy website: OrthodoxAcademy.org

Accreditation

The GreatMartyr Euphemia Orthodox Theological Academy has decided not to seek academic accreditation by any accreditation agency. Oversight by the Diocesan authority, the Dean, the Academic Advisory Committee, and the governing board will maintain a high standard of academic quality and assure that the mission and vision of the Academy are being thoroughly accomplished.



GREATMARTYR
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Orthodox Theological Academy



القديسة أفيمية
كلية لاهوتية أورثوذكسية

Origin and History of the Academy

By the V. Rev. Fr. Thaddaeus Hardenbrook

Beginning in the mid-1990's, the administration of the current Vicariate for Palestinian and Jordanian Orthodox Christian Communities in the United States has worked diligently for the improvement and spiritual nurturing of the Orthodox Christian faithful in its parish communities by way of missions, established parishes, the ordination of clergy, youth camps, and organized opportunities for continuing education. Originally focusing on descendants of the Holy Land specifically, it soon became clear that spiritual education among Orthodox Christians of Arabic descent in the United States, and in the Arabic language specifically, was lacking in the extreme. Opportunities to serve these Orthodox faithful abounded, but administrative and clerical resources could not keep up with the growing need.

In response to this growing need, in 2008 the Vicariate was established as an official ministry of the Ecumenical Patriarchate with the V. Rev. Father George Jweinat (St. George Cathedral, Daly City, CA) as Archbishop of America (GOA) who is the senior representative of Constantinople in the United States. Through the Archbishop, the Vicariate clergy and parishes are participants in the programs and agencies of SCOBA (now the Assembly of Canonical Orthodox Bishops of the United States of America).

From 2008 until 2013, the clergy brotherhood strove to serve the ever-growing number of Arabic faithful who longed for pastoral care and spiritual nurturing. New missions, summer camps, continued along with a growing number of American converts joining the historically Arabic structure of the Vicariate. New deacons and priests were ordained, and general growth continued, but the overarching need for religious education remained a dominant concern. There were simply too many faithful for the clergy to educate effectively via face-to-face gatherings.

Then, in 2014, the wise planning of the Archiepiscopal Vicar the V. Rev. Father George Jweinat, with the blessing of His Eminence Archbishop Demetrios, Geron of America, and with the cooperation of His Eminence Metropolitan Damaskinos of Didymoticho Orestiada and Soufli, culminated in obtaining from the Orthodox Church of Greece the young and well-respected Archimandrite Damaskinos Alazrai for leadership assistance and the administrative development in the Vicariate. The V. Rev. Father Damaskinos, PhD, was elevated to the title “Archimandrite of the Ecumenical Throne” by His All Holiness Ecumenical Patriarch Bartholomew, before his transfer to the Vicariate in the United States. Archimandrite Damaskinos is of Jordanian birth but resided continuously in Greece for approximately 15 years where he studied theology and received ordination.

The arrival of Archimandrite Damaskinos Alazrai allowed for aggressive growth in the area of Orthodox education and spiritual formation of the faithful. Immediately, an annual Bioethics Conference was established for each spring, with an annual Spiritual Retreat every October. Youth education began in each mission and parish where the Archimandrite visited regularly, and even more potential missions were identified nationwide from California to New York.

Archimandrite Damaskinos’ work within the Vicariate also, as a natural outcome of his international cooperation with Orthodox educators, revealed the desperate need for Orthodox education and spiritual formation of the faithful particularly in Arabic countries where Christians are overtly persecuted, and even martyred, for their faith. It seemed that everywhere the Vicar, the Archimandrite, and the Vicariate clergy traveled or made contact there were numerous Orthodox Christians desperate for spiritual nurturing. Truly, “the harvest is great but the workers are few” (Luke 10:2).

In the meantime, the number of converts to Orthodox Christianity who were interested in the Vicariate’s ethos of theological traditionalism and pastoral boldness was growing as well. Several of the Vicariate clergy were focusing their pastoral effort and creativity on the second or third-generation, English speaking half of the Vicariate population. At a pan-Orthodox clergy conference, V. Rev. Father Thaddaeus Hardenbrook, rector of St. Lawrence Orthodox Church, Felton, CA, made contact with a dynamic convert priest by the name of Father John Peck. These two American priests hit it off from the start and spent many hours contemplating the practical needs for vibrant and evangelistic Orthodox Christianity on a national scale.

At the time, Father John Peck was serving in Phoenix, AZ, without specific pastoral assignment and soon found himself drawn to the zeal, sincerity, and pastoral conviction of the Vicariate clergy brotherhood. In 2017, Father John was officially released by the Orthodox Church in America (OCA) to His Eminence Archbishop Demetrios and assigned to reopening the parish of All Saints of North America in Sun City, AZ. Father John had previously served in Kodiak and Fairbanks, AK, in Royalton, IL, Canton, OH, and Prescott, AZ. He is the founder of several web-based educational programs and ministries such as ‘*Good Guys Wear Black: Discerning Your Vocation in the Orthodox Church*’ (goodguyswearblack.org), the ‘*Preachers Institute*’ (preachersinstitute.com), and “*Journey to Orthodoxy: For Those on the Path to the Orthodox Christian Faith*” (journeytoorthodoxy.com).

By the grace of God, once the mission and vision of Archimandrite Damaskinos was communicated to Father

John, the natural outcome of their combined talents was the founding of GreatMartyr Euphemia Orthodox Theological Academy; an internet-based Orthodox learning institution capable of serving the Orthodox faithful nationwide, and even worldwide, in both English and Arabic. As summarized in the Academy bylaws:

“The mission and vision of this Academy shall be to operate a theological, distance-learning institution, based predominantly online, which shall offer theological courses, professional and special courses, certificates and diplomas in education and theological training, qualification for ordination and related fields, as deemed appropriate by the Board of Trustees of the Academy with the express purpose of educating persons for Orthodox Christian ministries in church and society.”

Therefore, it is with great joy, made possible only by the will of the Father, the direction of His only-begotten Son, and the grace of the Holy Spirit, that the sincere effort of the Vicariate clergy to serve the Orthodox faithful under their care, in as effective a manner as possible, has developed into the founding of GreatMartyr Euphemia Orthodox Theological Academy, and the opportunity to serve whatever Orthodox Christians, and possibly others, who choose freely to participate in the educational program of the Academy.

Computer Literacy

The Academy encourages its students to be computer literate, with an adequate proficiency in a wordprocessing program and an understanding of web-based research upon admission. Students need to have access to a computer, current word-processing software (such as Microsoft Word 2007 or newer), and an adequate high-speed internet connection (downloading, uploading course content).

The Academy requires that all assignments be submitted electronically unless other arrangements have been made previously with the professor of any particular course (exceptions made by one professor, do not obligate any or all other professors). The Academy requires that course assignments be submitted online through Populi for grading. Students who need further training in this area should contact local adult education programs and community colleges for courses.

Student Network Account

Upon acceptance to the Seminary, the LMS (Learning Management System) creates a secure student network account for you. Your username is usually the initial of your first name appended to your last name: jsmith. You will need to change the temporary password to something that is secure and which you will remember. This username and password will be how the seminary verifies your identity when you attempt to gain access to your secure account information, email, and databases. In order to ensure the security and privacy of your student information, keep your username or password secure.

Populi (LMS)



The Academy uses Populi as its primary learning management system (LMS) and student information system (SIS) which contains your financial records for fees, tuition, and scholarship information. As an LMS, all courses use Populi. For example, residential program-based courses will use Populi for inputting and allowing students to track their grades, paper submission, course email lists, and various other features.

Most, if not all, of the student's course interaction will take place in Populi. Therefore, both online students, as well as any in a residential program, are expected to check into their course in Populi on a more-than-weekly basis. Failure to do so may cause a student to miss an important announcement or a course assignment. It is not the responsibility of the professor to tell the students when to check Populi, it is simply expected as part of the student's education.

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Use of the GMEOTA Name, Seal, or Logo

GreatMartyr Euphemia Orthodox Theological Academy's name, seal, logos, and other copyrighted corporate material may not be used on clothing, promotional paraphernalia, websites, etc., without the express written approval of the Academy Administration.

Institutional Communication

Communication and Application of Programs and Policies

The Academy strives to communicate and apply its programs and policies honestly in all of its publications and operations (including online delivery and teaching sites). Every effort has been made to ensure that GMEOTA publications contain only clear, accurate, and current information. Readers are invited to bring errors and suggestions for improving this publication to the attention of the Dean. To the extent an inconsistency is found to exist between the information in this publication and the actual policy or procedure, the actual policy or procedure governs.

Nonbinding Communications

No oral or written communication made by any employee of the Academy, including faculty, shall be binding on the Academy without the express approval of the Board of Trustees, and no contract is expressed or implied by this publication or any other Academy informational publication.

Admissions



ADMISSIONS

Admissions Requirements

All applicants must be members in good standing of the Orthodox Church to study at the Academy. It is not possible to properly study and understand Orthodox theology if you are not an Orthodox Christian. Applicants who are not members of the Orthodox Church in good standing should get in touch with the Department of Missions and Evangelism.

An applicant must be a member in good standing of the canonical Orthodox Church.

A high school diploma or equivalent (GED, etc.) is necessary for entrance into the Diploma in Orthodox Theological Studies, or the Non-Diploma Program of Studies.

Application Materials for Admission

The following must be submitted to the Office of Admissions for all students of the Academy:

Application fee (non-refundable). For all students: \$100. Payment can be made through Populi's secure online system, or by check or money order. For other arrangements, please contact admissions@orthodoxacademy.org

Application form: Please select the appropriate online application form. All downloadable forms are available through the online application form.

- A recent profile photo should be uploaded to the online application.
- Autobiography. 1-2 pages, up to 1000 words.
- Baptismal certificate (photocopy).
- Official transcripts from all high school/secondary schools.
- Official transcripts from all college/post-secondary institutions of higher learning attended.
- Letter from parish priest confirming membership in good standing.

Admission Status

Admission status is important because of the conditions the student must work under as he or she proceeds through the academic program. Within two weeks of receiving all required documentation, the Academy will determine whether or not to accept the applicant and will send the applicant written notification of the decision. Accepted applicants are admitted with one of the following student statuses.

Full Status

Those students who meet all conditions of admission are considered full status.

Conditional Status

Those students who do not meet all requirements for admission may be admitted on a conditional basis where other factors indicate the applicant is qualified. Reasons for conditional status may be the delay of the applicant's references or transcripts. These students may enter a program but must satisfy all requirements for admissions by the end of the first semester of enrollment before being permitted to continue their enrollment. When the admission file is complete, the conditional status will be changed to full status and the student may register for later courses.

Probationary Status

If a student's academic record would normally prevent attendance at the Academy, he/she may be admitted on academic probation with Probationary status. If the student's academic record shows less than a 2.0 GPA, he/she may be required to take courses to remedy the deficiency. Probationary status will automatically be changed to full status when he/she completes 12 units of work with not less than a 2.0 GPA.

Discrimination Policy

GreatMartyr Euphemia Orthodox Theological Academy does not discriminate in admission or in access to its programs on the basis of age, sex, marital status, nationality, race, national origin, disability, or status as a veteran.

The Academy only admits Orthodox Christians in good standing. Inquirers, Catechumens, heterodox, or lapsed Orthodox Christians should connect with the local Church in their area before applying for one of the Academy theological programs.

Rare exceptions will be dealt with on a case by case basis. Requests for an exception must be submitted in writing to the Dean, revealing with clarity the reason for the requested exception.

The Academy exists to serve the Vicariate locally, and the entire Orthodox Church globally, and by this we mean the canonical Orthodox Church.

Tuition and Fees



We labor here at the Academy knowing that the cost of education, even theological education, is often the most prohibitive for those who desire it the most. We have structured our studies programs with that in mind, and have kept tuition costs exceptionally low.

Tuition for the Academy programs are as follows:

Diploma in Orthodox Theological Studies Program · \$1,399/semester

Non-Diploma Program · \$499/course

Audited Courses · \$399/course

Additional Fees

Registration fee: \$30 per semester (non-refundable)

Graduation fee: \$30

Transcript fee: \$20 per transcript

Financing fee: \$100/semester

There is no technology fee, waiver fee, or additional costs for required texts.

Discounted Tuition Categories

The Academy, in an attempt to make theological education to every interested party, offers several discounted tuition categories.



Spouse Discount

GreatMartyr Euphemia Orthodox Theological Academy wants Orthodox Christians to learn, and who better to learn more than the spouse of one of our students. Therefore, the Academy offers a special and substantial discount for student spouses who enroll together.

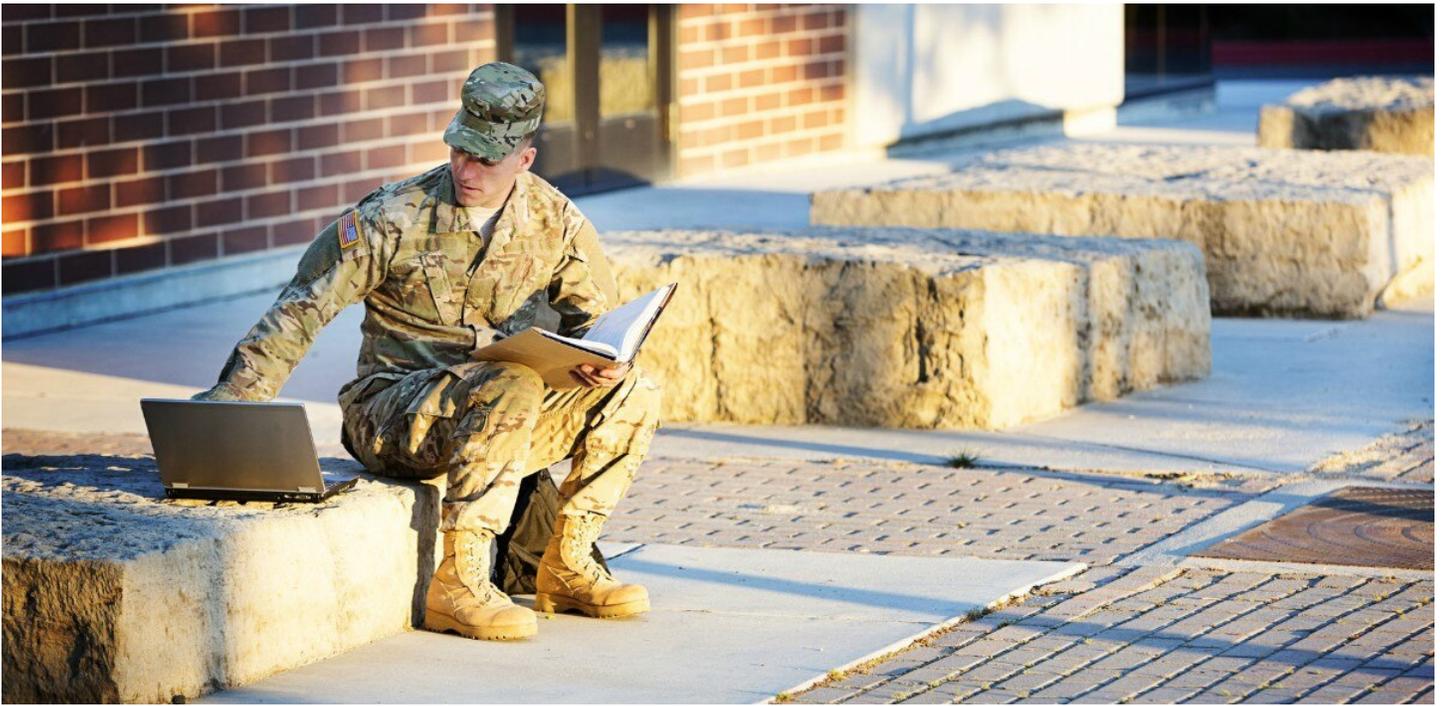
If two spouses enroll in the Diploma program together, the application fee for the 2nd spouse is reduced to only \$20, and the tuition for the second spouse is only \$379/semester (a savings of over \$800.00 per semester), for full credit. That is not a typo.

If two spouses wish to enroll in the Non-Diploma Program, the 2nd spouse may take the same individual courses for \$169/course (a savings of \$330.00 per course), for full credit. This discount applies only to spouses enrolled in the same program.

If a spouse wishes to take a single course (Non-Diploma Program), while their spouse is enrolled in the Diploma program, he/she may do so for \$399/course (a savings of \$100.00 per course). Normal admissions requirements apply.

Second Spouse	Tuition in same program	Tuition in different program
Diploma Program	\$379/semester	N/A
<i>Total savings</i>	<i>-\$840.00</i>	<i>N/A</i>
Non-Diploma Program	\$169/course	\$399/course
<i>Total savings</i>	<i>-\$350.00</i>	<i>-\$100.00</i>

The substantial discount afforded to spouses who will study Orthodox Theology at the GreatMartyr Euphemia Orthodox Theological Academy are without parallel in other schools.



Active Duty Military/Reservist/Veterans Discount

GreatMartyr Euphemia Orthodox Theological Academy offers a special discount for Active duty and Reserve Military service men and women, and Veterans. If you are a veteran of the Army, Navy, Marine Corps, Air Force, Coast Guard, or Merchant Marines, appreciate your service, and the sacrifices you made to help keep the peace in our world.

If an applicant is on active duty or is a deployed reservist, the application fee is reduced to only \$40, tuition is reduced to only \$799/semester for the Diploma program, for full credit.

If a veteran or non-deployed reservist wishes to enroll in the Diploma program, the tuition will be discounted to \$899/semester.

If any service man or woman, or veteran wishes to enroll in the Non-Diploma Program, she/he may take the individual courses for \$399/course, for full credit.

Program of Study	Active Duty	Reservist-Deployed	Reservist-at home	Veteran
Diploma program	\$799.00	\$799.00	\$899.00	\$899.00
<i>Total savings</i>	<i>-\$500.00</i>	<i>-\$500.00</i>	<i>-\$400.00</i>	<i>-\$400.00</i>
Non-Diploma	\$399.00/course	\$399.00/course	\$399.00/course	\$399.00/course
<i>Total savings</i>	<i>-\$100.00</i>	<i>-\$100.00</i>	<i>-\$100.00</i>	<i>-\$100.00</i>

All military personnel, veterans, and their spouses (see Spouse Discount page 15) are encouraged to apply to the Academy and take advantage of these discounts. Remember, texts and course-packs are included in the cost (no extra charges for them) and they are delivered electronically to you, to save you even more. Normal admissions requirements apply.



Cohort Designation Discount

What is a Cohort?

A cohort was a standard tactical military unit of a Roman legion. An Academic Cohort is a group of students who work through a curriculum together to achieve the same academic degree together. If you have a gathering of 4 or more individuals from your area, city, town, village, or parish that can meet regularly, and wish to go through the program together for a richer and more beneficial experience, entering into the Cohort program will save all participants 10% on tuition. Additional requirements for Cohorts are mandated in order to take advantage of this discount, but it is a highly beneficial way to do the program.

The Cohort model is an excellent way for diaconal candidates to go through the program as they will be interacting with each other throughout the course of study. Also, the Cohort discount is not mutually exclusive of other discounts.

Spouses or Military personnel enrolled in cohorts will get the 10% Cohort Discount off of their already discounted tuition. Normal admissions requirements apply. For more information about forming a Cohort in your area, obtaining the discount, and the additional requirements for Cohort groups, contact the Dean.



Scholarships

MESSIAH Scholarship Fund

The Middle Eastern Student Scholarship in Academic Honors or MESSIAH Scholarship is awarded to worthy applicants living in the Middle East, and unable to cover the cost of their own tuition. To make a donation to the MESSIAH Scholarship Fund, contact the Dean. Donations to the MESSIAH Scholarship directly cover all of the tuition and fees of a student receiving the Scholarship.

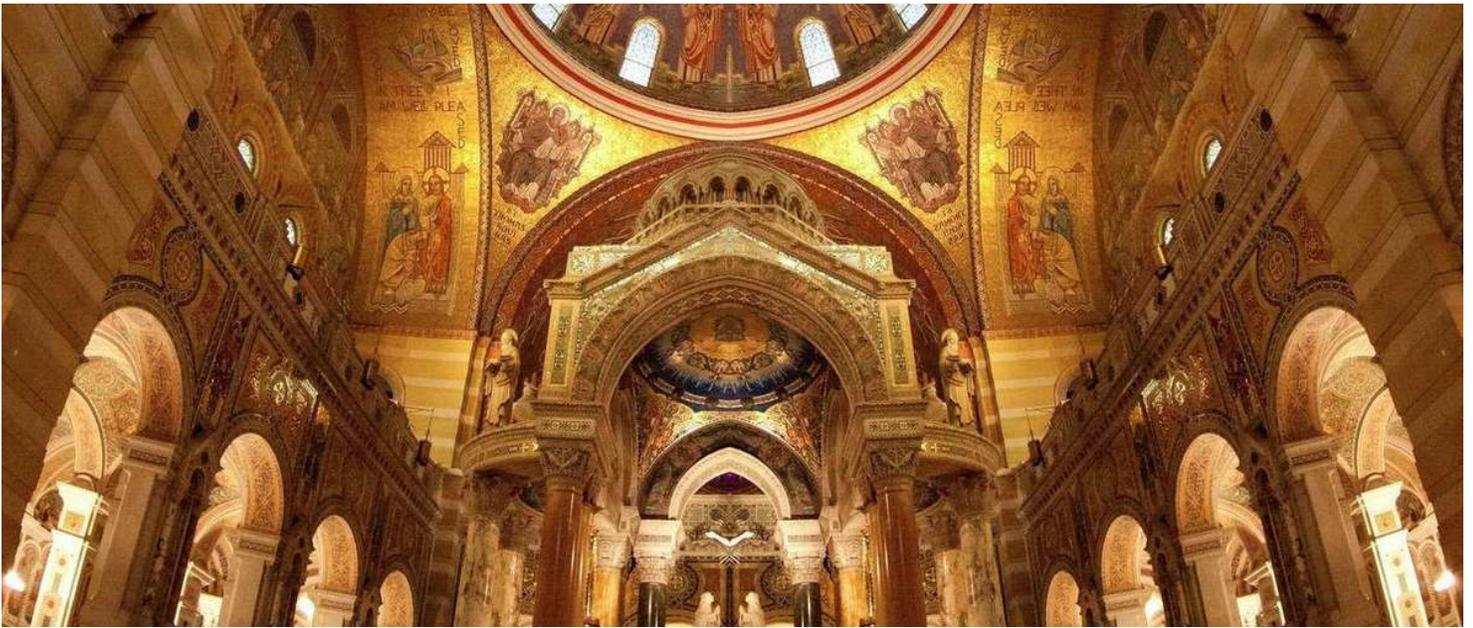
At this time, the MESSIAH Scholarship is currently the only scholarship offered by St. Euphemia Academy.

Withdrawals and Refunds

Students withdrawing from Academy studies during the semester must notify the Office of the Dean in writing, stating the reasons for withdrawal. Refunds of tuition will be made according to the following schedule. Fees are not refunded after the fourth week.

First week of class.70% refund
Second week50% refund
Third week30% refund
Fourth week.10% refund

Classes may be dropped before the Friday of the third week of classes without academic penalty.



Academics

Diploma in Orthodox Theological Studies

The core course of study for the Academy is the Diploma in Orthodox Theological Studies.

Comprising two years of full time study, with summers off for seminars, this program thoroughly prepares the student for diaconal ordination, seminary studies, teaching courses at the parish level, and person-to-person evangelism. This program also prepares the prospective priest for excellence in pastoral work – a unique feature to the Academy’s theological education.

The Diploma (Dipl. O.T.S.) is awarded upon successful completion of all coursework, written requirements, and fulfillment of all financial obligations to the GreatMartyr Euphemia Orthodox Theological Academy. Each class is 4 credit hours. See the course descriptions for details.

Fall – 1st Semester: Scripture

Old Testament I – Intro to the Old Testament
New Testament I – Gospels, Acts, Revelation
New Testament II – The Apostles and their Epistles

Spring – 2nd Semester: History

Patristics I – Introductory Patristics
Church History I – Orthodox Church History
Canon Law I – Ecclesiastical History of Canon Law

Fall – 3rd Semester: Theology

Dogmatic Theology I – Orthodox Dogmatic Theology
Comparative Theology – Orthodoxy & Everything Else
Moral Theology – Bioethics and Moral Theology

Spring – 4th Semester: Praxis

Orthodox Spirituality I – Interior Life/Monasticism
Pastoral Theology I – How to be a Good Pastor
Liturgics I – Liturgical History, Theology & Praxis

The Diploma in Orthodox Theological Studies acts as a vocational training program for men seeking ordination to the diaconate in the Vicariate. A Residential study component is required.



Non-Diploma Program

The Non-Diploma program offers the same courses as the Diploma in Orthodox Theological Studies, the core course of study for the Academy, but at a slower or more individual pace. Students wishing to enroll in the Academy, but not seek the Diploma, or who wish to take courses for the Diploma, but study one course (or two) at a time should enroll in this program.

Students in this program may enroll for any class that is offered that semester, even two! And all courses taken as a part of the Non-Diploma Program of study are transferable to the Diploma program.

A Certificate of Completion is issued for each class upon successful completion of all coursework, written requirements, and fulfillment of all financial obligations to the GreatMartyr Euphemia Orthodox Theological Academy.

The courses available for the Non-Diploma program are the same as the Diploma program courses.

Available courses for the Non-Diploma program

Fall – 1st Semester: Scripture

Old Testament I – Intro to the Old Testament

New Testament I – Gospels, Acts, Revelation

New Testament II – The Apostles and their Epistles

Spring – 2nd Semester: History

Patristics I – Introductory Patristics

Church History I – Orthodox Church History

Canon Law I – Ecclesiastical History of Canon Law

Fall – 3rd Semester: Theology

Dogmatic Theology I – Orthodox Dogmatic Theology

Comparative Theology – Orthodoxy & Everything Else

Moral Theology – Bioethics and Moral Theology

Spring – 4th Semester: Praxis

Orthodox Spirituality I – Interior Life/Monasticism

Pastoral Theology I – How to be a Good Pastor

Liturgics I – Liturgical History, Theology & Praxis



Continuing Education Courses

Continuing Education Courses – Tired of garden variety pastoral CEU classes? Want to sink your teeth into the primary work of the Priesthood? The Continuing Education Courses for clergy are advanced theological courses with practical impact. They are delivered online/distance.

Advanced Homiletics

Our course in advanced homiletics includes an advanced study of the practical art of expository preaching as practiced historically in an Orthodox Church context. We will review the style of Ss. John Chrysostom, Peter Chrysologus, and other excellent preachers from history. This specialty course will refine the principles of homiletics, and address preaching the major biblical genres with precision, accuracy, and passion. Audience analysis is practiced. One of the key aspects of this course is peer group interactive learning and individual mentoring in expository homiletics.

Practical Apologetics

Training oneself and others to “make a defense to anyone who asks you for a reason for the hope that is in you...” 1 Peter 3:15, this course covers basic Orthodox Christian apologetics of a very practical kind, and provides the instructional materials to teach it, and develop further apologetic studies at the local level. This course will help the student teach basic apologetics at the parish level, especially to young people.

Parish Community Development

The parish community is the Church in its fullness. This course covers a significant dearth in Orthodox studies, covering what benefits and constitutes a healthy, vibrant parish, what are the signs of health and illness in a parish community, recognizing threats to the health and wellbeing of the parish objectively, and therapeutic measures of a practical nature which strengthen the community. This is the only course of its kind in the world.

Personal Evangelism

This course will focus on simple, practical techniques of instructing others how to share their faith personally, without awkwardness. The pipeline of conversion is discussed, and practical solutions to setting up the important segments of it in a local established parish are given.

Course Materials

Syllabi

Course syllabi are posted by course in Populi. A course syllabus provides an in-depth explanation of required books, assignments, and session dates. Read the syllabus carefully. All required textbooks are listed on the syllabus.

At the top of each syllabus is the contact information for the course professor or faculty instructor. Teachers are here to help students. Students with questions or concerns are free to send an email to the professor, and should expect a reply within 12-24 hours.

Textbooks

At almost all colleges, universities, and academies, textbook costs vary from courses to course, but typically range from \$150 to \$300 each semester. At Greatmartyr Euphemia Orthodox Theological Academy, all texts are provided electronically as part of the course. Students can buy recommended textbooks locally, online, or anywhere they wish. We recommend shopping for textbooks online for best value and convenience.

Course Notes or Course-packs

If Course Notes are required, the professor will make them available to the student on Populi.

Grading System

Students will be assigned grades according to the following scale upon completion of each course:

LEVEL OF WORK	SCORE	LETTER GRADE	GRADE POINT
Superior	96-100	A+ (Honors)	4.0
Excellent	90-95	A	4.0
Very Good	86-89	A-	3.7
Good	80-85	B	3.0
Above Average	76-79	B-	2.7
Passing	70-75	C	2.0
Below Average	60-69	D	1.0
Failing	Below 60	F	0.0
<i>Pass</i>	<i>Assigned Passing</i>	<i>Assigned Passing</i>	<i>Not included in GPA</i>
<i>Fail</i>	<i>Assigned Fail</i>	<i>Assigned Fail</i>	<i>Not included in GPA</i>

Graduation with Honors

A student may, with the recommendation of the faculty and board, receive graduation with honors, *Cum Laude*, *Magna Cum Laude* or *Summa Cum Laude*.

To be awarded a Diploma Cum Laude, the student must have a cumulative grade point average between 3.5 and 3.74; to be awarded a Diploma Magna Cum Laude, a student must have a cumulative grade point average between 3.75 and 3.89; to be awarded a Diploma Summa Cum Laude a student must have a cumulative grade point average between 3.9 and 4.0.

DESIGNATION	GRADE POINT AVG.
Summa Cum Laude	3.9-4.0
Magna Cum Laude	3.75-3.89
Cum Laude	3.5-3.74

The appropriate honors awarded will be added to the student's transcript after graduation. Transfer students will constitute a special category with regard to honors at graduation: their designation for honors will be based solely on work completed at the Academy.

Transcripts

Official transcripts of a student's academic record are issued upon request of the student, and sent directly to other academic institutions, potential employers, or diocesan bishops. The fee for official transcripts is \$20.00 each. Transcripts will not be issued unless a student has met all financial obligations to the Academy. One unofficial transcript is sent to each graduating student upon request.

Notations

Credit/No Credit

The notation CR (Credit) is used to record the successful completion of a course listed in the Academy Catalog as a Credit/ No Credit course. The notation CR or NC does not affect the GPA.

Emergency Withdrawl

The notation EW (Emergency Withdrawl) is used when a student is unable to complete all course requirements due to disabling illness or catastrophic event that occurs during a course. The grade is assigned by the Registrar in conference with the professor. The student must petition the Registrar for Emergency Withdrawal when these circumstances arise. (See the Add/ Drop Policy.) The notation EW does not affect the GPA.

Incomplete

The notation I (Incomplete) is used when a student, who cannot complete course requirements for reasons other than those that qualify the student for Emergency Withdrawal or Military Withdrawal, successfully petitions for an extension.

To successfully petition for an extension, the student must submit the Multi-Purpose Attendance Petition, pay the fee then current, and obtain the instructor's approval. The student then has a period of 30 days after the last session of the course to complete the work.

A second 30-day extension, which will start the day after the first extension expires, may be granted upon a second successful petition. Instructors are not obligated to approve any petition of extension. A student may not graduate with the notation I on the record.

Military Withdrawal

The notation MW (Military Withdrawal) indicates that the student was called into active military duty, deployed, or received orders that prevented completion of the course and was administratively withdrawn from the course. The notation MW does not affect the GPA.

Repeat

The notation R (Repeat) indicates that the course was repeated. The grade earned the last time the course was taken, whether or not it is the highest grade, is the grade that will be recorded on the transcript and used when computing the GPA. The notation R will show on the student's transcript for the same course taken earlier. The notation R does not affect the GPA.

Withdrawal

The notation W (Withdrawal) indicates that the student officially dropped a module course after the first session, or officially dropped a semester course after the semester deadline. The notation W does not affect the GPA.

Course Auditing

Starting this year, those wishing to audit a course or two from GM Euphemia Academy may do so at the rate set in the catalog. If you have questions, contact the dean.

Leave of Absence

A student returning from a leave of absence must contact the dean prior to September for re-registration for the fall semester.

Description of Courses

Biblical Studies

Old Testament I

4 credits

Introduction to the study of the Holy Scriptures. Scripture's place in Holy Tradition. Introduction to the Old Testament. The Pentateuch and the historical, wisdom, and prophetic books. Liturgical uses and patristic interpretation.

New Testament I

4 credits

Introduction to the New Testament. The Gospels. Detailed chronological study of the life and teachings of Jesus Christ as related by the four evangelists. Introduction to Acts, and its relationship to Luke. Includes a survey of the book of Revelation.

New Testament II

4 credits

Study of the Apostles and their Epistles. Biography of NT writers, History of the communities Paul wrote to, how each church started. A thorough introduction to the NT writers, themes, and message with special attention given to the holy Apostle Paul, as a written witness of the Gospel, person, and mission of our Lord Jesus Christ.

Church History

Patrology I

4 credits

Study of the Apostolic Fathers, early Christian catechisms, the Apologists, the Fathers of the fourth century. The ascetical writers.

Church History I

4 credits

Development of New Testament Church based on the Book of Acts. The Church under Roman persecution. The seven Ecumenical Councils and the Great Schism. Patriarchate of Constantinople. The Reformation. Orthodoxy after the fall of Constantinople. Orthodoxy after the fall of Communism.

Canon Law I

4 credits

Ecclesiastical history and fundamentals of Orthodox canon law. Introduction to Orthodox ecclesiology, the Sacrament of marriage, and the Spiritual court.

Theology

Dogmatic Theology I

4 credits

The survey of Orthodox dogmatic theology. Foundations of theology and the knowledge of God. The Trinity. God and creation. Christology. Pneumatology. Ecclesiology.

Comparative Theology I

4 credits

Orthodoxy and Everything Else. Survey of major religions and heterodox denominations. Oriental Christianity, Roman Catholicism, and major movements in Protestantism. Introduction to non-Christian religions: Judaism, Islam, Hinduism, and Buddhism. Modern religious inventions: Mormonism, Jehovah's Witnesses, Neo-paganism, Wiccan religion.

Moral Theology & Bioethics I

4 credits

Principles of moral theology: natural law, moral law. Bioethics in the modern world.

Praxis

Orthodox Spirituality I

4 credits

Foundations and history of spirituality. Interior life and the origins and history of monasticism. The place of the monastery in the life of the lay Christian. Monasticism in the Church in the 21st Century.

How to Be a Good Pastor: Pastoral Theology I

4 credits

An indepth look at pastoral theory and praxis, according to the fathers of the Church. The mystery of the Church, the mystery of the Priesthood (deacon, priest, bishop). Relationship with the advisory board/council, responsibilities, duties, expectations. The use of preaching in therapeutic application. Avoiding common pastoral and personal pitfalls.

Liturgics I

4 credits

Introduction to the liturgical services; cycles of the Church year, clerical vestments, order of services. Reading, serving, liturgical piety and function. The Typikon. Origin and outlines of liturgical services, Vespers, Matins, and the liturgies of St. John Chrysostom, St. Basil the Great, and the Pre-Sanctified Liturgy of St. Gregory the Dialogist. Form of the Sacraments and occasional services.



Continuing Education

Advanced Homiletics (CEC 1)

This course provides a brief introduction and history of preaching, preaching the Lectionary, preparing a preaching calendar, examining the Patristic Preaching Tradition, and Pastoral Care in Homiletics, and Expository Preaching in the Orthodox parish. This course is not available for those who have attained the Certificate in Homiletics.

Parish Community Development (CEC 2)

The parish community is the Church in its fullness. This course covers a significant dearth in Orthodox studies, covering what benefits and constitutes a health, vibrant parish, what are the signs of health and illness in a parish community, recognizing threats to the health and well being of the parish objectively, and therapeutic measures of a practical nature which strengthen the community. This is the only course of its kind in the world.

Practical Apologetics (CEC 3)

Training oneself and others to “make a defense to anyone who asks you for a reason for the hope that is in you...” 1 Peter 3:15, this course covers basic Orthodox Christian apologetics of a very practical kind, and provides the instructional materials to teach it, and develop further apologetic studies at the local level. This course will help the student teach basic apologetics at the parish level, especially to young people.

Personal Evangelism (CEC 4)

This course will focus on simple, practical techniques of instructing others how to share their faith personally, without awkwardness. The pipeline of conversion is discussed, and practical solutions to setting up the important segments of it in a local established parish are given.

St. John of Kronstadt House

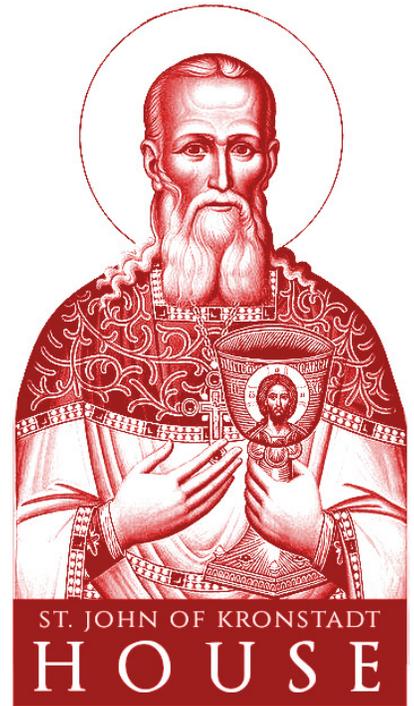
We are now accepting applicants for the fall of 2019 for The St. John of Kronstadt House. We are a live-in program for Orthodox young adults that is located in the beautiful Santa Cruz Mountain Range, just minutes from the beaches of Santa Cruz. The house is an active ministry of the St. Lawrence Orthodox Christian Church.

This program is designed for faithful Orthodox young adults who hope to deepen their faith through education, praxis, service, and community.

Programming will include modified participation in the GreatMartyr Euphemia Orthodox Theological Academy (orthodoxacademy.org) It will be an in-depth and intensive one-year program, and will require commitment - but it will serve as a foundation for a life of deep faith and ministry in the Church and in the world.

As a participant in the program you will have direct access to events, workshops, and visiting speakers and clergy. While it is an intensive program, we are designing the program in a way that will allow participants to maintain a job or be working on undergrad or graduate work. Programming will be flexible to fit your time constraints, and we are keeping the cost as low as possible.

For more information, go to KronstadtHouse.org or email at info@kronstadthouse.org



The End

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Glory to God for All Things