

WMEA



WMEA ST. SERGIUS UNIVERSITY AND SEMINARY
A COLLEGE FOR TRANSFORMATIONAL STUDIES AND LIVING ETHICS
A Division of the White Mountain Educational Association, Inc.

A Distance Learning Online Curriculum

“By the signs of the seven stars shall the gates be open”

Nicholas Roerich

**CATALOGUE AND REGISTRATION
INFORMATION**

06-2007

WMEA



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CATALOGUE AND REGISTRATION INFORMATION

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The Founding of the St. Sergius University and Seminary

“Real knowledge will enter only open doors. If prejudice exists, it must be outgrown through inner development.”

Nicholas Roerich, *The Heart of Asia*, p. 126

Dear Friends,

The WMEA was established in 1982 as a not-for-profit organization, receiving its federal tax-exempt status in August of 1987 as a 501 C3 educational and religious organization. It was in 1982 the group created a training program, providing a spiritual educational structure for those who were seeking certification and specialized training as a teacher of the Ageless Wisdom, specialized training in personal leadership, and/or had received a call into the ministry seeking seminary training and ordination.

After planning for many years, WMEA is now ready to unveil the next phase of its vision with an adjunct branch to its organization: the WMEA *St. Sergius University and Seminary*, a college for transformational studies and living ethics, becoming in the future, fully accredited. The education and training will be administered on-line via the WMEA website, as well as on-site locally in Arizona and, upon occasion, its extension locations.

Since 1982 the number of graduate students specially trained and certified as teachers of the Ageless Wisdom in the WMEA certification teaching program, those who graduated from the seminary program leading to ordination into the ministry, as well as those graduates who transferred from other spiritual organizations into the WMEA leadership training program have enabled us to take this next step; it has been 18 years in preparation. Now, many of our graduates will be serving you either as a mentor, meditation secretary or teacher.

All registered students will be assigned a mentor to help him or her through each phase of their selected study program. The mentor will work with you, one on one, as well as serve as liaison between yourself and the department head or course teacher if the need arises.

All classes within each college are designed to deepen the connection between you and your soul, to bring inspiration and insight into your life, to free you from limitations of the past, to give you a sense of direction and purpose in your life, commencing or advancing an inner self-transformation.

Our founder, the Reverend Joleen D. Du Bois, as well as other teachers of spiritual ethics and values: Rabindranath Tagore, Helena Roerich, Alice A. Bailey, and Torkom Saraydarian, gave their students a dream of the new education and a world religion; a vision that inspired the founding of the St. Sergius University and Seminary, its spiritual principles and ethics.

“The word ‘spiritual’ does not refer to religious matters, so-called. All activity which drives the human being forward towards some form of development— physical, emotional, mental, intuitional, social— if it is in advance of his present state is essentially spiritual in nature and is indicative of the livingness of the inner divine entity. The spirit of man is undying; it forever endures, progressing from point to point and stage to stage upon the Path of Evolution, unfolding steadily and sequentially the divine attributes and aspects.”¹

Rabindranath Tagore (1861–1941) was an Indian poet, philosopher, and Nobel laureate (1913), who tried to deepen mutual Indian and Western cultural understanding. Tagore was a dedicated internationalist and educator who, like others after him, had a vision of the New Education.

Tagore wrote: *“We are building our institution upon the ideal of the spiritual unity of all races.... I have in my mind not only a University, for that is only one aspect ... but the idea of a great meeting place for individuals from all countries where [individuals] who believe in spiritual unity can come in touch with their neighbors. There are such idealists, and when I traveled in the West, even in remote places, many persons without any special reputation wanted to join this work.*

“It will be a great future, when base passions are no longer stimulated within us, when human races come closer to one another, and when through their meeting new truths are revealed.

¹ Alice A. Bailey, *Education in the New Age*, p. 1. © 1954 Lucis Trust, Inc.

“There will be a sunrise of truth and love through insignificant people who have suffered martyrdom for humanity, like the great personality who had only a handful of disciples from among the fisher folk and who at the end of his career seemingly presented a picture of failure at a time when Rome was at the zenith of her glory. He was reviled by those in power, ignored by the crowd, and he was crucified; yet through that symbol he lives forever.”²

Helena Roerich, author of *On Eastern Crossroads* and *Foundations of Buddhism*, as well as a series of books called the Agni Yoga Series, wrote: “A common error of people is to cease to study after leaving school. The Pythagoreans and similar philosophic schools of Greece, India, and China furnish sufficient examples of continuous study. Truly, limiting education to the prescribed schooling indicates ignorance. Obligatory learning is only the entrance to real knowledge. If we divide humanity into three categories—those who are altogether unschooled, those whose education is confined to compulsory schooling, and those who continue their education—the number of the last will prove astonishingly small. This primarily shows indifference toward future lives. In their decline of spirit, men are indifferent even to their own future. There should remain a record that in the present significant year it is necessary to remind people about that which was useful a thousand years ago. In addition to elementary education one should further the education of adults. Several generations exist simultaneously on Earth, and they are all equally indifferent in striving to the future, which they cannot evade. Such negligence is astonishing! Learning has become an empty shell. Yet for a simple holiday people like to dress in their best. Is it possible that they do not think it behooves them to secure an attire of Light for the solemn Abode in the Fiery World? One should rejoice not in bigotry, not in superstition, but with an illumined mind, and not only at the schools for children but also at the uniting of adults for continuous learning.”³

Torkom Saraydarian (1917–1997). The Right Reverend Torkom Saraydarian, an internationally recognized scholar and author of comparative religions and philosophy, wrote: *The whole process of evolution is education. Education in its true sense is the process of becoming oneself within the Great Self. Education means to make a person able to strive for his own salvation, and later for the salvation of all beings. One’s own salvation or liberation can only be valid if it turns into a sense of responsibility to liberate others.*⁴

We invite you to join us in this spiritual endeavor of the New Education, in a learning environment where individuals from all countries who believe in a fundamental spiritual unity will meet together, while they develop their higher minds in the vision of Beauty, Joy, Truth, Knowledge and Freedom.

Most sincerely,



Joleen D. Du Bois
Founder and President
WMEA St. Sergius University and Seminary

² *A Tagore Reader*, pp. 215–217, ed. Amiya Chakravarty (The Macmillan Company 1961).

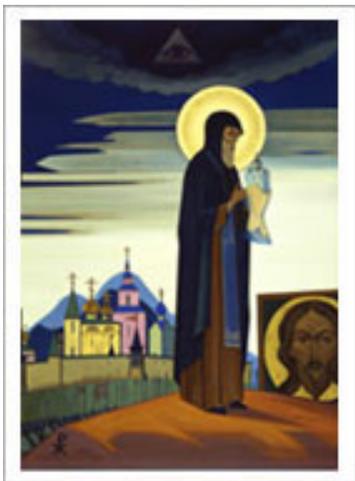
³ *Fiery World I*, 1933, para. 529. © 1948 Agni Yoga Society, Inc.

⁴ *The Questioning Traveler and Karma*, p. 32 © 1979 Torkom Saraydarian and The Creative Trust

ST. SERGIUS OF RADONEZH

1313–1392

*Whoever succeeds in hearing the voice of his spirit will rise above the precipice.*⁵



St. Sergius painted by Nicholas Roerich

The chronicles tell us that St. Sergius of Radonezh was born on May 3, in the year 1313 or 1314, and died on September 25 in 1392. Biographers often emphasize the miracles surrounding his birth.

His parents, having a small family chapel, prayed twice daily with their children and servants. When St. Sergius' mother was pregnant, she attended the Liturgy in the monastery. As she stood with the other women before the reading from the Gospel, the cry of a baby was heard. The women near her turned around thinking the crying was in the church, but no, the cry was coming from the mother's womb, causing her to be frightened. This extraordinary sign impressed everyone present. It was with this sign that the mother, in talking to St. Sergius' father, promised to consecrate the child to God.

From childhood the boy spent much of his time in solitude, tending the horses while they were in the meadows. With his parents, he visited various monasteries. At age seven, when he was sent to school, his studies did not interest him. On the contrary he enjoyed walking in the fields and meadows more than working with his schoolmates.

Young St. Sergius prayed that God would enable him to read and understand books. Then one day he saw an old monk praying under an oak tree. Later he told the old monk of his life and problems. The monk listened to him, prayed, and gave him a little piece of *prosphore* (leavened bread), saying to St. Sergius: "Take and eat; this is given to you as a sign of the divine grace for reading. From this day on you will exceed your brothers and friends in your studies."

The monk was invited into St. Sergius' home, where his parents received the old man with great honor. Going into the family's simple chapel, the monk asked him to read some scripture, where to the surprise of St. Sergius and his parents, he was able to read. Later the monk told the boy's parents, "[Y]ou should rejoice because this young man will be great before God and men because of his virtuous life. He will be a servant of the Holy Trinity." With these words, the old man left the house and was never seen again.

After the departure of the monk, St. Sergius found that he could read everything and he changed radically. No matter what book he opened, he could read well and understand it. Yet throughout his life he remained a man for whom the experience of Spirit was more important than learning or reason. He never wrote anything, and he drew his knowledge not from reading but from his continual communion with God.

St. Sergius was always serene and moderate in all things, modest and poor, and an example to all those around him.

After his parents died, he sold all of his possessions, left his share of his father's estate to his younger brother Peter, and decided to leave for the desert. His older brother Stephen left with him, going north into the forests of Radonezh; St. Segius was twenty years old and not yet a monk.

The boys decided to build a chapel and a cell there. It was ten miles away from any village and isolated. They then went to Moscow and asked the local abbot to bless them so that they may establish a church. This being done, they named the church for the Holy Trinity, calling it the *Trinity Lavra*. Following the completion of the building of the church, the abbot entered the church and received Bartholomew (young Sergius) as a monk. He received Holy Communion and, as the records say, "the air of the church was heavily scented."

St. Sergius read and studied the Bible, worked in his garden, and spent most of his time praying.

⁵ *Leaves of Morya's Garden* II, 1925, p. 50, 2nd printing, 1979. © 1952 Agni Yoga Society, Inc.

But despite his isolation, word concerning the exemplary life of the hermit of Radonezh soon spread everywhere. The abbot and others came to visit him, bringing him food; soon twelve monks were in residence.

The blessed one worked all day for his little monastery. He carried out the most difficult tasks, cutting the wood and bringing kindling for the kitchen. St. Sergius ground wheat, baked bread, prepared the food, made boots and habits for the monks, carried water from the spring and left a bucket at each monk's cell. He spent the night praying, eating only a little bread and water, and never spent an hour without working.

"He [St. Sergius] admitted only work, as an exaltation of the heart. In this, He outdistanced many spiritual wayfarers. We speak about the heart, but precisely He found the strength of this source. Even terrors were allayed by Him not through conjurations but by the prayer of the heart."⁶

The abbot, who had moved to the monastery serving as its abbot, fell ill and died a year later. The brothers wanted St. Sergius to replace the abbot, but the blessed one said to them, "I would rather learn than teach, obey than command, but fearing the judgment of God, I submit myself to His will. May it be done."

MIRACLES AND VISIONS

Once the monastery was without bread for two days, and some of the monks asked St. Sergius if they could go into the neighboring villages and ask for bread, saying, "We have followed you, we have obeyed your orders, but tomorrow we will go to look for food. We will not return because we cannot bear the poverty and lack of food in this place." St. Sergius responded through the words of Matthew saying, "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, nor what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air. They neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"⁷ He told them they were being tested, and that "Joy will soon replace your sorrows. Although you now do not have any bread, tomorrow God will give you all that you need. The Lord will not forget this holy place and those who live in it." As he was talking to the monks, a person knocked on the door of the monastery bringing two full carts of bread and food. St. Sergius did not eat anything, but went instead to thank God. Only after giving thanks did he bless the breads and distribute them to the entire community.

As the number of monks increased, water began to be scarce. Soon the monks began to complain that St. Sergius had built his hermitage too far from a sufficient water supply. He said to them: "I wanted to live alone, but God wanted to establish a monastery to the glory of His name." He left the monastery, accompanied by one monk, found a spot where there was a little water left from the rain, and knelt down and prayed. Then he blessed the spot and suddenly a plentiful spring shot up, which has supplied water for the monastery up to the present day. Pilgrims have been cured by this water.

One day when St. Sergius was serving the Divine Liturgy with his brother and his nephew, Isaac the Quiet saw near the altar a fourth priest who was glowing with a great light. After the Liturgy, two of the monks asked St. Sergius what it had been. With their persistence, St. Sergius finally answered saying, "If God revealed it to you, I do not wish to hide it. That which you saw was an angel of the Lord, with whom I, although unworthy, always serve. But do not say anything about what you saw as long as I am alive."

On another occasion, St. Sergius was celebrating the Divine Liturgy in the presence of his disciple Simon the Ecclesiarch. Simon had an extraordinary vision. He said that during the Liturgy, he saw a fire, which touched the table of prothesis and surrounded the holy altar. At the moment of communion, the fire entered the chalice and the Saint received communion in this manner. Seeing this, Simon was filled with terror and fear. Saying to St. Sergius, "Master, I never had an awesome vision. I saw the grace of the Holy Spirit acting with you." The Saint forbade him to speak of it. "Do not tell anyone what you saw until I die."

*"In every Teaching we find a symbol of (this) fiery ascent. St. Sergius received the fiery sacrament. Thus, graphically is the sign of the higher possibility given. The time is coming and is already near when people will not know how to accept the fiery possibilities. In their confusion they will forget that fiery communion has been ordained. They will excel in counteracting, instead of being filled with, the power of Fire..."*⁸

"The instructors must follow the path of the Lord Christ, even as did our greatly revered Sergius. Indeed, Sergius, who communed with fire and received fiery baptism, knew and knows the nature of the Divine Element.

⁶ *Fiery World II*, 1933, para. 116. © 1946 Agni Yoga Society, Inc.

⁷ Matthew 7:25-26.

⁸ *Fiery World I*, 1933, para. 157. © 1943, 1969 Agni Yoga Society, Inc.

Precisely, the great Sergius was not just a theologian; his whole life was a powerful imitation of Christ, both in his self-sacrificing service to his country and to the world. Yes, the venerable Sergius applied the Covenants of Christ, but not the dogma of the church. And as for his refusal of the position of Metropolitan, was it not because He knew now much the doctrines of the church conflicted with the Truth.

“Many mysteries incomprehensible to the intellect are revealed when one is in communion with the divine element of Fire.”⁹

St. Sergius had spent many years in prayer, fasting and work. Although he had by now become very old, he never missed any of the services. As he grew older, he became more ardent. Six months before his death, which he had foreseen, he called together all of the monks and entrusted the leadership of the monastery to the oldest and closest of his disciples, Nikon, who was very virtuous.

As his death drew nearer, he called everyone together and exhorted them to remain true to Orthodoxy, keeping peace among themselves, exercising purity of body and soul, charity and avoiding any pollution. He instructed them to avoid the abuse of food and drink and urged them to cultivate humility and hospitality, not seeking earthly glory. He finished with these words: *“At the call of God I am leaving you. I entrust you to the almighty Lord. May His most pure Mother be a refuge and defense against the snares of the enemy.”* Supported by his disciples, he received Holy Communion, raised his hands toward heaven, and after a prayer, entrusted his holy and pure soul to God, on September 25, 1392, at the age of 78. His body gave off a sweet fragrance.

He was buried under the Church of the Trinity, which he had built. Many miracles took place at his tomb: paralytics were cured, those possessed were freed, and the blind regained their sight.¹⁰

ST. SERGIUS AND THE FOREST ANIMALS

When at the age of 23, St. Sergius went into the desert to live a life in solitude in the forests of Radonezh, we are told of his challenges—where beasts surrounded him and the winters were severe. Several times hungry wolves surrounded his place of retreat and bears came to his dwelling.

We are told of an incidence that exemplifies St. Sergius’ charity, even toward wild beasts. Many wild beasts lived in this desert. Some were distant and others approached the blessed one. A bear came to his house every day. Seeing that the animal came not out of wickedness but to receive something to eat, the saint brought a loaf of bread and put it on a tree stump. When the bear arrived, he found his meal, took it in his mouth, and left. When the bread was not there, the bear waited for his usual portion. Sergius did not have a variety of food, but only water from a spring and a little bit of bread. When he had no bread, both he and the bear were left hungry. Sometimes when the blessed one only had one piece of bread, he gave it to the bear, not wishing to offend him or let him go away hungry.



St. Sergius The Builder painted by Nicholas Roerich

Helena Roerich, a great spiritual leader of the twentieth century, in writing to a student about karma, charity and selflessness, refers to St. Sergius, saying, *“Truly, around this concept [karma] have grown many monstrous distortions, and one of the worst misconceptions is the refusal to help one’s neighbor for fear of complicating one’s own personal karma. Would this not be a manifestation of the greatest selfishness? On the contrary, the refusal of help may immeasurably burden our own karma, for who can tell to whom or when we are repaying an old debt? Only the Arhat knows where help must be withheld, yet we must stretch out a helping hand when it is needed. As St. Sergius used to say, ‘And he who forbears to aid his brother shall not draw the thorn from his own foot.’”¹¹*

⁹ *Letters of Helena Roerich, Vol. I, p. 315.* © 1954 Agni Yoga Society, Inc.

¹⁰ With the exception of quoted information, the details on the life of St. Sergius were excerpted from *Saint Sergius and Russian Spirituality* by Pierre Kovalevsky (Crestwood, NY: St. Vladimir’s Seminary Press, 1976).

¹¹ *Letters of Helena Roerich, Vol. II, p. 208.* © 1967 Agni Yoga Society, Inc.

PURPOSE STATEMENT

In line with its purpose to provide religious and educational services in the Ageless Wisdom: to help individuals toward a better understanding of themselves and God, the One Supreme Spirit, WMEA has developed a curriculum, which, when studied and practically applied, will help individuals: students, teachers, ministers and leaders, to uplift humanity by living, teaching and exemplifying a life of Living Ethics, and higher values and principles and, in so doing, create a safer world in which to live.

The WMEA St. Sergius University and Seminary undergraduate and graduate curriculum places a strong emphasis upon the New Education and the New World Religions resourced from the Ageless Wisdom.

The St. Sergius University and Seminary curriculum will provide opportunity wherein (a) through personal enrichment an individual can expand the horizon of his or her consciousness, with an opportunity to live a life inspired by the One Almighty Power in the universe, the Cause of all manifestation, (b) a degree-seeking student can receive education and training in the field of teaching the Ageless Wisdom or as an opportunity to expand the horizon of his or her consciousness through self-transformation, and/or (c) a man or woman who has received a calling into the ministry will receive instruction and training leading to ordination into the White Mountain Education Association Community Church.

WMEA St. Sergius University and Seminary is a branch of the White Mountain Education Association for the purpose of self-transformation as encouraged in the Ageless Wisdom tradition. It is an outgrowth of the teaching certification and ordination program established in 1982 in Sarasota, Florida. The White Mountain Education Association, Inc. is a tax-exempt, not-for-profit organization.

PROVISIONS AND GRADUATE OBJECTIVES

Provisions

A. A.A. and B.A. degree program:

- Each successfully completed College of study will provide you with a non-accredited degree in your selected field. It is our intention that St. Sergius will become a fully accredited program.
- An A.A. degree is offered upon a successful completion of the 100–300 series of the liberal art curriculum.
- If you are seeking *teaching certification* as a teacher of the Ageless Wisdom, the 400 and 500 course series of your studies will include internship training, which upon successful conclusion will certify you as a teacher of the Ageless Wisdom.
- If you are seeking *ordination into the ministry*, the 400 and 500 course series of your studies will include internship training as preparation for ordination into the ministry. At the conclusion of and having successfully met all the requirements of a B.A. degree in the College of World Religion you will, by the ecclesiastical power of the WMEA become an ordained minister of the church.
- *Previous instruction* may be accepted and transferable, including certain spiritual leadership training and teaching education courses in the Ageless Wisdom, as well as personal experiences, which upon acceptance, may result in the exemption of some course requirements. If you believe your previous education and experience may exempt you from some course requirements, please contact your mentor, or present this information upon application and registration.

B. Personal enrichment study:

We realize, based on the concentrated nature of the curriculum, that some students will prefer to participate at a more relaxed pace, for personal enrichment, without the goal of achieving a degree.

C. Advanced Degrees (Master's degree in Transformational Education (M.T.E.), Master's degree in Esoteric Psychology (M.E.P.), Master's of Divinity (M.Div.) and Doctor of Divinity (D.D.) are presently offered.)

- The St. Sergius Seminary is a school on the graduate level. Admission requires a B.A. in the Ageless Wisdom in World Religion program, and admission into the doctorate program requires a M.Div. If you are interested in the masters or doctorate program, please contact the president of the WMEA.

Graduate Objectives

A.A. Graduates – *Associate Teachers*: Those who successfully complete their course requirements and receive an A.A. degree may be invited to *serve as an associate teacher* of the Ageless Wisdom of beginning or intermediate courses at any qualified WMEA Teaching Center or WMEA church under the guidance and leadership of a B.A. graduate of the St. Sergius University and Seminary.

B.A. Graduates – *Teaching Certification*: Those who successfully complete their course requirements and receive a B.A. degree and Teaching Certificate are qualified by the WMEA St. Sergius University and Seminary to fully teach the Ageless Wisdom. Following Teaching Certification, the graduate will be qualified to organize a WMEA Teaching Center of the Ageless Wisdom. Following graduation from the university, you may apply to the headquarters of the WMEA or its auxiliary groups for a teaching position or to serve on staff at the headquarters in Arizona, USA, if there is an opening or need.

Ordained Ministers – The College of World Religion provides preparation for ordination into the ministry of the church. Those who have successfully completed the course requirements of the World Religion College and have been ordained into the ministry of the church may apply to the headquarters of the WMEA for establishment of a satellite WMEA church and/or Teaching Center. All ordained ministers will automatically become a WMEA representative member of the International Council of Community Churches.

LEADERSHIP TRAINING OBJECTIVES

The leadership and educational training objectives of the St. Sergius University and Seminary are:

1. to provide spiritual training and education in the Ageless Wisdom. An education, which when applied, will enable a person to cultivate a strong sense of self and life direction through self-transformation, whether in a program of personal enrichment or a degreed College of study, regardless of the person's cultural or religious heritage.
2. to provide a leadership training program for spiritual teachers and ministers of the Ageless Wisdom. The leaders of the future, whether in the fields of education, psychology, philosophy or religion will be recognized as individuals whose talents and skills have been built upon a strong foundation of Living Ethics, and the cultivation of a balanced heart and mind; who think universally and are faithful to their country and its laws; and who have cultivated the art of discernment and the sense of values.
3. to provide training and to prepare those who have been called to serve God and Hierarchy through ordination into the ministry. Men and women who have a calling into the ministry and, as such, are seeking ordination as servants of God and His Hierarchy of Messengers will, through the disciplines of self-transformation, be better able to eradicate all negative prejudice from their hearts, tear down all religious, racial and national borders from their minds and, in so doing, free themselves from the vanities of society to better serve and minister the ways of the One Supreme Spirit, with a humble spirit.
4. to provide a spiritual education that encourages men and women to think for themselves, to plan for themselves, and to make life-goals. These life-goals will promote a united world community that teaches freedom; promotes the will-to-good; teaches the sacredness of human dignity, marriage and the family unit; and protects culture and the arts.
5. to train people how to use their time, energy and life to build right human relations through the principles of Beauty, Compassion, Truth, Justice, Joy, and Freedom.
6. to provide Ageless Wisdom courses that build upon the ideal of the spiritual unity of all races while creating a community for individuals from all countries where men and women who believe in spiritual unity can come in touch with their world neighbors.
7. to provide Ageless Wisdom courses that teach the constitution of man and Nature, Living Ethics, higher principles and higher values and virtues as a means to strengthen the health and life of all kingdoms in Nature.

DISTANCE LEARNING ONLINE COURSE DETAILS

- a. Undergraduate Program Details
 - i. Personal enrichment
 - ii. Six-Semester Ageless Wisdom General Studies Course List
 - iii. Four-Semester College Divisions Course List
- b. University Graduate Program (Advanced Degrees)
- c. Seminary Graduate Program (Master of Divinity, Doctor of Divinity)
- d. Summary of Undergraduate and Graduate Requirements
- e. Mentoring Program

UNDERGRADUATE PROGRAM

PERSONAL ENRICHMENT

In offering a personal enrichment program of studies in the Ageless Wisdom, the student can register for any of the Ageless Wisdom General Studies courses (100–300 series: see below for details), study at his or her own pace, and receive a Certificate of Completion for each successfully completed course. If at a later time the student decides to enter St. Sergius as a degree-seeking student, those courses from which the student has received a Certificate of Completion from St. Sergius U & S, or completed courses from veritable teachers of the Ageless Wisdom, may be transferable within a period of (a) up to three years from the date of Certificate of Completion upon agreement of the WMEA board of advisors; or (b) three to five years, if the student successfully passes a comprehension test for each completed course and with agreement of the WMEA board of advisors. Beyond ten years the student's previous courses will not be transferable.

THREE- and FIVE-TRACK DEGREEED PROGRAMS

The St. Sergius University and Seminary undergraduate degreeed programs include an intensive series of course studies, which can be completed within three (A.A. degree) or five tracks (B.A. degree). Some students, because of their busy lifestyles, may find it more suitable to their needs to extend their time in order to successfully complete each series of classes, while others, whose lives are perhaps less busy, may abbreviate their time and still successfully complete the required courses.

Degrees offered:

- **A.A. in General Studies of the Ageless Wisdom**
- **B.A. in Transformational Education**
- **B.A. in Esoteric Psychology**
- **B.A. in World Religion**
- **Ordination into the church ministry**
- **Teaching certification in the Ageless Wisdom**

Course Fees:

- Tuition: \$50 per credit unit
- One Semester: A one-semester course (approx. 12 lessons) is three credit units (\$150)
- Two Semesters: A two-semester course (approx. 24 lessons) is six credit units (\$300)

- 100 Series: requires 23 credit units for successful completion: (\$1000)*
- 200 Series: requires 23 credit units for successful completion (\$1000)*
- 300 Series: requires 23 credit units for successful completion (\$1000)*
- 400 Series: 23 credit units, includes specialized studies in College of interest (\$1000)
- 500 Series: 23 credit units, includes Internship and Specialized Studies in College of interest (\$1000)

WMEA St. Sergius University and Seminary uses the semester system (approx. 12 lessons per course). Each College of study (*five tracks*) includes a total of 10 semesters:

- (a) General Studies of the Ageless Wisdom, completion of a minimum of 96 credit units (*three tracks* – six semesters) prior to
- (b) entering into your college of major study 40 credit units (*two tracks* – four semesters).

All students enrolled in the St. Sergius University and Seminary will undergo a minimum of 96 credit units of study, qualifying the student for entry into his or her major course of study. Entrance into the final two tracks (400 and 500 series – 40 credit units) of study will require completion of the Ageless Wisdom General Core Studies program as a prerequisite, and additional credits must be earned through attendance of seminars and conventions, special workshops and classes. The requirement for graduation with a B.A. is a total of 150 credits.

Associate of Arts Courses (General Study of Ageless Wisdom):

First track of study:

- GS100 Science of Meditation (4 credit units, 2 semesters)
 - GS101 Science of Awakening the Self (6 credit units, 2 semesters)
 - GS102 The Mystery of the Inner Life (6 credit units, 2 semesters)
 - GS103 The Wisdom of the Ages (6 credit units, 2 semesters)
 - GS104 Transformation through Education I (3 credit units, 1 semester)
 - GS105 The Relationship of Man and Cosmos (3 credit units, 1 semester)
 - GS106 The Human Soul (3 credit units, one semester)
 - GS110 Annual WMEA Conference (1 credit unit)*
- Total: 23 credit units

Second track of study:

- GS200 Science of Meditation (4 credit units, 2 semesters)
 - GS201 The Purpose of Life (6 credit units, 2 semesters)
 - GS202 Science of Observation (3 credit units, 1 semester)
 - GS203 Esoteric Astrology and the Zodiac (6 credit units, 2 semesters)
 - GS204 Transformation through Education II (3 credit units, 1 semester)
 - GS205 The Nature of the Heart and Mind (6 credit units, 2 semesters)
 - GS 206 Sex: The Transmutation Process (3 credit units, one semester)
 - GS207 The World of Mind and Thought (3 credit units, one semester)
 - GS208 Responsibility & the Spiritual Student (3 credit units, one semester)
 - GS210 Annual WMEA Conference (1 credit unit)*
- Total: 23 credit units

* Includes a one-credit unit (with an additional fee), which will be given for attending the Annual WMEA Conference.

* Additional fee

Third track of study:

GS300 Science of Meditation (4 credit units, 2 semesters)
GS301 Willpower, God, and Man (3 credit units, 1 semester)
GS302 The Constitution of the Human Being (6 credit units, 2 semesters)
GS303 Esoteric Astrology II (6 credit units, 2 semesters)
GS304 Right Human Relations (3 credit units, 1 semester)
GS305 Rays and Initiations (6 credit units, 2 semesters)
GS306 The Expression of Beauty (3 credit units, one semester)
GS307 Annual WMEA Conference (1 credit)*
GS310 Thesis (3 credit units)*
Total: 23 credit units.

Additional Credits:

Seminars (one day) WMEA seminar (1/2 credit unit)**
Seminars (two day) WMEA seminar (1 credit unit)**
Music: Choir, instrumental, orchestral (accepted organizations) (3 credit unit, per four-month semester)
Course Unit Report (100 series, 200 series, 300 series): One credit unit each

Specialized areas of studies offered upon completion of General Studies in the Ageless Wisdom:

- Major: College of Transformational Education
- Major: College of Esoteric Psychology
- Major: College of the Arts and Culture (*to be created*)
- Major: College of World Religion

COLLEGE OF TRANSFORMATIONAL EDUCATION
(40 credit units required)

Fourth track of study:

CTE400 Education in the New Age (6 credit units)
CTE401 Path of Discipleship (6 credit units)
CTE403 The Soul (3 credit units)
CTE404 How to Lecture (3 Credit units)***
CTE405 Create an Eight-Week Course of Study (subject of choice) (3 credit units)*
CTE406 Annual WMEA Conference (3 credit units)

Fifth Track of Study:

CTE500 The Forces of Light and Darkness (3 credit units)
CTE501 Study of Obsession and Possession (3 credit units)

* Required for A.A. degree

** All seminars and conferences are additional fees

*** Required for Teaching Certification

CTE502 Pastoral Counseling (3 credit units)

CTE503 The Family (6 credit units)

CTE504 How to Lecture (6 credit units)*

CTE505 Teach an Eight-week Class (subject of choice) (3 credit units)*

CTE506 Annual WMEA Conference – Presentation of a One-Hour Talk (3 credit units)****

CTE507 Thesis (6 credit units)**

**** Required for Ordination

COLLEGE OF ESOTERIC PSYCHOLOGY

(40 credit units required)

Fourth track of study:

- CEP401 Obsession and Possession (3 credit units)
- CEP402 How to Lecture (3 credit units)**
- CEP403 Esoteric Astrology (6 credit units)
- CEP404 Esoteric Psychology (6 credit units)
- CEP405 Create an Eight-Week Course of Study (subject of choice) (3 credit units)
- CEP406 Annual WMEA Conference (1 credit unit)

Fifth track of study:

- CEP501 The Subconscious Mind (3 credit units)
- CEP502 The Chalice and the Mental Body (3 credit units)
- CEP503 Pastoral Counseling (3 credit units)*
- CEP504 How to Lecture (6 credit units)**
- CEP505 Teach an Eight-week Class (subject of choice) (3 credit units)**
- CEP506 Esoteric Psychology (6 credit units)
- CEP507 Esoteric Astrology (6 credit units)
- CEP508 Annual WMEA Conference – Presentation of a One-Hour Talk (1 credit unit)**
- CEP509 Thesis (6 credit units)

COLLEGE OF WORLD RELIGION

(40 credit units required)

Fourth track of study:

- CNER401 Comparative Religions (6 credit units)
- CNER402 Reappearance of the Christ (6 credit units)
- CNER403 God Transcendent, God Imminent (3 credit units)
- CNER404 Life of Christ (3 credit units)
- CNER405 Life of Buddha (3 credit units)
- CNER406 The Sacraments (1 credit unit)***
- CNER407 How to Lecture (3 credit units)***
- CNER408 Pastoral Counseling (3 credit units)***
- CNER409 Create an Eight-Week Course of Study (subject of choice) (3 credit units)***
- CNER410 Annual WMEA Conference – Presentation of a One-Hour Talk (1 credit unit)***

Fifth track of study:

- CNER501 Externalization of the Hierarchy (6 credit units)
- CNER502: Labors of Hercules (1 credit hour)
- CNER503 How to Lecture (6 credit units)**

** Required for Teaching Certificate

*** Required for Ordination into the ministry

- CNER504 Signs of Christ (3 credit units)
- CNER505 Teach an Eight-week Class (subject of choice) (3 credit units)*
- CNER506 The New Testament (3 credit units)*
- CNER507 Internship for Church Ordination (must be completed prior to ordination) (3 credit units)*
- CNER508 Annual WMEA Conference – Presentation of a One-Hour Talk (1 credit unit)
- CNER500 Thesis (6 credit units)

Elective Courses appropriate for each College:

- CE1001: Computers: hardware, software, typesetting, web page design (3 credit units)
- CE1002: Business Management (3 credit units)

GRADUATE PROGRAM COURSE LISTING

The St. Sergius University program is an advanced educational program presently granting degrees in Master of Esoteric Psychology (M.E.P.) Master of Transformational Education (M.T.E.). Each program is a four-semester program of intensive study, including independent study. A thesis is required for each advanced degree; the student's mentor in conjunction with the President/Director must approve the subject of your thesis.

(M.E.P.) MASTER OF ESOTERIC PSYCHOLOGY Course List (50 credit units required)

3 credit units = one semester

6 credit units = two semesters

First track of study:

- MEP6001 The Seven Rays (6 credit units)
- MEP6002 The Psychology of Group Consciousness (3 credit units)
- MEP6003 The Bridge of Consciousness (3 credit units)
- MEP6004 Discipleship and the New Age (6 credit units)
- MEP6005 Independent Study: The Science of Creativity (6 credit units)
- MEP6006 Keeping a Spiritual Journal: (1 credit units)
- MEP6007 Pastoral Counseling (3 credit units)*
- MEP6008 Annual WMEA Conference (1 credit unit)

Second track of study

- MEP7001 Health and Nutrition of Disciples (3 credit units)
- MEP7002 Spiritual Leadership Skills (6 credit units)
- MEP7003 Independent Study (subject of choice) (6 credit units)

* Required for ordination into the ministry

* Not required if undergraduate course was taken

- MEP7004 The Psychology of Healing (3 credit units)
- MEP7005 Masters Thesis (6 credit units)
- MEP7006 Keeping a Spiritual Journal (1 credit unit)
- MEP7007 Annual WMEA Conference (1 credit unit)

**(M.T.E.) MASTER OF TRANSFORMATIONAL EDUCATION
Course list**

(50 credit units required)

3 credit units = one semester

6 credit units = two semesters

First track of study:

- MTE6001 Spiritual Leadership Skills (6 credit units)
- MTE6002 Writing Skills (3 credit units)
- MTE6003 Communication Skills (3 credit units)
- MTE6004 Agni Yoga (6 credit units)
- MTE6005 Independent Study (Education of the Ageless Wisdom in the Classroom) (6 credit units)
- MTE6006 Pastoral Counseling (3 credit units)*
- MTE6007 Annual WMEA Conference (1 credit unit)

Second track of study

- MTE7001 Laws of Prosperity (3 credit units)
- MTE7002 Agni Yoga (6 credit units)
- MTE7003 Independent Study (subject of choice) (6 credit units)
- MTE7004 The Seven Rays (A.A.B. compilation: *The Seven Rays of Life*) (3 credit units)
- MTE7005 Master's Thesis (6 credit units)
- MTE7006 Annual WMEA Conference (1 credit unit)

SEMINARY GRADUATE COURSE LISTING

The St. Sergius Seminary program is an advanced educational program presently granting degrees in Master of Divinity (M.Div.), Doctor of Divinity (D.D.). Each program is a four-semester program of intensive study, including independent study. Each program is a four-semester program of intensive study, including independent study. A thesis is required for each advanced degree; the student's mentor in conjunction with the President/Director must approve the subject of your thesis.

(M.Div.) Master of Divinity

(50 credit units required):

3 credit units = one semester

6 credit units = two semesters

First track of study:

- MD6001 The Family Life (3 credit units)
- MD6002 Understanding Death (3 credit units)

MD6003 Pastoral Counseling (3 credit units)^{***}

MD6004 Independent Study: Common Threads in the Major Religions (6 credit units)

MD6005 Externalization of the Hierarchy (6 credit units)

MD6006 Meditation, Prayer and Thinking (6 credit units)

MD6007 Annual WMEA Conference (1 credit unit)

Second track of study:

MD7001 From Bethlehem to Calvary (6 credit units)

MD7002 The Nature of the Soul (3 credit units)

MD7003 Independent Study (6 credit units)

MD7004 Annual WMEA Conference (1 credit unit)

MD7005 Master's Thesis (6 credit units)

(D.D.)DOCTOR OF DIVINITY

(50 credit units required)

3 credit units = one semester

6 credit units = two semesters

First track of study:

DD8001 The Essence of Leadership in Discipleship Leadership Skills (6 credit units)

DD8002 Golden Thread of the World Religion (6 credit units)

DD8003 Project: Research Paper on the Subject of Shambhala (6 credit units)

DD8004 The Bridge of Consciousness as a Science (independent study) (6 credit units)

DD8005 Complete and Thorough Study of the Human Constitution (6 credit units)

DD8006 The Spirit in Group Consciousness on Seven Planes of Existence (6 credit units)

DD8007 Annual WMEA Conference: (1 credit unit)

Second track of study:

DD9006 The Essence of Leadership in Discipleship Skills (6 credit units)

DD9007 Organism vs. Organization (3 credit units)

DD9008 Transmutation, Transformation and Transfiguration: Hidden Glory of the Inner Man (3 credit units)

DD9009 Project: World Religion (6 credit units)

DD9010: Initiations of the Human Soul (3 credit units)

DD9011: Doctoral Thesis (10 credit units)

^{***} Not required if undergraduate course was taken

SUMMARY OF UNDERGRADUATE AND GRADUATE REQUIREMENTS

Associate of Arts General Studies of the Ageless Wisdom

- A total of 96 units of credit is needed to graduate from the General Studies of the Ageless Wisdom.
- Extra seminars, music participation or special projects, under the care of your mentor, can earn units.
- A.A. Thesis required.

WMEA St. Sergius University and Seminary uses the semester system, which demonstrates as approximately 12 lessons (approximately four months) per 2 units of credit. A minimum of 96 units of credit is required for an Associate of Arts degree in the Ageless Wisdom. The Associate of Arts curriculum includes six semesters (*three tracks of study*). Credit is awarded when all assignments are successfully completed. A twenty-page A.A. thesis is required prior to graduation. Your mentor and the president of St. Sergius U & S or her advisor must approve the subject of the thesis in advance. The thesis must be successfully completed, creative and of value.

Bachelor of Arts:

- A total of 150 units of credit are needed to graduate.
- Extra seminars, music participation or special projects, under the care of your mentor, can earn units.
- Senior Thesis required.

A minimum of 150 units of credit, includes ten semesters (*five tracks of study*) is needed to graduate with a B.A. in the College of Transformational Education, College of Esoteric Psychology, or in the College World Religion. Each unit of credit is awarded when all assignments within the course are successfully completed. A Senior Thesis will complete your undergraduate study course study. A Senior Thesis is required of all those who are seeking a B.A. and certification as a teacher. Your mentor and the president of St. Sergius U & S or an advisory committee member must approve the subject of the thesis in advance. The thesis must include a minimum of 50 pages, successfully completed, as well as be creative and display original thinking.

University Graduate Program: **Master's Degree**

- A total of 50 units of credit are needed to earn the M.E.P. or M.T.E. degree.
- Extra seminars, or special projects, under the care of your mentor, can earn units.
- Master's Thesis required.

A minimum of 50 units of credit (four semesters) is needed to graduate with a Master's in Esoteric Psychology (M.E.P.), or Master's in Transformational Education (M.T.E.), including successful completion of a Master's Thesis (minimum 100 pages). Your Master's Thesis must be original in thought and of high quality. Your mentor and the president of St. Sergius U & S or an advisory committee member must approve the subject of the thesis in advance.

Seminary Graduate Program: **Master of Divinity, Doctor of Divinity in World Religion**

- A minimum of 50 units of credit (four semesters) is needed to graduate with a Master of Divinity (M.Div.), including successful completion of a Master's Thesis (minimum 100 pages). Your Master's Thesis must be original in thought and of high quality. Your mentor and the president of St. Sergius U & S or an advisory committee member must approve the subject of the thesis in advance.
- A total of 50 units of credit are needed to earn the D.D. degree
- Extra seminars, or special projects, under the care of your mentor, can earn units.
- Doctoral Thesis required.

The Doctor of Divinity (D.D.) degree program in World Religion offered by the St. Sergius University and Seminary provides those with a professional master's degree in World Religion a means: of exploring their personal readiness to become leaders in their current church organizations, of demonstrating a definite knowledge of the Golden Thread that runs through all religions, and of demonstrating their competence in applying what they learn.

MENTORING PROGRAM

During the early years of the WMEA Teaching-Leadership Certification and ordination training courses we learned the importance of a mentoring program, and now, with the opening out of this program into the University and Seminary curriculum, we feel the mentoring program is even more essential to the successful completion of your spiritual and educational endeavors.

Monthly, you will meet with your mentor via telephone, and yearly, during the annual WMEA conference, you will meet together in person for further motivation and friendship. Each mentor is richly experienced in the Ageless Wisdom studies, having been actively and continuously engaged in daily meditation, as well as attending classes, seminars and conferences for many years. Each mentor knows the tests and trials as the joys of self-transformation. Each mentor lives and applies the Ageless Wisdom Teaching to the best of his or her ability.

If at any time a student is not happy with his or her mentor, or the mentor feels the student would be better served with a new mentor, upon request to the mentoring committee and if deemed advisable, a new mentor will be assigned.

Meditation Secretary: As a student registered in a meditation course, you will be assigned a meditation secretary. Each secretary is a member of our meditation committee and finely instructed in the task of encouraging and guiding you through each course lesson. Through your exchanges of correspondence, it is anticipated that you will create a nice rapport and, at times, will find that the knowledge of your secretary will flow into your mind, helping you to deepen the level of your meditations and gain a better grasp your lessons.

LONG DISTANCE ONLINE LEARNING – ARE YOU READY?

WMEA St. Sergius University and Seminary Online Learning Program combines the best of both worlds for its busy students. Enjoy the camaraderie of working alongside your peers, including the faculty, during the Annual WMEA Conferences and periodic on-site seminars. Though you will be working alone at your own pace on your assignments and projects, throughout this process, you will also be interacting with faculty and fellow students via email and Internet chats where you can discuss reading material, theories, share research projects, or just share the excitement of learning. We expect many life-long friendships will come out of your WMEA St. Sergius University and Seminary experience.

Online Learning does not mean that you don't have to work for your degree. In actuality, depending on your reading and comprehensive skills, you could easily spend as much time studying as you would in a traditional college program. Online Learning, however, allows you more flexibility in scheduling your time around the requirements of your busy lifestyle.

Online learning offers convenience and flexibility for students with busy lives. Students can work at their own pace, when and where they want. It is an attractive prospect for students who have many other commitments and obligations. Online learning also requires discipline. To be successful, students must be self-motivated and responsible in their independent studies.

Below are some other considerations:

Logistical Considerations

- Because WMEA St. Sergius University and Seminary's Online Learning Program requires attendance at an Annual Conference, are you in a position to take one week off each year to visit the Prescott, Arizona, area?

Technical Considerations

- You will need computer access.
- Can you open, create, save, print, and move (manage) files on or from your computer?

- Can you open, create, save, print and move (manage) files on or from computer disks and CD's?
- Can you install software on your computer if you have to?
- Can you access the World Wide Web (www) at least two times a week?
- Can you download, copy and paste, and print documents from the Internet?
- Do you have an active email account and email address?
- Do you know how to send and receive email messages?
- Do you know how to attach a file/document to an email message?
- Do you know how to open attachments you have received via email?
- Do you know how to "copy and paste" text from a word processing application into an email message?
- Do you know how to "copy and paste" text from an email message into a word processing application or into another email message?

Online learning can sometimes feel more demanding because you have to write and read more. You'll need to cultivate a fair amount of self-discipline. It is, therefore, most important that you structure your schedule and manage your time very well. You should also be well motivated and not procrastinate, because it is all too easy to put work off until the last minute.

This self-assessment is here to help you decide if online learning courses are right for you. It only serves as an indicator not as a definitive answer. If you have any questions about taking a course via this method, please contact the WMEA St. Sergius University and Seminary's online office. We are here to help you! We want you to graduate from WMEA St. Sergius University and Seminary's Online with Honors and we want the years you matriculated at WMEA St. Sergius University and Seminary to be some of the most exhilarating, enjoyable, and memorable years of your life!

ENTRANCE REQUIREMENTS

Admission requirements to be accepted in the St. Sergius University and Seminary Undergraduate and Graduate program are:

- Completion of admission application
- Personal interview with an admissions counselor in person or by telephone
- Personal essay. You must submit a two- or three-page autobiographical essay to provide us with an overall sense of who you are. You may choose such topics as: events and accomplishments that have significance in your life, evidence of your self-direction, your values and ethics, and other interests.
A member of the Admissions Committee reviews the essay as a demonstration of your writing competence, your ability to clearly communicate your goals, the appropriateness of an alternative program for attaining your personal and spiritual goals, and your potential for successful completion in the program.
- Completion of High School or GED
- An undergraduate degree is required for acceptance into the Graduate Program.

Admission requirements in the undergraduate and graduate program, in light of the nature of the Ageless Wisdom curriculum of this University and Seminary, necessitates each registered student to be:

- Emotionally and mentally healthy, and physically stable
- Free from recreational and mind-altering drugs
- Aligned with the spiritual and psychological nature of the curriculum
- Free from any personal religious or philosophical beliefs that could create a contradiction by studying the Ageless Wisdom. If you believe this may apply to you, it is important to discuss these possible contradictions with the admissions counselor prior to registration.

- A person of good character, who strives to recognize the rights of other cultures, language, traditions, religions and the arts as well as to uphold the laws of his nation and country

If in the past you have been diagnosed with a mental health problem, it is important that you inform and discuss this information with the director of admissions, in confidence, prior to registration.

LEAVE OF ABSENCE-POLICIES AND PROCEDURES

- 1. EMERGENCY LEAVE OF ABSENCE.** The policy for Leave of Absence (LOA) is outlined in this document. If there is a need for a leave of absence due to a family or health-related emergency, the student must complete the Leave of Absence Form and indicate the reason for the LOA, length of the leave, course semester and track of study you are presently registered in, the effective date and the date of return to your course of studies. A LOA is generally limited to three to six months.
- 2. GENERAL LEAVE OF ABSENCE.** If you do not intend to study in a given six-month period, you need to apply for a Leave of Absence so that your enrollment is not cancelled. If your enrollment is cancelled, you will be required to reapply to the St. Sergius University and Seminary. A GLOA is limited to no longer than one year.
- 3. LEAVE OF ABSENCE FROM FOURTH OR FIFTH TRACK OF STUDIES.** (College of Transformational Education, College of Esoteric Psychology, College of World Religion) For most college programs, the Office Administration can approve a Leave of Absence for three to six months; each course faculty member and/or College Chairperson must approve additional months.
- 4. LEAVE OF ABSENCE IS NOT AUTOMATICALLY GRANTED.** The option to be absent from your course of studies is not automatically granted. Associate of Arts students and Undergraduate coursework students should enquire of their University & Seminary mentor whether Leave of Absence is available to them. In granting any leave of absence, the appropriate faculty person or office administrator shall carefully inquire into the reasons stated to determine whether the student will be granted a leave. A *Petition for Leave of Absence Withdrawal* form should be requested from the Office Administration: staff@wmea-world.org , completed and returned to the Office Administration for Student Affairs: staff@wmea-world.org.
- 5. STUDENTS GRANTED A LEAVE OF ABSENCE** are regarded as approved for readmission provided the students return within the time specified. Failure to return within the specified time will cancel the Leave agreement unless Office Administration Services has granted an extension at least one month prior to the planned return date.

THE PRESIDENT

During the first five years of her life, Joleen Du Bois was raised in the halls of learning at Iowa State University, in the United States, where she was one of a select number of infants chosen for a progressive educational and scientific experimental program.

It was a program created for the purpose of determining the inborn talents and intellectual abilities of infants, the findings of which would be used as a guide for parents in child rearing. It was in the fourth year of this progressive program that Joleen was introduced to the world of music, an influence that has remained a constant throughout her life—a life in which she has continually found herself surrounded not only by music but by beauty, art, and education.

It was the joy she found in the daily practice of the piano and violin, in attending countless concerts, and in listening to classical music on the radio that took her consciousness into a “higher world:” a world that found her with a sensitivity to and a wondering about the pain and trials of her family, relatives and friends; and also a wondering as to why they couldn’t feel the joy she came in contact with, or experience the fiery love that the sound and color of music ignited in her heart. It was at the age of six that she found herself with a deep yearning to understand the mystery of the human race—why some were poor and others rich; why some were happy and others sad, or always seemingly angry; why some were a delight to be with and others very difficult; why some cherished animals and others killed them.

After a marriage to a loving and dedicated husband, after giving birth to her two beautiful children, a new door opened in her life, which led her to meet her spiritual mentor, Torkom Saraydarian. She then made a commitment to

dedicate her life to the helping of others in such a way that they too could discover a life of meaningful existence. She wanted to help others to truly realize the love of the Most High in their Hearts and, in turn, live a life that could influence still others to discover their purpose in life. Despite their darkness, she chose to find a Beauty in others, which would enable them to cultivate a respect for the Divinity in all life. This commitment reflected her own life purpose, which through the love, help and encouragement of many life-long friends, beautiful spiritual experiences, as well as her no-nonsense, hugely loving, spiritual teacher resulted in the founding of the St. Sergius University and Seminary.

Joleen's academic interests have always been centered on various aspects of music and the dramatic arts, psychology, the history of humanity, education and communication. Since childhood, she was surrounded by and surrounded herself with papers, writings, books, teachers and educators. As a child she would gather her pets and young friends around her and give artistic presentations on "how to find happiness," "how to respect others," and "how to care for one another." It was only later, when her parents gave her the opportunity of reading through the annals of her first five years of life at Iowa State University, that she realized that through the experience of all the people who had cared for her, taught her, and selflessly loved her, the blueprint of the University and Seminary had been planted in her mind and heart.

Her uncle was a prominent theologian at Princeton University, and her Father-In-Law was an internationally known and respected university professor in science. Most recently she has enjoyed the academic accomplishments of her eldest son, as she attended his graduation from the University of California's College of Chemistry, where he was awarded two Masters of Science degrees, one in general chemistry and the other in biochemistry. He is presently teaching at the college level.

Joleen's academic education includes one year at Simpson College and four years at the University of Iowa, in which her major study was in music theory, composition and the performing arts, as well as psychology and history. After college, marriage and motherhood, Joleen entered into the life that had been predicted for her at infancy—she became a professional violinist playing in symphony orchestras, while performing under the baton of well-known and distinguished conductors such as James Dixon, Dimitri Metropolis, Alexander Block, Arthur Fiedler and Paul Wolfe. After she retired from her professional life in music, she joined her husband in business, where he taught her how to meet the challenges and responsibilities of business management at a national level.

Following a health crisis, through which the power of prayer found her healed, Joleen discovered the Ageless Wisdom Teaching. It was during her eleven years of intense study at the Villa Serena in Sarasota, Florida, that she experienced a call into the ministry. She was ordained by the Rev. Carol Parish who, in 1981, founded the Sancta Sophia Seminary.

In 1977, it was through Joleen's teacher, the Reverend Parish, and a dear friend, who was a retired Colonel in the Air Force, that the insights and writings of the Right Reverend Torkom Saraydarian about the Ageless Wisdom Teachings and his life were introduced into her life. One year later Joleen had the opportunity to meet personally with Torkom while he was visiting the Villa Serena; she would end up studying with him until his death in 1997. Joleen said that Torkom's influence in her life taught her to "walk softly and carry a big stick," explaining the importance of living a dedicated and humble life on one hand, while on the other hand, standing fearlessly upon the principles of the Great Teachings of Life. The Ageless Wisdom, she explains, means to live a life of spiritual leadership.

In 1982, with the blessings of her teachers and support of her husband and two sons, friends and co-workers, Joleen founded the White Mountain Education Association, in a continuing effort to meet her heart's commitment of helping others to help themselves in living a life that honors the purpose of life. As a spiritual organization, WMEA offers to the community weekly classes, Sunday Services, a children's program and teen program, choir and pastoral services. Through the year WMEA presents lectures, seminars, monthly sun festival group meditations, and a yearly conference during which spiritual students worldwide can gather to study and discuss the Ageless Wisdom Teachings. Over the years many students have completed the required units of study in the WMEA Teaching-Leadership Certification and Ordination program, a program that served as a precursor to the St. Sergius University and Seminary. Many of these students have remained with the organization.

Now in the first year of the new millennium, Joleen and a highly qualified and dedicated team of educators are here to provide a University and Seminary curriculum that upholds the high standards of the esoteric tradition of the Ageless Wisdom.