

## **Hellenic College: The Enduring Vision**

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Hellenic College, Inc. is comprised of Hellenic College and Holy Cross Greek Orthodox School of Theology. This paper focuses primarily on the College with references to the Theological School, mainly with regard to its role as the Seminary of the Greek Orthodox Church in America.

The paper presents a brief historical overview of the undergraduate college, an account of its most recent achievements and an analysis of its restrictive determinants.

The paper serves as a frame of reference in planning for the future of Hellenic College.

Holy Ascension  
Thursday, May 28, 2009

### **I Historical Overview**

#### **Starting Point**

Between 1900 and 1915, the United States welcomed to its shore 14.5 million immigrants, largely drawn from Southern and Eastern Europe. This “flood” of so-called “new immigrants” included Antiochians, Armenians, Carpatho-Russians, Greeks, Romanians, Russians, Serbs and Ukrainians. Following the pattern set by earlier immigrant-religionists, each of these Orthodox Christian groups, once settled, tried its hand at establishing a format for theological education, one that would provide an indigenous clergy for emerging parishes.<sup>1</sup> After several false starts, the Greeks and the Russians finally managed to found their own seminaries on the eve of World War II: Holy Cross in 1937 and Saint Vladimir’s in 1938.

Higher education is one of the main determinants of *class* and *status* in American society. Americans view sponsorship of a college or university as a noble undertaking, one that affords the opportunity to contribute to the life of the nation and its citizenry. By sponsoring a college, the religious denomination gains societal credibility and the opportunity to infuse its own set of social values and traditions, customs and practices, aesthetic and spiritual beliefs, artistic expression and language into the American societal milieu. Consider the Mormons with their Brigham Young University (1875), the Jesuits with their 28 colleges and universities

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<sup>1</sup> *Progressive Era to New Era, 1900-1929, Overview*, American Memory, The Library of Congress

from Georgetown (1789) to Wheeling (1954), the Lutherans with their Valparaiso (1859) and the Jews with their Yeshiva (1927) and Brandeis (1948) universities.<sup>2</sup>

## The Founding of Holy Cross Greek Orthodox Theological School

Hellenic College is an outgrowth of Holy Cross Greek Orthodox Theological School. Founded by Archbishop Athenagoras,<sup>3</sup> and formed and implemented by its first Dean, Bishop Cavadas,<sup>4</sup> Holy Cross was established in Pomfret, Connecticut in 1937 as a seminary to educate men for the priesthood of the Greek Orthodox Church in America. However, expectations for the Theological School were somewhat broader. In the opening ceremonies of Holy Cross on October 5, 1937, the Greek Ambassador to the United States, Demetrios Sicilianos, stated, “*Our good Archbishop Athenagoras and I envision that this*

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<sup>2</sup> Americans valued highly Post-secondary education. This has been the case ever since the founding of Harvard in 1636. Currently, 18.3 million students are pursuing undergraduate and graduate studies, almost all enrolled in public colleges and universities. Yet, out of the 4,276 colleges and universities that mark the national landscape, 892 or 21% are religiously affiliated. These denominationally sponsored institutions enroll 1.8 million students or nearly 10% of the total higher education population in the United States. Furthermore, all of the 65 major religious denominations in the United States sponsor one or more institutions of higher learning, including: Baptists (88)\*, Congregationalists-United Church of Christ (17), Episcopalians (10), Jews (30), Mormons (4), Lutherans (48), Methodists (98), Presbyterians (62), Muslim (1), and Roman Catholics (242).

\* Note: (00) represents the number of colleges and/or universities sponsored by the designated religious denomination.

Some of these cited religious bodies saw fit to establish colleges that appeal to particular ethnicities so as (1) to provide higher learning for clergy and for their adherents, (2) to conserve and pass on their religious and ethnic heritage, and at the same time, (3) to reach out to the greater community. Some examples are: Germans (Baldwin-Wallace, 1845), Swedes (Augustana, 1860), Norwegians (St Olaf, 1874), Italians (Gonzaga, 1881), and Poles (Alliance College, 1912).

**Source:** U.S. Department of Education, National Center for Educational Statistics, **HEGIS, Digest of Educational Statistics: 2007** Tables 2, 5 & 188, including Fall Enrollment and Number of Degree-Granting Institutions by Control and Affiliation, prepared August 2007.

<sup>3</sup> On August 13, 1930 the Ecumenical Patriarchate elected Athenagoras as Archbishop of the Greek Orthodox Archdiocese of North and South America. From his position as Metropolitan of the Ionian Island of Corfu (Kerkyra) Greece, Athenagoras, at the age of 45, assumed his American assignment on February 24, 1931. Upon his arrival, Athenagoras faced an Archdiocese administratively dysfunctional, a clergy lacking appropriate education and discipline and a Greek American community bitterly divided over the struggle for power that was raging in Greece between the monarchists (Royalists) and republicans (Venizelists). By 1940, through tact, ascetic self denial, force of personality and a visionary mindset, Athenagoras brought the Greek Americans together, established an ecclesial infrastructure and instilled discipline among his clergy. Initially severely opposed, Athenagoras eventually gained the love and devotion of his people. Athenagoras served as Archbishop of America until November 1, 1948, when he was elected Patriarch of Constantinople.

**Source:** Peter T. Kourides, *Our Three Hierarchs: Evaluating the Ministry of Archbishops Athenagoras, Michael and Iakovos* in Miltiades B. Efthimiou and George A. Christopoulos, Editors, **History of Greek Orthodox Church in America** (NYC: GOAN&SA, 1984), pp.171-175.

<sup>4</sup> Athenagoras Cavadas (1885-1963) was born on the Ionian Island of Corfu (Kerkyra) Greece. Educated at the University of Athens, Cavadas was ordained a deacon in 1911 and a priest in 1912. In 1910, Cavadas became vice rector of Rizareion Ecclesiastical School of Athens, where he remained until 1917. During 1918-1919 academic year Cavadas pursued studies in philosophy and theology at Oxford University on a scholarship. Cavadas briefly served as Abbot of the Monastery of Saint Nicholas in Galataki on the Aegean Island of Euboea (Evia), Greece. Metropolitan Meletios (Metaxakis), who later became Ecumenical Patriarch, called Cavadas to America. Immigrating to the United States in 1921, Cavadas served several Greek Orthodox parishes, eventually becoming the Dean of the Boston Cathedral of the Annunciation. He was promoted to Chancellor of the Archdiocese. In 1937, he was appointed rector of "Holy Cross" Institute of Theology in Brookline (Boston). A year later, the Ecumenical Patriarchate elected him auxiliary bishop of the Archdiocese of America. In 1949, he became Metropolitan of Philadelphia (residing in Athens) and in 1951 Metropolitan of Thyateira and Exarch of Western and Central Europe, with his see in London.

**Source:** George Poulos, *Footsteps in The Sea: A Biography of Archbishop Athenagoras Cavadas* ISBN 0-916586-36-7 (Brookline, MA: Holy Cross Orthodox Press, 1979).

*School will some day in the future develop into a university for Greek Americans*".<sup>5</sup> This hopeful vision remained dormant for the next thirty years.

By the end of the war, many thought that the Pomfret location was too remote. After searching for a new site, Holy Cross Trustees purchased the Weld Estate, a scenic piece of property on a hill overlooking the skyline of Boston. Holy Cross relocated to Brookline, Massachusetts in 1948.

From 1948 through 1968, Holy Cross was preoccupied with frequent administrative and faculty turnovers, a series of curricular revisions, and several funding short falls. At the same time, the Theological School launched a major building effort. Holy Cross transformed the estate's mansion into administrative offices and undertook several construction projects: Archbishop Cavadas dormitory annex for sixty students (1953), Cotsidas-Tonna Library (1960), Skouros Classroom Building (1960), Pappas Gymnasium (1960), Holy Cross Byzantine Chapel (1963), and Polemanakos Dormitory, a three-story co-ed residence hall for 158 students (1968). During the same period, Holy Cross managed to educate a generation of dedicated priests.

### **The Emergence of Hellenic College**

By the middle of the 20<sup>th</sup> Century, the Greek Orthodox Church in the United States was undergoing a generational transformation. Parishes were in the throes of accommodating the daughters and sons of the Greek immigrant generation. These immigrant offspring, many of whom had served in World War II, had earned undergraduate, graduate and professional degrees. Many had married and were raising families while pursuing careers in business, science and the professions. Well-educated, mainstream participants and family-oriented, these Greek American Orthodox Christians expected to be ministered by a learned clergy. It became apparent that Greek Orthodox clergy needed to hold accredited educational credentials equivalent to those held by their parishioners and by their counter-parts serving other religious denominations or traditions.

In 1959, the Ecumenical Patriarchate elected Bishop Iakovos Coucouzis as Archbishop and Primate of the Greek Orthodox Church in America. At the time, Iakovos was serving as Patriarch Athenagoras' personal representative to the World Council of Churches in Geneva. Prior to his Geneva assignment, Iakovos served for twelve years as Dean of the Annunciation Cathedral in Boston. From all accounts, Iakovos' pastorate at the Cathedral was visionary, innovative, inspirational and successful, especially among the children of the immigrant generation.

Iakovos had immigrated to the United States from Constantinople (Istanbul) in 1939. He was twenty-eight years old and a Deacon. His first principal assignment was to serve as assistant to Bishop Cavadas, Dean of Holy Cross Theological School. Thereafter, throughout his ministry and episcopacy, the Theological School was a never-ending passion of Iakovos. Heavily burdened at the Cathedral, nevertheless, he continued to serve Holy Cross in various roles: as a member of the faculty, chair of the seminary relocation committee, interim dean, dean, treasurer and president of the Seminary's Board of Trustees. At the same time, Iakovos earned his Master of Sacred Theology (STM) from Harvard Divinity School. It was during these years that Iakovos formed his view of higher education, largely American in context and content. Consequently, Iakovos was intimately acquainted with the issues and dynamics that permeated Holy Cross Theological School.<sup>6</sup>

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<sup>5</sup> George J. Tsoumas, "The Founding of Holy Cross Greek Orthodox School of Theology" in *Greek Orthodox Theological Review*, Volume XIII, Number 3, Fall 1967, p. 248.

<sup>6</sup> George Poulos, *A Breath of God: Portrait of a Prelate: A Biography of Archbishop Iakovos*, ISBN 0-916586-74-X (Brookline, MA: Holy Cross Orthodox Press, 1984), pp. 65-109. N.M. Vaporis, *A Chronicle of Hellenic College and Holy*

As Archbishop, Iakovos served as the Chair of the Seminary's Board of Trustees. Shortly after his enthronement, the Archbishop spearheaded the idea of establishing Hellenic University. The 1959 fall semester meetings of the Trustees explored the notion. Apparently, the Trustees supported the idea because they presented a proposal to form such an institution at the 1960 Clergy-Laity Congress.<sup>7</sup>

By the mid-1960s, several wealthy Greek Orthodox laymen, lead by Judge John C. Pappas of Boston, had joined Archbishop Iakovos in his advocacy for the establishment of an accredited undergraduate college and the transformation of Holy Cross into an accredited graduate school of theology.

### **The Contos Administration: The Establishment of Hellenic College as a Liberal Arts College**

On a 1966 pilgrimage to the Monastery of Saint Catherine at the foot of Mount Sinai in Egypt, Archbishop Iakovos summarized one of the main themes of his episcopacy, stating

...We are a struggling church in America. Our struggle is to become a respected church, a church to be contended with, and a church equal to others in spiritual productivity and strength.<sup>8</sup>

Iakovos perceived that a Greek Orthodox Christian institution of higher learning was a necessary component in gaining respectability, and spiritual and intellectual influence equal to other Christian bodies and religious traditions existing in the United States.

Consequently, in 1966, Archbishop Iakovos appointed Rev. Leonidas C. Contos as "*Scholarchis*" of the Theological School with the charge to lead Holy Cross and establish the proposed college. By 1968, the project was well in hand. Drawing on the recommendations from a higher education consultant, J. White, Father Contos began to put in place the necessary policies, procedures, curriculum, organizational arrangements, funding and personnel necessary to launch and operate the newly conceived *liberal arts* college.

Hellenic College adopted a four-year undergraduate curriculum, which followed the academic format used by American colleges and universities, namely, providing general and specialized education leading to the *Baccalaureate* degree.

*General education* consisted of courses in the humanities (language and literature, the arts, history, and philosophy), the social sciences (psychology and sociology) and a few offerings in the natural sciences (biology, math and physics).

*Specialization Education* provided the opportunity to concentrate in one of three fields of study: *Pre-Theology*, *Elementary Education* or *Hellenic Studies*. As such, the College offered appropriate undergraduate preparation for those seeking graduate theological education and for those pursuing

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***Cross Greek Orthodox School of Theology: From Founding in 1937-38 through Fiftieth Anniversary in 1986-87***, ISBN 0-917651-51-0 (Brookline, MA: Holy Cross Orthodox Press, 1988), pp. 21, 29, 34 & 45.

<sup>7</sup> Vaporis, *Ibid*, p. 87.

<sup>8</sup> George Poulos, ***A Breath of God: Portrait of a Prelate: A Biography of Archbishop Iakovos***, ISBN 0-916586-74-X (Brookline, MA: Holy Cross Orthodox Press, 1984), pp. 126-135.

teaching careers in parishes, parochial or public elementary schools. Aspiring to serve as the nation's center for *Hellenic Studies*, the humanities were heavily infused with courses in the language, literature, philosophy, history, ethos and culture of Ancient, Byzantine and Modern Greece. Truthfully, most undergraduate students devoted inordinate time to the study of Modern Greek, learning to speak, read, and write the language with fluency.

Nineteen Sixty-Eight was a grueling year for America. Indeed, some claim that *Sixty-Eight* was the most tumultuous twelve months of the post second world war period.<sup>9</sup> Nineteen Sixty-Eight witnessed North Vietnam's bloody Tet Offensive, President Johnson's decision not to seek re-election, the assassination of Martin Luther King, race riots across the nation, and the assassination of Robert Kennedy. The year also saw violence at the Democratic National Convention in Chicago, college student unrest leading widespread campus protests against the Vietnam War, and the narrow presidential election victory of Richard M. Nixon (43.4%) over Hubert Humphrey (42.7%) and George Wallace (13.5%).<sup>10</sup>

Despite a year characterized by national turbulence and despair, *when every established norm seemed under siege*, efforts persisted in making the undergraduate college a reality. Father Contos and the Holy Cross Trustees formed a new legal entity in the Commonwealth of Massachusetts, known as Hellenic College, Inc. The newly created non-profit educational corporation consisted of a four-year college, *Hellenic College*, and a three-year professional graduate school of theology, *Holy Cross Greek Orthodox School of Theology*. Essentially, Holy Cross launched a three-year graduate program of theological studies leading to the degree of *Master of Divinity* (M. Div.), and its three-year pre-theology program, which granted only a certificate, was converted into a four-year undergraduate course of study leading to the degree of *Bachelor of Arts* (B.A.). Expectations were high that the new undergraduate venture would officially open in September 1968, so much so that more than one thousand people gathered at the Statler-Hilton Hotel (now Boston Park Plaza) to celebrate the inauguration of Hellenic College.<sup>11</sup>

From its founding in 1968, Hellenic College's fall enrollment gradually increased, reaching 119 students in the fall of 1970, 49 registered as undergraduate seminarians and 70 as collegians. At the same time, 32 students pursued graduate studies at Holy Cross, thus yielding an institutional enrollment of 151.<sup>12</sup> As the collegiate enterprise evolved, clergy, who were members of the Faculty, began to complain that Hellenic College was secularizing the seminarian program, and the transformational leadership exhibited by Father/President Contos was unacceptable. Consequently, Archbishop Iakovos summoned the president and the faculty to the Archdiocese. At the tension-filled meeting, the clergy-professors criticized the President who remained silent throughout the encounter. No one spoke on the President's behalf. Father Contos submitted his resignation, which became effective at the end of 1970-71.<sup>13</sup>

Authorities frequently cite the secularization issue as the principal cause that forced the resignation of Father Contos. A more insightful explanation suggests that the Archbishop withdrew his endorsement of the President for a host of reasons, including:

- (1) Fierce ideological differences among members of the college-theological school community
- (2) Personality clashes

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<sup>9</sup> Charles Kaiser, *1968 in America: Music, Politics, Chaos, Counterculture, and the Shaping of a Generation* (NY, NY: Grove/Atlantic, Inc. 1988)

<sup>10</sup> Marilyn Milloy, Ed., *1968: The Year That Rocked Our World*, *AARP Magazine*, pp. 30-41.

<sup>11</sup> Vaporis, *Ibid.*,

<sup>12</sup> *Student Enrollment & Vital Statistics: 1960-61 through 1989-90* (Brookline, MA: Office of the Registrar, Hellenic College, Inc.).

<sup>13</sup> Based on conversations from eye witness accounts: PMA & RGP

- (3) *The Peter Principal*<sup>14</sup>
- (4) A struggle for power and control
- (5) Reluctance by the Archbishop to oppose the clergy-faculty, many of whom he mentored

### **The Garmatis Administration: Status Quo**

Accepting the resignation of Father Contos, Archbishop Iakovos called upon one of his auxiliary hierarchs, Bishop Iakovos Garmatis of Detroit, to undertake simultaneously the Bishopric of Boston and the Presidency of Hellenic College Inc. Bishop Iakovos assumed his presidential duties in the fall of 1971, and remained president through June of 1976.

During Bishop Iakovos' tenure the College continued to offer a four-year program of study in the Liberal Arts leading to a baccalaureate degree with opportunity to concentrate in one of three fields of study: *Pre-Theology, Elementary Education and Hellenic Studies*. In addition, the College attempted to serve as a center for "*Hellenic Studies*," providing courses in the language, philosophy, history and ethos of Ancient, Byzantine and Modern Greece. By the mid-1970s, it became apparent that these undergraduate programs had little, if any, appeal among prospective students.

Despite efforts to the contrary, Hellenic College was unable to attract modest enrollment for its "Greek Studies" and teacher training programs. In the marketplace of higher education, the demand for these programs was almost non-existent. Simply, college-bound Greek Orthodox Christians were interested in fields of study that lead to employment and financial security. In truth, after a decade of operation, most of the faithful looked upon the College as a vehicle solely for pre-theological education.

### **The Lelon Administration: The Transformation to the Faith and Learning Institutional Model**

As the nation celebrated the 200th anniversary of its *Declaration of Independence*, the Greek Orthodox Archdiocese held its Clergy-Laity Congress in Philadelphia during the week of July 4, 1976. The delegates to the Congress endorsed the decision of Archbishop Iakovos and the Hellenic College, Inc., Board of Trustees to appoint Trustee Thomas C. Lelon (☐☐☐☐) as President of Hellenic College and Holy Cross Greek Orthodox School of Theology, effective August 1, 1976. The appointment of a layman as president was an innovative and courageous act. Leadership of the institution had always been in the hands of hierarchs or noted presbyters.

*Accreditation* Lelon first sought to gain reaffirmation of the initial accreditation of 1974 accorded to both the Theological School and College. In 1978, Holy Cross Graduate School of Theology earned full accreditation from the Association of Theological Schools of the United States and Canada (ATS), and Hellenic College received full accreditation from the New England Association of Schools and Colleges (NEASC).

*Faith and Learning Model* Shortly thereafter, Lelon sought to reformulate Hellenic's undergraduate model. Lelon recognized that Hellenic College, oddly enough, was little, if at all, publicly identified as a faith-learning based institution of higher learning. Indeed, administrators promoted Hellenic College as a secular college. Thus, Lelon sought to emphasize Hellenic as a faith and learning endeavor, and to market it as

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<sup>14</sup> Laurence J. Peter & Raymond Hull, *The Peter Principle*, ISBN 1-56849-161-1 (Cutchoque, NY: Buccaneer Books, Inc., 1969) The principle holds that in a hierarchy members are promoted so long as they work competently. Eventually they are promoted to a position at which they are no longer competent (their "level of incompetence"), and there they remain. Peter's Corollary states, "In time, every post tends to be occupied by an employee who is incompetent to carry out his duties" and adds, "work is accomplished by those employees who have not yet reached their level of incompetence."

such. The idea was to promote the institution as a full-fledged Orthodox Christian College. Under the revision, the college

- Offered two new degree programs which led to employment: *Business Administration* and *Human Development*
- Reconfigured the undergraduate curriculum to include as part its general education sequence an understanding of Hellenic Heritage and Orthodox Christianity
- Sponsored a variety of extracurricular activities that engaged students, including selected inter-collegiate athletics, the performing arts and culture based experiences, and
- Extended opportunities for experiences in faith and learning.

*Enrollment* When Lelon assumed the presidency in fall 1976, total full time enrollment stood at 153 with 88 undergraduates and 65 graduate students. For the ten-year period of the Lelon administration, the average total fall semester enrollment approximated 201 comprised of 86 or 43% graduate students and 113 or 57% undergraduates. For the ten-year period, the low and high ranges were as follows: total enrollment: 153 to 251; undergraduate enrollment: 71 to 159; and graduate enrollment: 65 to 99. Undergraduate recruitment focused on identifying college bound Orthodox Christians that possessed a religious-spiritual bent, and sought to deepen their faith while in pursuit of their higher education.<sup>15</sup>

*Capital Improvements* A number of capital improvements were undertaken during the Lelon Administration:

The following buildings were added to the campus:

- The Maliotis Cultural Center, a 20,000 square foot edifice with a 450 seat auditorium, two exhibition halls, two seminar lounges, several classrooms and offices,
- The Halki Seminarian Residence, a complex consisting of 12 three-bedroom with common units, each housing 6 seminarians

The following

- Construction of a new soccer field and tennis courts
- Resurfaced all campus roads

*Fund Raising* The Lelon Administration launched “*Celebration of Achievement*”, the first national fundraising campaign to establish a ten million dollar endowment for Hellenic College and Holy Cross. At the campaign’s kickoff dinner at the Westin Hotel in Boston, honoring the 45<sup>th</sup> anniversary of the institution’s founding, the President announced that monies and pledges received had reached 60% of the endowment goal.

*Results* In the fall of 1976, undergraduate enrollment stood at 88. As the Administration reconfigured Hellenic College and based its recruitment on the new model, the enrollment moved upward. By the fall of 1981, the College enrolled 159 students. Simply, in five years, Hellenic College had experienced an 80% increase in undergraduate enrollment. In 1982 and 1983, enrollment remained at about the same level, 154 and 156 respectively.

*Reaction* Surprisingly, most members of the hierarchy, the theological school faculty and graduate student body viewed undergraduate enrollment gains with significant reluctance and suspicion. Once again, they claimed that the college was a secularizing force that corrupted priestly formation. These factions rigorously pressed Archbishop Iakovos for administrative change. Unexpectedly, the Archbishop reassigned the

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<sup>15</sup> *Student Enrollment & Vital Statistics: 1960-61 through 2008-09*, Alba Pagan, Registrar, Office of the Registrar, Hellenic College, Inc., Brookline, MA

Director of Admissions, a very capable priest, to parish duties. This action severely disrupted collegiate recruiting efforts. The President submitted his resignation in February 1985. The Archbishop asked the President to stay on for one more year, through August of 1986 in order to restructure the College. Ostensibly, the Archbishop appointed an Archdiocesan Committee to study the situation. The real reason for the task group was to provide justification for a presidential change and to cast aspersion on the President. Fall 1985 undergraduate enrollment slid to 71. During the spring semester of 1986, the last semester of his presidency, Lelon, restructured the college, which involved a major retrenchment in curricular and extracurricular offerings as well as a 35% reduction in personnel.

### **The Hierarchical Reign**

The nine-year period from September 1986 through June 1995 found Hellenic College under hierarchical administrations: Metropolitan Silas Koskinas from 1986-87 thru 1988-89 and Bishop Methodios Tournas from 1989-90 thru 1994-95. During his three-year presidency, still retaining Archdiocesan responsibilities and commuting between New York City and Boston, Silas focused on caretaking the theological school and college. Concurrently, serving as Bishop of the Boston Diocese and as President of HCHC, during his six-year presidential tenure, Methodios' principle initiatives, included:

- The adoption of a two-tier form of governance, which placed decision-making authority normally accorded to Trustees in the hands of a five-member corporate board, thereby reducing the Trustees to second-class stewards of the institution
- The construction of married student housing, Dendrinos Village, and
- The revitalization of student recruitment, which increased undergraduate fall enrollment from the mid-40s in 1989 to a high of 81 in 1994

### **An Unconventional Tenure**

During the period from September 1995 through December 2000, Hellenic College entered a state of administrative instability and enrollment downturn. During the period, the institution experienced five presidential changes: Reverend George D. Dragas (1995-96); Reverend Alkiviadis C. Calivas (1996-97); Metropolitan Isaiah Chronopoulos (1997-98); Very Reverend Damaskinos V. Ganas (1998-99); and Professor James Skedros (1999-2000). Over the period, undergraduate fall enrollment decreased from 76 in 1995 to 44 in 2002.

The 34 months from October 1996 through July 1999 were fraught with acute administrative disruption; mainly caused by Archbishop Spyridon, successor to Archbishop Iakovos. Initially achieved in 1974, and thereafter fastidiously preserved, accreditation of Hellenic College and Holy Cross School of Theology was nearly lost because of the Archbishop's precipitous actions against four clergy-professors.

The actions of the Archbishop, and the events that followed, had a profound impact on the Theological School and College, especially with regard to the governance of Hellenic College, Inc. Furthermore, such circumstances speak to a situation in which an archbishop, who serves as chair of the Board of Trustees, imposes an unconventional leadership style that disregards long-established practices and due process procedures operative throughout the nation's accredited institutions of higher learning. To claim that an archbishop enjoys prerogatives that supersede the institution's bylaws, its academic policies and procedures and national standards of accreditation is unacceptable. See *Case IV*, under **Politics** of this paper, p.20.

## II Recent Achievements

### The Triantafilou Administration: A Renewed Effort to Achieve the Enduring Vision

In the fall of 2000, a new sense of expectation permeated the HC/HC community. Two things caused this heightened optimism.

First, on September 18, 1999, Bishop Demetrios of Vresthena was enthroned as Archbishop and Primate of the Greek Orthodox Church in America.<sup>16</sup> As Archbishop, Demetrios assumed the Chairmanship of the Board of Trustees. Demetrios was especially suited for his responsibilities. Beyond his priestly and episcopal roles, Demetrios was a serious scholar and teacher. He studied and taught at Harvard University. For ten years, 1983 to 1993, he was the *Distinguished Professor of Biblical Studies and Christian Origins* at Holy Cross. Consequently, Demetrios understood and appreciated American higher education, its standards and processes. Even more, Demetrios was thoroughly versed in HCHC's mission, needs and operational dynamics. This orientation made him a highly effective advocate for Hellenic College and Holy Cross. Additionally and importantly, Demetrios was someone who the Patriarchate listened to, and sought advice from, on ecclesial matters, especially on the operational complexities and subtleties associated with the American Archdiocese and its theological school and college.

Second, in the late summer of 2000, the Trustees instated Reverend Nicholas C. Triantafilou as President of Hellenic College Inc.<sup>17</sup> At the time, Father Triantafilou was in his thirty-seventh year as a priest. He had

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<sup>16</sup> Born in Thessaloniki, Greece on February 1, 1928, Demetrios is the son of the late Georgia and Christos Trakatellis. Upon graduation from high school in 1946, Demetrios enrolled in the University of Athens, where he pursued Biblical Studies in the School of Theology. In 1950, Demetrios graduated with distinction from the University of Athens' School of Theology. Ordained a deacon in 1960 and a priest in 1964, and having spent time as a monastic, Demetrios decided to pursue a doctoral program at Harvard University in Cambridge, MA, USA. From 1965 to 1971, on a scholarship from Harvard's Graduate School of Arts and Sciences, Demetrios studied *New Testament* and *Christian Origins*. In 1967, the Holy Synod of the Church of Greece elected Demetrios as titular Bishop of Vresthena. Assigned as an auxiliary bishop to the Archbishop of Athens, Demetrios was responsible for the theological education of the clergy.

A year later, 1968, the Holy Synod of the Church of Greece elected Demetrios, Metropolitan of Attica and Megaris. Attica is the south most region of central Greece subdivided into districts of Athens, Piraeus, East Attica and West Attica. More than one-third of the Greece's population resides in Attica. Demetrios refused the position. He was concerned about the canonical order of the Church and he was deeply troubled over the political conditions in Greece. At the time, a group of military officers had seized control of the government in a *coup d'état* in order to prevent an uprising by Greek communists. Ruling Greece for seven years, from 1967 to 1974, the Junta abolished all political freedoms, and employed imprisonment, torture and exile as a means of control.

After earning his Ph.D. "with distinction" from Harvard University in 1972, Bishop Demetrios returned to his duties at the Archdiocese of Athens. During the ensuing decade, Bishop Demetrios pursued his ecclesial administrative duties, which included oversight of theological education for archdiocesan clergy, ministry among the youth and organization and participation in theological conferences in Greece and abroad. At the same time, Bishop Demetrios engaged in serious scholarship earning a Th.D. in Theology from the University of Athens in 1977.

In 1983, Bishop Demetrios returned to the United States. From 1983 to 1993, he served as the Distinguished Professor of Biblical Studies and Christian Origins at Holy Cross Greek Orthodox School of Theology in Brookline, MA. Serving as a faculty member for more than a decade, he taught many of America's Greek Orthodox clergy. He also taught at Harvard Divinity School as a Visiting Professor of New Testament during the academic years of 1984 to 1985 and from 1988 to 1989. Bishop Demetrios returned to Greece in 1993 to pursue full-time scholarly writing and research. At the same time, he resumed his responsibilities at the Archdiocese of Athens.

Archbishop Demetrios has authored six major books: *Presence of the Holy Spirit* (1984), *Authority and Passion* (1987), *The Transcendent God of Euginostos* (1991), *Christ, the Pre-existing God* (1992), *The Fathers Interpret* (1996) and *A Call to Faith* (2004). In addition, he has written hundreds of articles and essays, which have appeared in various periodicals.

<sup>17</sup> By 2000, the year he assumed the presidency of HCHC, Reverend Nicholas C. Triantafilou had served as a Greek Orthodox Priest for thirty-seven years. For twenty-two years, 1965-1987, he served as the Protospesbyter of the Annunciation Cathedral

earned a national reputation of being a dedicated, seasoned, and innovative member of the clergy. He was known for his successful twenty-two year pastorate in Houston, Texas and for his varied outreach-ministries, his advocacy of the Stewardship and Leadership 100 Programs, and his service as Archdiocesan Chancellor. Moreover, Father Triantafilou brought to the presidency an understanding of the needs and the expectations of priests and parishioners, as well as the demands on the Archdiocese and its various national ministries.

With the oversight and encouragement of Archbishop Demetrios, under Father President Triantafilou, Hellenic College Inc. has been engaged in an array of initiatives, which include:

*Revising Governance* Since the early 1990s, a consensus had emerged among the Trustees that held that the two-tiered form of institutional governance (Corporate Board and Board of Trustees) established during the Methodios presidency had usurped the powers of the Trustees. The Trustees were expected to raise money yet were denied the decision-making authority over matters normally accorded college trustees.

Resolution of institutional governance proved to be quite a challenging undertaking. Several constituencies viewed themselves as having a stake in the matter: the Archdiocesan Council of the Greek Orthodox Archdiocese of America, the Synod of Metropolitans, the Corporate Board, and the Board of Trustees. Sensitive to the various interest groups, the Archbishop appointed a special committee to review the suggested changes to the Bylaws, which were proposed by the Executive Committee. Comprised of twelve members drawn from the vested parties, and chaired by Metropolitan Methodios of Boston, the special committee met on June 16, 2005, and after careful consideration, endorsed by formal vote, the recommendation that Hellenic College, Inc., should adhere to a single tier form of board governance

On February 23 and 24, 2006, at special meetings presided by the Archbishop, the Executive Committee and the Board of Trustees, after a page-by-page review, and the insertion of three amendments, adopted the *February 24, 2006 Revised Bylaws of Hellenic College, Inc.* by more than the required two-thirds vote. To become effective, the Revised Bylaws required the approval of the Corporate Board. Accordingly, the Archbishop convened a meeting of the Corporate Board on February 28, 2006. In response to the Archbishop's appeal, five out of the six corporate board members voted to accept the Revised Bylaws, in essence, affirmed a single tier form of board governance, and thereby, dissolved the Corporate Board.

*Staffing* Despite limited funds, Father President Triantafilou has managed to secure the services of highly competent and experienced personnel for key senior and middle administrative positions.

*Strategic Planning* Under Father President Triantafilou, strategic planning has been an on-going process involving the Trustees, senior administrators and external consultants in collaboration with

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in Houston, Texas. Beyond his pastoral duties at the Cathedral, Father Triantafilou established the Annunciation Orthodox School, formed mission parishes in Austin and El Paso, Texas, hosted a weekly radio program, appeared regularly on ABC-TV Sunday Devotions, and launched outreached initiatives, including ministries to the hungry, the imprisoned, the aged, the sick, and the addicted. From 1988 to 1992, Father Triantafilou served as Vicar General of the Archdiocese with administrative responsibilities for the Dioceses of Atlanta and Denver. In 1992, Father Triantafilou assumed the Directorship of the Archbishop Iakovos Leadership 100 Endowment Fund. From 1994-1996, he took on the additional role as Chancellor of the Archdiocese. In 1996, Father Triantafilou returned to parish ministry, serving as Dean of Holy Trinity Cathedral in Charlotte, North Carolina. In 1999, Father Triantafilou relocated to New England to undertake the Directorship of Camp and Retreat Center of the Metropolis of Boston.

representatives drawn from the faculties, student bodies, and the clergy/laity constituencies of the School of Theology and College. During the last several years, the institution's strategic plan has undergone several iterations. Currently, the Trustees' Long-Term Task Group is engaged in formulating a new strategic plan. The Task Group is expected to complete its work by March 2010, and shortly thereafter, present its recommendations to the Trustees for their review and approval. A new five-year strategic plan, 2010-15, is required for the spring 2011 NEASC and ATS visitation, which undertakes a comprehensive evaluation so as to determine whether Hellenic College/ Holy Cross is worthy of ten-year reaccreditation.

*Capital & Technological Improvements* From September 2003 through May 2009, the Triantafilou Administration launched and completed critically needed capital improvements:

- *Buildings*: Major renovations and upgrades, exterior and interior, were made to every building or facility on campus: Chapel, Administration, Gymnasium, Classroom, Library & Learning Center, Cafeteria, Undergraduate Housing, Graduate Housing and Married Student Residences.
- *Grounds*: Extensive rehabilitation of campus grounds, which included repavement of roadways, installation of, roadway lighting, directional signage, a new campus perimeter fence, brick on Chapel roadways and walkways and purchase of ground keeping equipment.
- *Technology*: Installed hardware & software technology, which offers email and Internet access to students, faculty and staff, and provides websites and information systems that facilitate academic, administrative, and financial processes. This undertaking also included the construction of two state-of-the-art Computer Labs and the conversion of classrooms to *electronically smart* classrooms.

The cost of these capital and technological improvements approximated \$3 M, which were contributed and/or solicited by Trustee Thomas Demakes, Alumnus Reverend Alex Karloutsos, and COO Jim Karloutsos. As always, the National Philoptochos Society generously funded aspects of these projects

*Fund Raising* In the last eight years of the Triantafilou Administration, 2001-02 through 2008-09, Hellenic College Inc. has been the beneficiary of the following contributions:

- \$30.7 M in gift income, which includes annual appeals, endowment earnings, wills and bequests, and organizational and individual contributions
- \$2 M grant from Lilly Endowment Inc. that begins or enhances programs that help prepare a new generation of leaders for church and society. One of 88 colleges and universities in the country to receive such a grant, Hellenic College used this funding to establish its Office of Vocation & Ministry (OVM), which has achieved significant success.
- \$1 M from Stephen and Catherine Pappas to endow the Pappas Patristic Institute
- \$5 M from Mary & Michael Jaharis to endow the Archbishop Demetrios New Testament Chair and the Institute for Byzantine Arts and Culture
- \$1 M annually in seminarian scholarships from Leadership 100 <sup>18</sup>

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<sup>18</sup> *Leadership 100*, founded in 1984 and formally known as *The Archbishop Iakovos Leadership 100 Endowment Fund*, is a separately incorporated endowment fund supporting the priority needs of the Greek Orthodox Archdiocese of America, but broadly dedicated to advancing the Orthodox faith and Hellenic ideals in America. Currently, the organization is comprised of 700 members who have gifted \$100,000 or more to the *Endowment Fund*, which is currently valued at \$50 M. Since 2000-01 through June 30, 2008, Leadership 100 has annually contributed to Hellenic College, Inc., on average, \$1,201,533, or an eight-

- \$1 M from the Endowment Fund for Orthodox Missions to endow a Chair of Orthodox Missions
- \$1 M from the New York Life Insurance Company for the study of Hellenism in Pontus and Asia Minor
- The establishment of *The Hellenic College and Holy Cross Foundation for Faith and Learning*, which seeks to create a major endowment exclusively devoted to the funding of the college and the theological school

*Land Acquisitions* Hellenic College Inc. paid \$5.5 M for the Barletta 6.9 acres homestead that is adjacent to the campus. In addition, Hellenic College, Inc. was gifted 120 acres of land, which is located in Ohio and valued at \$1.1M.

*Academic Staffing* During the Triantafilou presidency a new generation of scholars and teachers have been recruited and appointed to fill the vacancies created by the faculty retirements.

*Academic Offering* The Triantafilou Administration, led by the President and his Deans, has undertaken a number of curricula initiatives and revisions, including:

- The establishment of The Kallinikeion intensive summer Modern Greek Language Program at Hellenic College, which is sponsored by the Kallinikeion Foundation. Over four weeks in August, meeting seven hours each day Monday through Friday, the Kallinikeion Program offers 120 hours of instruction in Modern Greek and 6 credits towards graduation
- The reintroduction of a program of study in *Management and Leadership*
- The introduction of a concentration in *Literature and History*
- An comprehensive assessment of the degree programs offered by the School of Theology, with the intent to upgrade graduate theological education, which will enable graduates to offer a relevant and effective ministry to the faithful and to those in search of faith in the 21<sup>st</sup> Century
- Proposed *Master of Arts in Elementary Education*

*Enrollment* When Reverend Triantafilou assumed the presidency in fall 2000, total full time enrollment stood at 111 with 43 undergraduates and 68 graduate students. In the fall 2008, 67 students enrolled in the college and 113 students registered in the Theological School for a total enrollment of 180. Over the last nine years, the average total fall semester enrollment approximated 171 comprised of 101 or 59% graduate students and 70 or 41% undergraduates. In each of the 25 fall semesters prior to the Triantafilou Administration, on average, about 92 students pursued graduate studies. Hence, under nine years of Triantafilou, average fall semester enrollment in the school of theology increased by nearly 10% to 101, and enrollment in the college has decreased about 38% when compared to the 113 decade-average undergraduate enrollment achieved during the Lelon presidency.<sup>19</sup>

In addition, during the Triantafilou years, the composition of the student population became more diversified. About 76% of the student body is drawn from the Greek Orthodox Archdiocese of America (GOA), and 24% hail from other ecclesial jurisdictions.<sup>20</sup>

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year total of \$9,612,267, for seminarian education. *Leadership 100 – Statistics as of June 30, 2008* by Charles Kroll, CFO, Hellenic College, Inc

<sup>19</sup> *Student Enrollment & Vital Statistics: 1960-61 through 2008-09*, Alba Pagan, Registrar, Office of the Registrar, Hellenic College, Inc., Brookline, MA See Exhibit II.

<sup>20</sup> *SPRING 2009: HC/HC ENROLLMENT*, Charts, p. 6-A, Alba Pagan, Registrar, Office of the Registrar, Hellenic College, Inc.. Currently, 43 non GOA students are enrolled at HCHC from 18 ecclesial jurisdictions: Greece: 11; Antiochian: 9; Alexandria Patriarchate: 4; Canada: 3;

In each of the nine years, on average, about 73 male students pursued a *Master of Divinity*, the degree required for ordination, and about 35 male undergraduates majored in *Religious Studies A*, the pre-theological sequence, which is preparatory for MDiv study at Holy Cross. In the last eight years, 222 GOA males pursued studies leading to the priesthood. Of this number, 77.5% to 82.0%, or 172 to 182, are or will be ordained. About 8.1% drop out and 14.4 % remain undecided regarding ordination. Some within this latter group have elected or will elect non-cleric careers.<sup>21</sup>

*Institutional Culture* Father President Triantafilou has been engaged in a concerted effort to create a caring, collaborative, faith and learning institutional culture through pastoral shepherding. As a priest, Triantafilou has sought to strengthen the spiritual formation of seminarians and collegians, as well as faculty members and administrators. Beyond fundraising and administrative duties, Triantafilou has tended to the welfare of the individuals that constitute the HCHC community. His regular and consistent interactions with students, faculty and staff have reduced the tensions, which have existed in previous administrations between the president and various segments of the community. In dealing with others, Father Triantafilou offers his decisions in a pastoral context rather than in a dictatorial and unsympathetic mode. His faith-centered leadership style has gone a long way to heal the community, which was traumatized prior to his arrival.

### III Restrictive Determinants

#### Analysis

From its founding, Hellenic College has been perceived in different ways. Conversation and advocacy have focused on several institutional conceptualizations:

**A Pre-Theological College** Some perceive the undergraduate college simply as the vehicle for secondary school males, who upon graduation seek seminarian status and the opportunity to pursue pre-theological education leading to a baccalaureate degree in *Religious Studies*. This undergraduate program is preparatory for graduate study in the School of Theology leading to the degree of *Master of Divinity*, a prerequisite for priestly ordination. This program is supplemented by extensive language training in Modern Greek.

**Center for Hellenic Studies** Others see the college as a center for Hellenic Studies: Classical, Byzantine and Modern. Under this option, Hellenic College would offer only two majors: *Religious Studies* and *Hellenic Studies*, both leading to a baccalaureate degree. The offering of a major in *Hellenic Studies* is justified on at least three counts: such a program (1) would attract a sufficient number of high school graduates (2) would provide seminarians with language training in Modern Greek and (3) would perpetuate the ideals of a Hellenic classical education.

**Training Center for Church Service** Still others insist that the college should provide programs of study leading to associate or baccalaureate degrees in church service vocations at archdiocesan, metropolitan and parish levels such as: Modern Greek Language Teachers, Religious Education Directors/Instructors, Youth Group/Camp Leaders, Parish Administrators, Chanters, Events Coordinators, etc. The inability to ensure adequate compensation for these non-cleric ecclesial careers is an obstacle in the recruitment of candidates.

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Hong Kong: 2; Serbia: 2; and 1 from each of the following Bosnia, Bulgaria, Catholic, Coptic, Ethiopia, Georgia, Korea, Lutheran, Moscow Patriarchate, Orthodox Church in America, Romanian and Ukrainian.

<sup>21</sup> *Leadership 100 – Statistics as of June 30, 2008* by Charles Kroll, CFO, Hellenic College, Inc

**A Liberal Arts College** The founders visualized a college that offered general education in the liberal arts with heavy emphasis on Hellenic Studies, especially intensive training in speaking, reading and writing Modern Greek.

**A Faith and Learning College** In Orthodox Christian terms, a faith and learning college strives to provide a quality education in a spiritually reflective and ethically responsible manner by creating an institutional culture that (1) challenges students to think carefully and critically about all matters in life, including religious, spiritual and ethical matters, (2) equips students to examine and reflect on questions of faith, meaning and value, (3) provides students with a wide-ranging literacy about Orthodox Christianity, including knowledge of the diversity of world cultures and religious traditions, and, (4) offers students opportunities for prayer, liturgical worship, sacramental praxis, spiritual interactions, service and fellowship in a community of integrity, respect and scholarship.<sup>22</sup>

In the 1980s, the Lelon Administration defined Hellenic College as a faith and learning undergraduate enterprise, and accordingly, pursued initiatives designed to create an undergraduate college that manifested more clearly a faith and learning ethos. A change in the presidency in the fall of 1986 ended this endeavor. Fifteen years later, beginning in 2001-02 and thereafter, the Triantafilou Administration has sought to emphasize the faith and learning nature of Hellenic College. Under both Administrations, the faith-learning model incorporated the other institutional conceptualizations, thereby offering majors in pre-theology, elementary education, Hellenic studies, human development, and management and leadership.

For Hellenic College, its faith and learning attributes are based on one of the espoused theories of "Knowledge," which perceives knowledge as a composition of the qualitative and the quantitative. Tracing its origins from Jerusalem (The Church), the *qualitative* is based on faith and its miracles, on values, and leans toward the spiritual and the heavenly while explaining the *ends*, thereby giving meaning and purpose to existence. The *quantitative*, which is derived from Athens (The Academy), rests on science and its scientific method and reasoning, and tends toward the material, the earthly and the discovery of *means*.

From the perspective of Orthodox Christianity, "knowledge" is a holistic concept comprised of value and fact. Orthodox Christianity does not polarize these notions, but rather views each as part of the whole. It is not faith *or* science but rather it is faith *and* science. Hence, Hellenic College is about preserving and transmitting the *knowing* of the qualitative and the quantitative.<sup>23</sup> In addition, Hellenic College is engaged in *paideia* and *morphe*. *Paideia* is education that is liberal, which is drawn from the research and scholarship findings of the natural sciences, the social sciences and the humanities. *Paideia* is focused on developing "a well-rounded, fully educated citizen" pursuing "the ideal of inner perfection,"<sup>24</sup> *the life in Christ*. *Morphe* is character formation -mind, body, and spirit- engendered through a faith-commitment that centers on *agape* and is directed toward *theosis*.<sup>25</sup>

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<sup>22</sup> Based on a survey of 12 church-related and/or faith-based colleges, which were drawn from various Christian denominations.

<sup>23</sup> Based on a review of the following sources: James Steve Counselis, *Higher Learning and Orthodox Christianity* (Cranbury, New Jersey: University of Scranton Press/Associated University Presses, 1990) ISBN 0-940866-10-2, pp. xi-xvi, 63-71; Douglas Sloan, *Faith and Knowledge* (Louisville, Kentucky: Westminster John Knox Press, 1994) ISBN 0-664-22035-5; and Richard T. Hughes and William B. Adrian, Editors, *Models for Christian Higher Education: Strategies for Survival and Success in the Twenty-First Century* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1997) ISBN 0-8028-4121.

<sup>24</sup> Richard Tarnas, *The Passion of the Western Mind: Understanding the Ideas that Have Shaped Our World View* (New York: A Ballantine Book by The Random House Publishing Group, 1991), pp. 29-30 and 42-43. ISBN 0-345-36809-6

<sup>25</sup> Werner Jaeger, *Paideia: The Ideas of Greek Culture*, Volume I; *Paideia: The Search of the Divine Center*, Volume II; and

It is important to note that the *secular institutional model* dominates American higher education. The secular-based model emphasizes the pursuit of knowledge through the quantitative. Learning is shaped by science and technology. In its purest form, the secular model relegates the qualitative to the unknowable. Indeed, these qualities of experience are even regarded as sources of illusion and irrationality. This secular approach of knowing offers a materialistic-instrumental worldview.

The secular model or its derivatives dominate the landscape of American higher education. Of the nation's 2,625 four-year, degree-granting institutions of higher learning, two out of every three (66.1% or 1734) are expressions of the secular paradigm. Furthermore, these same colleges and universities attract 11.3 million students or 63.5% of the nation's higher education enrollment. There are 891 religiously affiliated colleges and universities<sup>26</sup> with a combined enrollment that approximates 1.7 million or 9.6% of the national enrollment.<sup>27</sup>

Despite four decades of effort, Hellenic College has yet to reach its full potential, particularly as a faith and learning undergraduate endeavor. Hellenic College continues to face interwoven challenges, which have really existed since its inception: *Secularization, Funding, Image, Dispositions, Marketing, and Politics*.

**Secularization** Attempting to grow an undergraduate college from a deeply rooted seminary has been fraught with difficulties. In retrospect, Hellenic College is created in the context of Holy Cross. By 1968, the founding year of the College, Holy Cross was in its thirtieth year of existence, long enough to have formed its own distinct culture.

Overseen by Archbishop Athenagoras, Bishop Cavadas actually conceptualized Holy Cross and implemented its establishment. Holy Cross is modeled after the renowned Ecumenical Patriarchate's Theological School of Halki (Istanbul, Turkey) and the Rezareios (Rizarios) Ecclesiastical School of Athens. Archbishop Athenagoras was a graduate of Halki. Bishop Cavadas was a recipient of a theological degree from of The University of Athens. Significantly, prior to his ministry in America, the charismatic Bishop had served for seven years as vice-rector of Rezareios (1910-1917), a seminary known for its spiritual and intellectual ethos, which was largely shaped by Saint Nectarios when he served as its Rector (1894-1908). Thus, Athenagoras and Cavadas were predisposed to offer theological education in a monastic setting. Together, these hierarchs, from their own personal experiences, deeply believed that the monastic tradition provided the spiritual training and discipline necessary for priestly vocation.<sup>28</sup>

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*Paideia: The Conflict of Cultural Ideas in the Age of Plato*, Volume III (New York: Oxford University Press, 1945).

<sup>26</sup> In general, two operating models are employed by religiously affiliated institutions of higher learning: the *Faith Model* and the *Faith and Learning Model*. The *Faith Model* of higher education emphasizes the pursuit of knowledge through the qualitative. Learning is shaped by religious fundamentalism. In its purest form, the *Faith Model* provides a worldview drawn from a literalistic reading of the Bible and advocates anti-modernism -the rejection of the modern world and the attempt to either resist it actively or opt out of it. *Faith & Learning Model* An outcome of modernity and the unacceptability of the faith-based ideal, the faith & learning model of higher education focuses on coherence and an integration of the qualitative and the quantitative. The overwhelming majority of the religiously affiliated institutions are reflections of the faith & learning model.

<sup>27</sup> United States Department of Education: Institute of Education Sciences: National Center for Education Statistics: Document: NCES 2009-020: Digest of Educational Statistics 2008 Chapter 3: Postsecondary Education: Table 197 Fall Enrollment & Number of Degree-Granting Institutions by Control & Affiliation pp. 287-288; Table 234 Number of Degree-Granting Institutions and Enrollment, p.333.

<sup>28</sup> George Poulos, *Pomfret: The Golden Decade* (Brookline, MA: Holy Cross Orthodox Press, 1988), pp. 32 & 38; *Hierarchs of the Orthodox Church: Athenagoras Cavadas (Kavvadas): Biography* (Orthodox Research Institute: [orthodoxreaserachinstitute.org](http://orthodoxreaserachinstitute.org)); *Biography of Saint Nectarios, Metropolitan of Pentapolis, The Wonderworker* (Saint Nectarios Monastery of Aegina, Greece: [SaintNectariosMonastery@yahoo.com](mailto:SaintNectariosMonastery@yahoo.com)); Nectarios ([Wikipedia.org](http://Wikipedia.org)).

During its first three decades, Holy Cross focused on teaching Modern and Biblical Greek, offering theological education and promoting monastic-based spiritual formation. *Priestly academics* included the study of Scripture, church history, the Church Fathers, dogmatic theology, liturgics, canon law, homiletics and pastoral theology. *Spiritual character* was attained through the application of the monastic experience: the daily exercise of love, solitary prayer, communal worship, self-denial, obedience, discipline, uniformity of dress, fasting, humility, study of Scriptures and the teachings of the Fathers, labor, collaboration, and service to others. These daily practices strove for theological revelation, progress toward spiritual perfection and nearness to God. Hence, the ascetic experience instilled a spiritual consciousness. In short, the priest needed to be well schooled in prayer and ascetic behavior because these practices bonded him to Christ and provided the inner strength and substance so essential to his ministry in the “real” world.

In short, Holy Cross in its initial thirty years adhered to an operational paradigm that provided a program of study amid a monastic-like experience. It is no wonder then that in 1968, immersed in an all-male, ascetic-like and ecclesial culture, Holy Cross found it difficult to embrace Hellenic College. Seminarians and collegians remained apart, as did their respective faculties; each determined to uphold its own orientation and worldview. Little, if any, serious effort was made to confront the problem and really bridge the gap between collegiate and monastic-like experiences. As a consequence, there are those who harbor strong feelings, if not resentment, over the fact that Hellenic College was imposed on the Seminary. In their view, the college compromises the essence of priestly formation. Education for the ministry (priesthood) should be completely separate from collegiate education, as has been the practice among other Christian denominations.

**Funding** From its inceptions, the institution has lacked sufficient funding. Although essential operating expenses have been covered through tuition, room and board revenues, an annual archdiocesan grant, and several yearly appeals, the institution has never had the luxury of excess funds, *seed money*, to promote and grow the institution. The College/Theological School has had just enough money to pay its bills or has experienced operating deficits, particularly when enrollment and/or archdiocesan funding have fallen short of expectations.

In most cases, benefactors, donors and foundations have provided funds for specific purposes: campus facilities, professorial chairs, and special projects. Some examples are: the Lilly Endowment-funded Office of Vocation and Ministry, the Stephen and Catherine Patristic Institute, the Kallinikeion Modern Greek Language Program, the Michael G. and Anastasia Cantonis Professorship of Byzantine Studies, the recent \$5 Million gift from Michael and Mary Jaharis for New Testament Chair and a Byzantine Studies Center, and the \$1 M New York Life Insurance Company gift to sponsor the Center for the Study of Hellenism in Pontus and Asia Minor.

Yet, it is especially difficult to secure the supplemental funds necessary to create and sustain an institutional infrastructure that is able to (1) offer additional programs of study that appeal to prospective students (2) recruit competent faculty for these programs who expect and deserve current market compensation (3) recruit a modest number of students, and (4) provide adequate and competently staffed, well-rounded, student life programs that collegians expect, such as: spiritual encounters (prayer, worship and guidance), advisement, career counseling, intercollegiate athletics, performing arts, social and cultural events, and opportunities for societal service.

Up to this point in time, wealthy Orthodox Christians, including Greek Americans, who have been so generous to other institutions and/or causes, are unwilling to fund directly such an infrastructure. These good people are reluctant to fund a major endowment for the college, some declaring that the Church

has no business in advocating and sponsoring an undergraduate college. America, they argue, is replete with all sorts of small struggling colleges. The nation does not need one more. Furthermore, the nature of higher education is moving from campus-based learning to distance learning via the Internet.<sup>29</sup>

The fact is that Hellenic/Holy Cross needs to find among its constituents, individuals, organizations, and/or foundations that believe in the vision; supporters who are able and willing to gift funds to establish a major endowment. Its principal invested and maintained intact, the endowment would provide a reliable annual stream of supplemental income to support an infrastructure that can grow the college. The moment is really now or never. Prior to the 1980s, very wealthy Greek Americans were few in number. Hence, there were limited financial resources available to grow the College. Currently, the Greek Orthodox community is blessed with a significant number of very wealthy families, many first and second generation Americans, all who have been tapped for ecclesial donations. Nevertheless, these families have not been persuaded to come together to create an endowment worthy of the vision for Hellenic College and Holy Cross School of Theology.

Obviously, the lack of adequate supplemental funding prevents Hellenic College/Holy Cross from engaging a full-time professional staff to conduct an on-going national marketing and solicitation campaign directed to several strata of wealthy Greek Americans and others. There is a dire need to execute pragmatic fund-yielding methods rather than undertake more studies and develop additional strategies that consultants are apt to recommend. In the end, most consultants are unlikely to be a good fit for the multifaceted dynamics that prevail in the ecclesial-socio-political-cultural environment of the College and Theological School. After 70 years of existence, the endowment is valued at \$18 M.

**Image** Although the theological school and college have been marketed for several decades as a single institution of higher learning, perception continues to provide multiple interpretations, creating a lack of clarity or confusion in the mind of the Greek-American and Orthodox Christian community in the United States. The institution is known by different names: *The Seminary, Holy Cross, Hellenic College, and Hellenic College/Holy Cross*, etc. Almost all churched Greek-Americans accept and understand the necessity of Holy Cross. They view Holy Cross as a seminary, and this notion is fostered and/or reinforced by the alumni-clergy. Indeed, most of the clergy that attended Hellenic College, prior to Holy Cross, viewed themselves as undergraduate seminarians, not as collegians; hence, the reluctance to promote the College.

In addition, naming the college, "*Hellenic*", has created some major marketing flaws. Since the founders of the college were mainly Greek-born-Americans, wanting to perpetuate the ideals of their heritage and since the college emerged from a theological school that served Greek immigrants and their American-born children, "*Hellenic*" seemed the most natural name for the college. Moreover, "*Hellenic*" identified the central theme of the college. As initially formulated, the non-priestly uniqueness of the college was its concentration on *Hellenic Studies*. Indeed, the founders' hope was that the college would serve as the nation's "*Center for Hellenic Studies*".

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<sup>29</sup> Distance learning is a field of education that focuses on the pedagogy and andragogy, technology, and instructional systems design that aim to deliver education to students who are not physically "on site". Rather than attending courses in person, teachers and students may communicate at times of their own choosing by exchanging printed or electronic media, or through technology that allows them to communicate in real time. Distance education courses that require a physical on-site presence for any reason including the taking of examinations are considered hybrid or blended course or program.

The naming of the college, “*Hellenic*”, was largely drawn on (1) ties to ethnicity (2) fundraising appeal, and (3) the naive assumption that enough college-bound Greek Americans would attend a college called, “*Hellenic*”, and pursue as their undergraduate major, *Hellenic Studies*. However, the name, “*Hellenic*” proved a turn off for college-bound Greek Americans. Many parents felt that a degree from a college named “*Hellenic*” would identify their children’s ethnicity, characterizing them as being apart from mainstream America, and thus subjecting them to employment discrimination. Furthermore, other Orthodox Christians headed for college were dissuaded from selecting *Hellenic* because of its name. Other Orthodox Christian jurisdictions in America (Albanian, Antiochian, Arab-Syrian, Bulgarian, Carpatho-Russian, Romanian, Russian, Serbian and Ukrainian) viewed the College as an educational endeavor promoting *Hellenism* rather than an Inter-Orthodox Christian institution of higher learning, treating equitably all ethnic components of the Faith.

**Dispositions** From its founding, *Hellenic College* has spawned detractors and advocates. Over the years several different dispositions toward the undergraduate endeavor have emerged, and indeed still prevail. These dispositions may be viewed on a spectrum from *closure* to *renewed continuation* interspersed with a variety of modified options.

- *Closure* There are those who advocate the college’s closure. They argue that the energy and resources expended on the college would be better spent on the Graduate School of Theology. In fundraising, the college is a distraction. It compromises the importance of Holy Cross. The dual presentation, *Hellenic College/Holy Cross*, causes ambiguity among parishioners. On the other hand, *Holy Cross Seminary* sends a clear message. The faithful recognize the need to educate men for the priesthood. Most are willing to support the seminary, but remain unconvinced as to the need and desirability of the college.
- *The Saint Vladimir’s model* This approach advocates that the institution adopt the *Saint Vladimir’s* model and forego those high school seniors who, upon graduation, desire to pursue their undergraduate education as seminarians. These priestly aspirants would need to postpone their seminarian experience until they earned their undergraduate degree from an accredited institution of higher learning, a prerequisite for admissions to Holy Cross.
- *Pre-Theological Education* Some perceive the undergraduate college simply as the vehicle for pre-theological education. Under this option, *Hellenic College* would shed all its majors leading to a baccalaureate degree except for *Religious Studies*. The undergraduate seminarian program would be supplemented by extensive language training in Modern Greek.
- *Center for Hellenic Studies* Others see the college as a center for Hellenic Studies: Classical, Byzantine and Modern. Under this option, *Hellenic College* would offer only two majors: *Religious Studies* and *Hellenic Studies*, both leading to a baccalaureate degree. The offering of a major in *Hellenic Studies* is justified on at least two counts: such a program (1) would attract a sufficient number of high school graduates and (2) would provide seminarians with language training in Modern Greek.
- *Renewed Continuation* Still others hold that the collegiate enterprise should aspire to be a full-fledged, faith and learning undergraduate institution that serves all ethnicities that constitute Orthodox Christianity in America.

It is fair to say, that certain hierarchs, clergy and laity are indifferent, if not opposed, to the existence of the undergraduate college, especially in its broader conceptualization, and thus withhold their advocacy and support for *Hellenic College*.

**Marketing** There are 22 major Orthodox Christian ecclesial jurisdictions in the USA with a total membership of 1.2 Million adherents gathered in 2,400 local parishes, many with tiny congregations.<sup>30</sup> These Orthodox Christian parishes provide a clear definable target market. More specifically, Hellenic College's target market is comprised of religiously oriented, college-bound Orthodox Christians; prospective students who aspire to earn their higher education and at the same time grow in their faith commitment. However, the lack of substantial funding for a full-time professional staff, and for a systematic and consistent recruitment effort, prevents the College from reaching its modest undergraduate enrollment goal: an annual entering class of 50 of which 20 are seminarians and 30 are collegians.

Priests and youth group leaders are faith mentors. Faith mentors are very influential with students who are thinking about attending a faith-learning institution. In the case of our clergy, there is an unwillingness to play this role. They are hesitant to promote Hellenic College to non-seminarians. Clergy perceive Hellenic College in the context of pre-theological undergraduate education. Some clergy hold the view that Hellenic College has limited standing as a full-fledged undergraduate institution.

Essentially uninformed about faith-learning colleges and universities, our clergy seem to subscribe to the secular notion of higher education. The idea of espousing Hellenic as a faith-learning enterprise, similar, let us say, to the Jesuit College of The Holy Cross in Worcester, MA, is not an easy task in as much as the *Church is for Faith* and the *Academy is for Knowledge*.

Furthermore, priests view themselves as graduates of the Seminary not as alumni of Hellenic College. They perceive Hellenic as a means to the Holy Priesthood. They see themselves as proponents of Holy Cross Seminary. Some prefer to remain silent about the College because of their own experiences as Hellenic undergraduates. Some clergy experienced hurt and/or disappointment, even disillusionment as seminarians, which, in part, were generated during times of administrative upheaval, leaving at best a restrained attitude toward Hellenic College. Moreover, priests who earned their undergraduate degrees from institutions other than Hellenic are unlikely to be advocates for the College. Currently, at Holy Cross, about two-thirds of those engaged in graduate priesthood study are non-Hellenic College baccalaureate recipients.

Ideally, the faith and learning college is concerned with developing spiritual and moral character, finding meaning in life and history, and forming a life-long commitment to serve others. It is the obligation of such a college to encourage dialogue distinguished by openness, inclusiveness, and respect for the views of others. It is expected that this exploration occurs in the classroom, but also takes place in dormitories, on athletic fields, during liturgies and retreats, and through service opportunities in the parishes and greater community. Opponents, almost all products of secular higher education, are unwilling to adopt such an institutional model for Hellenic College.

**Politics** Hellenic College is part of the ecclesial culture of the Greek Orthodox Archdiocese of America. Unfortunately, this ecclesial culture is not immune from organizational politics. Organizational politics is the process by which individuals or groups of individuals pursue their own agendas and self-

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<sup>30</sup> Alexei D. Krindatch, Patriarch Athenagoras Orthodox Institute, Graduate Theological Union, Berkeley, CA: **Research on Orthodox Religious Groups in the United States: Research Project Overview** This Research was sponsored by "Association of Statisticians of American Religious Bodies" as a part of the nationwide "Religious Congregations Membership Study: 2000." The data were obtained directly from the headquarters (diocesan offices) of Orthodox Churches in North America by personal visits there and by interviewing of the church's leaders – the bishops or the chancellors.

interest, and seek to gain or retain influence and/or power without regard to the effect of their activity on Hellenic College and/or the Archdiocese. This kind of political activity is elusive, difficult to track and prove. It often occurs beneath the surface and employs deceptive tactics. Simply, Hellenic College is a victim of ecclesial politics.

One of the ways to illustrate how ecclesial politics have undermined the efforts to grow the College is to offer several cases in point drawn from the past. However, it should be clearly recognized that political tactics are still very much in play with regard to the future of Hellenic College.

**Case I:** When college enrollment began to surpass graduate school enrollment, and the extracurricular activities of the College began to dominate the institution, as experienced during the Lelon Administration, the Theological Faculty voiced concerns. Individual members of the Theological Faculty circumvented the President, communicating their complaints directly to the Archbishop through personal letters, telephone conversations and personal visitations. In the minds of the complainants, these actions were justified because the Archbishop was their ecclesial superior. These individuals dismissed the fact that the Archbishop also served as Chairman of the Board of Trustees with the obligation to govern the institution by supporting *best practices* in administrative matters. They felt that they had every right to by-pass the chain-of-command and express their dissatisfaction with what was going on in the College, especially its impact on Holy Cross and the seminarian program. By “*gaming*” the process, they were able to blind-side the President. Of course, the Archbishop as Board Chairman could have directed these circumventors to follow procedure, which would afford them the opportunity to discuss their grievances with the President. The Archbishop was adverse to such action. First, he was unwilling to jeopardize his relationship with the Seminarian faculty, and second, the Archbishop wanted to retain his information streams on the state of Hellenic College/Holy Cross.

**Case II:** In 1982, the 45<sup>th</sup> anniversary of the founding Holy Cross, the Trustees and President, with the assistance of a noted consultant, launched for the first time a national campaign to establish an endowment for the College and Theological School. Entitled, *Celebration of Achievement*, the campaign targeted 100 Greek Orthodox Christians residing throughout America who could afford to donate \$100,000 or more to the endowment. Initial efforts yielded success. However, the campaign for an endowment lost momentum when the idea was commandeered by the Archdiocese to satisfy its own funding needs. The Archdiocese launched *Leadership 100*. The Archdiocese had the upper hand in soliciting funds from the faithful because it had the authority and the forum to rally the support of hierarchy, priests, and lay leaders.

**Case III:** From its inception, Hellenic College has been deeply committed to the teaching and learning of Modern Greek, as well as to the transmitting of our Hellenic ideals and culture. Everyone associated with the College strongly endorses these commitments. Yet, some members of the faculty create an ethnic issue, where there is none, in order to advance their personal agendas and pursue their own self-interests. Case in point: through ecclesial connections, a Greek national attained a non-tenure track, two-year, faculty appointment at Hellenic College. Unfortunately, the individual proved to be an incompetent teacher. When the appointment was not renewed, political tactics were employed, including assertions that there was an anti-Greek mindset on campus and that the institutional leadership was unsupportive of Greek language training and cultural studies. The issue became a political fiasco, caused divisiveness, even drawing pressure from several hierarchs who demanded reinstatement. The individual secured a one-year reappointment. The action created the impression that faculty positions were secured on the bases of connection rather than merit. Such ecclesial politics are detrimental to the credibility, progress and well-being of the institution.

**Case IV:** The Spyridon Archiepiscopacy is probably the most intense and gripping example of the impact of ecclesial politics on Hellenic College.

Acting to fill the vacancy created by the retirement on July 29, 1996 of Archbishop Iakovos, the Ecumenical Patriarchate elected Spyridon Papageorge to the archiepiscopal throne of America on July 30, 1996.<sup>31</sup> At the time, Spyridon was Metropolitan of the Archdiocese of Italy and Exarchate of Southern Europe. A month after his September enthronement, on the weekend of October 19-20, 1996, during his first official visit to the College and Theological School, Archbishop Spyridon expressed to a selected group of administrators his intention to make significant changes at the institution. The Archbishop chose to bypass meetings with the Trustees and the Faculties.<sup>32</sup>

On February 27, 1997 at a party in a student's room in Polemanakos Hall, an Archimandrite student from Greece fondled a collegian, who reacted by punching the sexual harasser in the eye, which required medical attention. The student-clergyman was seeking a master's degree in theology from Holy Cross with plans to return to Greece. A few days after the episode, President Calivas appointed the Reverend Doctors Emmanuel Clapsis, George Papademetriou, and Theodore Stylianopoulos to serve on a Disciplinary Committee to investigate the sexual misconduct of the errant student-priest.

The community looked upon the incident as an agonizing matter. E-mails appeared expressing various views on the matter. As the community awaited a resolution and as the volume of e-mails increased, Harry Coin and George Stevens established an AOL website, thus providing information and views on emerging developments.<sup>33</sup>

After conducting a month-long inquiry, the Disciplinary Committee submitted its findings to the President. The Committee concluded that during the party several students were engaged in excessive drinking and sought to "cover-up" the incident. The Committee recommended disciplinary sanctions for the involved students and the expulsion of the offending priest from the School of Theology.

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<sup>31</sup> Born in 1944 in Warren, Ohio, son of a Rhodian-born physician, raised in Steubenville, Ohio and Rhodes, Greece, George Papageorge graduated from Tarpon Springs High School in Florida (1962) and from the Holy Theological School–Seminary of the Ecumenical Patriarchate on the island of Halki, Constantinople (Istanbul), Turkey (1966). Shortly thereafter, the Patriarchate assigned Papageorge to Geneva, Switzerland where he served as secretary to the permanent delegation of the Ecumenical Patriarchate to the World Council of Churches (1966-1977), and as secretary of the Patriarchate's Orthodox Center in Pregny-Chambésy. In 1968, taking the name Spyridon, Papageorge was ordained to the Diaconate. While fulfilling his secretarial duties, Spyridon pursued postgraduate studies first at the University of Geneva (1967-1968), and then, at Bochum University in Germany (1969-1973). Fluent in Greek, English, French, Italian and German, Spyridon participated in various regional and international interchurch dialogues and conferences. After his ordination to the Priesthood, Father Spyridon was appointed in 1976 as Dean of the Saint Andrew Greek Orthodox community of Rome, where he served until 1985 when the Ecumenical Patriarchate elected him titular bishop for Austria and Italy. Six years later, in 1991, the Patriarchate elected Spyridon the first Metropolitan of the newly created Greek Orthodox Archdiocese of Italy and Exarchate of Southern Europe. Metropolitan Spyridon served as the Ecumenical Patriarch's special envoy to Pope John Paul II.

<sup>32</sup> "Busy Schedule Reflects Active Ministry," *Orthodox Observer*, November 1996; Conversation with Reverend Dr. Alkiviadis C. Calivas, August 12, 2008; "President and 2 Professors Fired at Hellenic College," *The Chronicle of Higher Education*: July 11, 1997.

<sup>33</sup> Harry Coin, a Stanford University alumnus, is a highly skilled industrial software developer with impeccable integrity. Analytic and articulate with exceptional journalistic talent, Coin not only put in place Voithia, but he served as the site's editor and commentator. George Stevens is a noted Boston dentist who provides pro bono dental services to seminarians. Stevens learned about the February incident and its aftermath from one of his seminarian patients. Devotee Greek Orthodox Christians, Stevens urged Coin to set up a computer-information-exchange site in order to cope with (1) the circulation of misinformation about the episode, (2) the disciplinary committee process and (3) the stall by the Dean of the School of Theology.

Upon learning of the Disciplinary Committee's recommendations, the aberrant students appealed their case to the Dean of the School of Theology, the Reverend Dr. George D. Dragas. Rather than deal with the appeal in a timely fashion, the Dean waited until mid-June before rendering his decision. The Dean overturned the Disciplinary Committee's ruling, thus exonerating the student appellants. In turn, at the request of the President, the Disciplinary Committee on June 20, 1997, reviewed the Dean's report and found the Dean's actions unacceptable.

Three days later, June 23, 1997, acting in his capacity as Chairman of the Board of Trustees, Archbishop Spyridon summarily fired the President, claiming that his action was taken to resolve "a year-long internal conflict." At the same time, the Archdiocese notified theologians Clapsis and Stylianopoulos and librarian Papademetriou that each was subject to reassignment to full-time parish duties. No further appellate review concerning the February incident took place.<sup>34</sup> The fact that these terminations were executed three days after the conclusion of the review process implied that the dismissal of the four priests was because they had played significant roles in the disciplinary process.<sup>35</sup> This perception fell short of the whole truth.

At the same time, Valarie Karras<sup>36</sup>, Assistant Director for Institutional Planning and Special Projects, contacted the accrediting bodies indicating by letters and documentations that the "firings" violated the bylaws of Hellenic College, Inc., as well as the policies and standards for institutional accreditation. In response, the New England Association of Schools and Colleges (NEASC) and the Association of Theological Schools in the United States and Canada (ATS) asked officials of Hellenic College, Inc., for an explanation, reminding them that the accreditations of the College and the Theological School faced revocation.

Upon learning that Archbishop Spyridon had fired the President and the three priestly faculty members without the application of due process procedures, Coin launched the World Wide Web site, known as *Voithia*. Since the Archdiocese was mute on the student conduct episode and reticent with regard to the case of the "fired" professors, *Voithia* spread the news to computer-savvy faithful dispersed throughout the country. *Voithia* broke the Archdiocesan monopoly on communication. The appearance of *Voithia* provided the faithful with a church-news outlet other than the filtered communiqués issued by the Archdiocese. Consequently, the Archdiocese was unable to remain the sole source and interpreter of ecclesial information. As reported by the *Christian Century*, *Voithia* was "a potent mix of fact, rumor and speculation." The site registered on average more than 500 visitors per day, and at times, daily visitations reached 10,000.<sup>37</sup>

On July 11, 1997, the major news service for college and university faculty members and administrators, *The Chronicle of Higher Education*, broke the story, which sparked uproar within American higher education. In addition, print and broadcast news media throughout the country

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<sup>34</sup>Legal Committee of the Archdiocesan Council, Greek Orthodox Archdiocese of America, *Report to Archbishop Spyridon, Board of Trustees of Hellenic College, Inc.* dated October 2, 1997.

<sup>35</sup> "President and 2 Professors Fired at Hellenic College," *The Chronicle of Higher Education*: July 11, 1997;

<sup>36</sup> A recipient of an MTS from Holy Cross Greek Orthodox School of Theology in 1982 and a Th.D. from Aristotle University of Thessaloniki, 1991. In 1993, Valerie A. Karras secured an appointment as a fellow-in-residence at Holy Cross Greek Orthodox School of Theology. From 1994 to 1996, Dr. Karras served as assistant professor at both Holy Cross and Hellenic College. From 1996 to 1997, she served as Assistant Director for Institutional Planning and Special Projects.

<sup>37</sup> Progress and tension in U.S. Orthodoxy, *Christian Century* (November 12, 1997)

carried the story and regularly reported on developments. Although most quarters of the Archdiocese remained voiceless, adverse to challenge ecclesial authority, the “arbitrary dismissals” became an embarrassment to the Greek American community, especially among its academics and those pursuing careers in business, law and medicine.

During the summer of 1997, aggrieved over their situation, the dismissed professors contacted several lay activists, including John Collis of Cleveland, a neurosurgeon and a long-time member of the Archdiocesan Council, and Thomas C. Lelon of Boston, the former president of Hellenic College Inc, both Archons of the Ecumenical Patriarchate. After several long-distance telephone conversations, Collis and Lelon decided to form a national committee to plan and execute a response to Archbishop Spyridon’s unjustified terminations.

Before launching their nationwide recruitment campaign, Collis and Lelon asked Harry Coin, George Coupounas and George E. Matsoukas to join their effort. In the eyes of the cofounders, Coin and his *Voithia* and Coupounas and Matsoukas of Orthodox Christian Laity (OCL) were vital to the proposed movement. Under the leadership of Coin, *Voithia* became an integral part of the movement. Coin single-handedly received, edited and disseminated news, updates, opinions, and articles. In addition, he authored commentaries and editorials, and communicated with the movement members, supporters and detractors.

A Boston attorney and CPA, Coupounas served as the president of OCL. Matsoukas served as OCL’s executive director. Founded in Chicago in 1987 by a group of dedicated and seasoned lay members of the Greek Orthodox Archdiocese, OCL engaged in activities devoted to the renewal of Orthodox Christianity in America.<sup>38</sup> After hearing the merits of the case as presented by Collis and Lelon, Coupounas and Matsoukas agreed to serve on the national committee and committed OCL to the cause.

After securing the consent of Coin, Coupounas and Matsoukas to serve as members of the proposed national committee, Collis and Lelon began to identify and contact other concerned church activists during the fall months of 1997. The cofounders sought out activists from three major segments of the Greek-American ecclesial community: (1) daughters and sons of Greek Orthodox who immigrated to

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<sup>38</sup> Orthodox Christian Laity (OCL) was founded in Chicago in 1987 by a group of Greek Orthodox lay men and women. Motivated by scandals in the Greek Orthodox Archdiocese of North and South America, their goal was The Orthodox laity, they felt, had been long neglecting its responsibilities and allowing the church hierarchy to employ their positions for irreligious purposes.

Initially, all the founding members of Orthodox Christian Laity were Chicagoans and members of the Greek Orthodox Archdiocese, but over time the organization expanded its focus to include concerned lay people from all Orthodox jurisdictions and all parts of the United States. Along with this expansion in membership would come an expanded its focus. At the time of its founding, OCL had been primarily concerned with ‘abuses of power’ at the upper levels of the Greek Orthodox Archdiocese, including sex scandals, suspicious real estate transactions, and other incidents which were perceived as representing an unspiritual and exploitative mindset among Church hierarchs. However, as the organization grew and began to encompass members of other Orthodox groups, the OCL became concerned about the overall situation of Orthodox Christianity in the United States.

Orthodox Christian Laity now acts as an advocate for Orthodox lay people and even clergy on a wide variety of issues. Among their concerns are advancing the position of women in the churches, improving the quality of religious education, promoting programs for increased youth involvement, providing support for adults and children of multi-faith families, and encouraging personal spiritual renewal among lapsed Orthodox. One of OCL’s most important projects is working to achieve autocephaly, that is, the union of all the different Orthodox jurisdictions in the United States (Russian, Serbian, Greek, etc.) into a single American Orthodox Church. Yet in taking on all these important projects, the Orthodox Christian Laity have never ceased to act as an important ‘watchdog’ organization, making sure that the voices of Orthodox people are always heard by the reigning hierarchs.

the United States prior to World War I (2) Greek Americans born in Greece but came to America after World War II, and (3) the offspring of both of these groups. When finally organized, the national committee, as well as the movement, consisted of a cross section of these segments.<sup>39</sup>

As the movement began and individuals committed themselves to the cause, two things happened:

- *The Legal Committee of the Archdiocesan Council* reviewed the Administration's handling of the February incident. *The Legal Committee* found that the Disciplinary Committee "acted in good faith and in a fair and reasonable manner," and that the Dean appeared "to have been deliberate, improper and disruptive of the process."<sup>40</sup>
- Assisted by Coin's website operation, Collis and Lelon communicated with activists across the country and securing their agreement to serve on the national committee, which conducted biweekly teleconferences. These lengthy phone-call meetings led to the formation of "GOAL," Greek Orthodox American Leaders, Inc.<sup>41</sup>

Once in place, the National Committee held several teleconferences and quickly defined GOAL's two-fold mission:

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<sup>39</sup> The National Committee of GOAL included two post-World War II immigrants with extensive records of dedicated leadership service to the Archdiocese: George Chimples, Cleveland, Ohio: Chairman of AMAC Enterprises Inc., a large industrial coating company, and Peter M. Dion, a prominent New York City furrier.

<sup>40</sup> Legal Committee of the Archdiocesan Council, *ibid*.

<sup>41</sup> In addition to Coin, Collis, Coupounas, Lelon and Matsoukas, GOAL's National Committee consisted of an array of long-standing church activists:

- George Chimples, Cleveland, Ohio: Chairman of AMAC Enterprises Inc., a large industrial coating company, a post-World War II immigrant with 35 years of dedicated service and lay leadership to the Archdiocese, Archon of the Ecumenical Patriarchate & co-founders of Leadership 100:
- Peter M. Dion, Garden City, New York: President, Yarmuth-Dion, Inc., according to *Fortune*, one of America's best furrier manufacturers, a post-World War II immigrant with 35 years of dedicated service and lay leadership to the Archdiocese, Archon of the Ecumenical Patriarchate & co-founders of Leadership 100.
- Steve P. Angelides, J.D., Oakland, California, administrative law judge for Appellate Operations, California Unemployment Insurance Appeal Board;
- Helen Hadjiyannakis Bender, J.D., New York, New York, Associate Professor, Contract Law, Fordham University School of Law;
- Frosos Beys, Realtor, New York, New York,
- Evan Alevizatos Chriss, J.D., Baltimore, Maryland, an attorney at the firm Gordon, Feinblatt, Rothman, Offberger & Hollander, Archon of the Ecumenical Patriarchate, 25 year-member of the Archdiocesan Council;
- George A. Kappos, Cleveland, Ohio, Founder and Chairman, Erieview Metal Treating Company
- Andrew Kartalis, Beachwood, Ohio, President, Concord Ventures, a hotel management and development company, and as a USN Commander directed the 1972-73 construction of a naval base in Greece to serve the American Sixth Fleet.
- John Marks, Chicago, Illinois, founder and CEO of Mark IV Realty Group, a prominent real estate development firm, member of the Archdiocesan Council, former Chairman of its Finance Committee and member of Leadership 100;
- Gus Pappas, Boston, MA, Founder and CEO, DataCom, Inc. and former president of the Saint Demetrios Greek Orthodox Church of Weston, Massachusetts
- Spiro Pappas, Houston, Texas, Real Estate Developer
- Bill Pavloglou, Wayland, MA former member of senior management, The Ludlow Corporation, and former CFO, Carney Hospital a Caritas Christi Health Care
- Dean Popps, J.D., Washington, D.C., founder and CEO of the Dallas-Fort Worth Teleport and COO of Communications Technology Management, Inc.;
- George Tatakis, Boston, MA, CPA

- (1) To secure the reinstatement of the four “fired” priest-faculty at Hellenic College/Holy Cross
- (2) To secure the removal of Archbishop Spyridon from the archiepiscopal throne of America

Thereafter, the National Committee held bi-weekly teleconferences and periodic face-to face meetings to plan and execute the movement’s national campaign.

To reach the faithful, national committee members conducted teach-ins throughout the Archdiocese, usually at off church-site premises. GOAL conducted direct mail campaigns and placed a series of full-page position statements in Greek-American newspapers. GOAL held news conferences and interviews, carried on scores of conversations with parish priests and lay leaders, and lobbied administrators at the archdiocese and the patriarchate, as well as officials of the Republic of Greece. In addition, GOAL sponsored a national conference in Chicago in March 1998, which attracted 438 GOAL delegates from across the nation. GOAL defended itself successfully against a lawsuit waged by the Archdiocese, which claimed that GOAL had no right to use the Archdiocesan mailing list.

As GOAL activities unfolded, Spyridon supporters rallied. Disregarding completely the ill-conceived actions of the Archbishop, Spyridon’s advocates sought to discredit the members of GOAL by labeling them as “dissidents,” and as “disaffected cranks.” As a journalist described, Archbishop Spyridon and his supporters looked upon GOAL as “a small group of malcontents with fierce loyalty to Iakovos and a knack for propaganda.” John Catsimatidis, the multimillionaire owner of New York City’s *Red Apple Group* and upscale *Gristede’s* supermarkets, and one of Spyridon’s most visible defenders, engaged in his own power-play-campaign of polemics. Serving at the time as the vice chair of the Archdiocesan Council, Catsimatidis characterized GOAL as “a little group with a big checkbook, and they’ve been using their wealth to inflict pain. No matter who it is, these guys would be doing the same thing.” Even the Archbishop got into the act. He spun GOAL “as a small group made up of dissatisfied people that had an important role to play in the past, and today they don’t have this role, and it’s very natural, it’s very understandable that they feel dissatisfied.”<sup>42</sup>

Throughout its 24-month crusade, behind the scene, GOAL contacted priests and most of the Metropolitans of the Archdiocese seeking their assistance. In November 1998, about 100 clergy signed a letter criticizing Spyridon’s leadership and his “autocratic and abusive treatment of peoples of all ranks.”<sup>43</sup> Initially, the Metropolitans were reluctant to support any effort to remove Spyridon. However, as events unfolded, five Metropolitans concluded that they needed to do something. Indeed, they did. In January 1999, led by the prayerful and thoughtful Maximos of Pittsburg, the Metropolitans presented a report to the Patriarch, entitled, “*Concerning the Disorderly State of Affairs in the Archdiocese of America.*” *The Hellenic Chronicle*, an independent Boston-based weekly, reported that the metropolitans’ document went on to describe Spyridon’s behavior as “hyper-papal” and “paranoid,” seeing “enemies” at every turn.

The Metropolitans wrote,

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<sup>42</sup>Mary Alice Williams, “Greek Orthodox Archdiocese in America,” *Religion & ETHICS Newsweekly*, July 10, 1998, Episode 145; Larry B. Stammer, “Unrest Rocks U.S. Greek Orthodox,” *Los Angeles Times*, January 11, 1999, Edition A-1; Christopher Bonanos, “Crisis in the Cathedral,” *New York Magazine*, March 1, 1999. According to *Wikipedia*, as per the *Forbes’* list “The 400 Richest Americans”, published in September, 2008, Mr. Catsimatidis ranked #215 with a net worth of \$2.1 Billion. This listing was developed prior to the major stock market shakeup of September.

<sup>43</sup> Stammer, *ibid.*, and Bonanos, *Ibid.*

"The archdiocese is presently suffocating in an atmosphere of fear, suspicion, insecurity, lack of trust and vindictiveness. The majority of the clergy and laity have lost their trust in their ecclesiastical leadership, which during the last two and a half years has not been able to create and promote new visions and new dreams for the future."

Their conclusion: replace the Archbishop. <sup>44</sup>

Patriarch Bartholomew acknowledged that a few of Spyridon's moves had been heavy-handed and inept. However, he went on to chide both the archbishop and the metropolitans for failing to embrace one another in "love, understanding, and communication." The Patriarch concluded his reprimand with a stern forewarning,

"He [Spyridon] is the archbishop forever. He is until he dies."<sup>45</sup>

Hellenic College and Holy Cross School of Theology, together, represent the only fully accredited Orthodox Christian undergraduate and graduate institution of higher learning in the United States. Through its personnel, programs of study, teaching, learning and spiritual activities, social interactions and culture, the institution shapes the framework of ideals, beliefs and *φρόνημα* through which its graduates interpret the world and interact with it. Indeed, this *Orthodox Christian worldview* (*Weltanschauung*) inspires and compels these alumni to be activists in preservation and advancement of Orthodox Christianity. Certainly, the graduates of the theological school and college are pivotal to the current and future course of Orthodox Christianity in America.

Several cleric and lay members of the faculty with access to the Patriarchate, seeking to ingratiate themselves with the Patriarch, and secure their own self-interests, claimed that the institution was under the control of those who were Iakovian loyalists, anti-patriarchate and anti-Greek. Furthermore, these individuals claimed that the institution was abandoning its ecclesial and cultural traditions. The "Scholi" needed major reform. Of course, those making these assertions implied that they should replace those in leadership. Apparently, the Patriarchate accepted these assertions and conveyed them to Spyridon. As a result, upon his arrival in the United States, the Archbishop was determined to make significant personnel changes at the institution.

The truth of the matter is that the Archbishop had limited, if any, real operational understanding of Hellenic College and Holy Cross School of Theology, especially as an accredited American institution of higher learning. First, the Archbishop earned his higher education in Europe. He had little, if any, knowledge about the methods and procedures of American higher education. Second, he lacked knowledge and an appreciation for the institution's factual and evolutionary history, as well as its existential struggle. Third, he did not comprehend the difficulties and complexities involved in funding and operating a fully accredited institution of higher learning in the United States. Simply, Holy Cross was not Halki. Fourth, it was unwise for the Archbishop to disregard due process procedures and to relegate the institutional administration to ecclesial cronies. In both cases, these actions affronted those who had worked so hard over the years to establish a credible and an accredited college and theological school. Fifth, the Archbishop relied on one-sided information from those who sought favor with him, personnel of HCHC who provided the Patriarchate and the Archbishop with misinformation that slanted the facts, included rumors and altered documents. Lastly, the

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<sup>44</sup> Nadine Brozan, "Greek Orthodox Leader in U.S. Faces Calls for His Removal", *nytimes.com.*, *The New York Times*, February 21, 1999.

<sup>45</sup> Christopher Bonanos, "Crisis In the Cathedral," *nymag.com*, *New York Magazine*, March 1, 1999.

Patriarchate and the Archbishop believed the fallacious claims that members of GOAL were anti-Greek and anti-Patriarchate.

By July 1999, GOAL, the Metropolitans, key lay leaders of the Archdiocesan Council, several hundred archdiocesan clergy, as well as representatives from Greece's *Ministry of National Education and Religion* had expressed their discontent with Spyridon's unconventional leadership style. All parties indicated that if Spyridon was retained, the Greek Orthodox Church in the United States would most likely "divide against itself" and "collapse."<sup>46</sup>

Having secured the resignation of Archbishop Spyridon on August 19, 1999, on the same day, the Holy and Sacred Synod of the Ecumenical Patriarchate elected Demetrios Trakatellis to succeed Spyridon. Spyridon did not accept his subsequent appointment as Metropolitan of Chaldea by the Ecumenical Patriarchate. On September 15, 1999, he left New York and moved to his current home in Lisbon, Portugal, where he occasionally writes articles for the Greek press in America. Archbishop Demetrios was enthroned as Primate of the Greek Orthodox Church in America on September 18, 1999, at the Archdiocesan Cathedral of the Holy Trinity in New York City.

Overall, GOAL accomplished its two-fold mission. GOAL raised and spent \$1M on its endeavor. GOAL ended its activities free and clear of financial obligation. Upon the enthronement of Archbishop Demetrios, GOAL terminated its operations and ceased to exist.

## Postscript

Looking ahead, the survival and advancement of Hellenic College is dependent on the institution's ability to

- Define more clearly its mission, nature and scope, including its relationship to the various Orthodox Christian jurisdictions
- Maintain stable leadership, organizational tranquility and ongoing collaboration
- Overcome the restrictive determinants: *Secularization Claim, Funding, Image, Dispositions, Marketing and Ecclesial Politics*
- Grow the institutional endowment and stream
- Ensure a consistent and adequate annual revenue stream
- Offer quality programs of study staffed by dedicated and competent faculty
- Attract a modest undergraduate enrollment drawn from the various jurisdictions of Orthodox Christianity
- Enhance its faith and learning culture

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<sup>46</sup> Christian Holy Bible, New Testament, Luke 11:17: "Every kingdom divided against itself is devastated, and a divided household collapses."

In concluding, it remains to be seen what the future holds for Hellenic College. “We place our hope in the living God” who we trust guides us and grants us the grace to act in the best interests of *The Enduring Vision* known as Hellenic College.