

# HOLY CROSS COURSE CATALOG 2014–2016



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This catalog is subject to change under the direction of the Dean as programs and courses are improved and added.

# Holy Cross Academic Calendar

## 2014–2015 Academic Calendar

### FALL 2014

Mon.	Aug. 25	Arrival of new students
Thu.	Aug. 28	Arrival of ongoing students New student orientation/academic advisement
Fri.	Aug. 29	Financial clearance for ongoing students
Mon.	Sept. 1	Labor Day (offices closed)
Tue.	Sept. 2	FIRST DAY OF CLASSES
Tue.	Sept. 9	Last day to drop/add courses
Mon.	Oct. 13	Columbus Day (no classes, offices closed)
Tue.	Nov. 11	Veterans' Day Observed (no classes, offices closed)
Mon.–Fri.	Nov. 17–21	Registration for Spring Semester 2015
Wed.–Sun.	Nov. 26–30	Thanksgiving break (no classes, offices closed)
Mon.	Dec. 1	Classes resume
Thu.	Dec. 11	Last day of classes
Fri.–Mon.	Dec. 12–15	Study days
Tue.–Fri.	Dec. 16–19	Final exams (Christmas/Theophany Recess begins after exams)
Mon.	Dec. 22	Grades are due

### SPRING 2015

Mon.	Jan. 12	Arrival of students
Tue.	Jan. 13	Registration and financial clearance for new students/ Financial clearance for ongoing students
Wed.	Jan. 14	FIRST DAY OF CLASSES
Mon.	Jan. 19	Martin Luther King Day (no classes, offices closed)
Thurs.	Jan. 22	Last day to drop/add courses
Mon.	Feb. 16	Presidents' Day (no classes, offices closed)
Mon.	Feb. 23	Clean Monday (campus retreat, offices open)
Mon.–Fri.	Mar. 2–6	Spring Break
Mon.–Fri.	Mar. 16–20	Registration for Fall Semester 2015
Wed.	Mar. 25	Annunciation/Greek Independence Day (no classes, offices closed)
Mon.–Mon.	Apr. 6–13	Paschal Recess
Mon.	Apr. 13	Bright Monday (no classes, offices closed)
Tue.	Apr. 14	Bright Tuesday (no classes, offices opened)
Wed.	Apr. 15	Classes resume
Mon.	Apr. 20	Patriots' Day (no classes, offices closed)
Fri.	May 1	Last day of classes for graduating seniors
Sat.–Mon.	May 2–4	Study days for seniors
Tue.–Fri.	May 5–8	Final exams for seniors
Thu.	May 7	Last day of classes for ongoing students
Fri.–Mon.	May 8–11	Study days for ongoing students
Mon.	May 11	Grades due for seniors
Tue.–Fri.	May 12–15	Final exams for ongoing students
Sat.	May 16	COMMENCEMENT
Mon.	May 18	Summer session begins
Fri.	May 22	Grades due for ongoing students
Mon.	May 25	Memorial Day (no classes, offices closed)
Mon.	June 8	Summer session ends

## 2015–2016 Academic Calendar

### FALL 2015

Wed.	Aug. 26	Arrival of new students
Thu.	Aug. 27	Arrival of ongoing students
Wed.–Fri.	Aug. 26–28	New student orientation/academic advisement
Fri.	Aug. 28	Financial clearance for ongoing students
Mon.	Aug. 31	FIRST DAY OF CLASSES
Mon.	Sept. 7	Labor Day (no classes, offices closed)
Tue.	Sept. 8	Last day to drop/add courses
Mon.	Oct. 12	Columbus Day (no classes, offices closed)
Wed.	Nov. 11	Veterans Day Observed (no classes, offices closed)
Mon.–Fri.	Nov. 16–20	Registration for Spring 2016
Wed.–Sun.	Nov. 25–29	Thanksgiving break (no classes, offices closed)
Mon.	Nov. 30	Classes resume
Thu.	Dec. 10	Last day of classes
Fri.–Mon.	Dec. 11–14	Study Days
Tue.–Fri.	Dec. 15–18	Final exams (Christmas/Theophany recess begins after exams)
Tue.	Dec. 22	Grades are due

### SPRING 2016

Mon	Jan. 18	Martin Luther King Day (offices closed)
Thu.	Jan. 21	Arrival of students
Fri.	Jan. 22	Registration and financial clearance for new students/financial clearance for ongoing students
Mon.	Jan. 25	FIRST DAY OF CLASSES
Tue.	Feb. 2	Last day to drop/add courses
Mon.	Feb. 15	Presidents' Day (no classes, offices closed)
Mon.	Mar. 14	Clean Monday (campus retreat, offices open)
Mon.–Fri.	Mar. 21–25	Spring break
Fri.	Mar. 25	Annunciation Greek Independence Day (offices closed)
Mon.–Fri.	Apr. 25–29	Paschal Recess
Mon.	May 2	Bright Monday (no classes, offices closed)
Tue.	May 3	Bright Tuesday (no classes, offices open)
Wed.	May 4	Classes resume
Thu.	May 5	Last day of classes for graduating seniors
Fri.–Mon.	May 6–9	Study days for seniors
Tue.–Fri.	May 10–13	Final exams for seniors
Thu.	May 12	Last day of classes for ongoing students
Mon.	May 16	Grades due for seniors
Fri.–Mon.	May 13–16	Study days for ongoing students
Tue.–Fri.	May 17–20	Final exams for ongoing students
Sat.	May 21	COMMENCEMENT
Mon.	May 23	Summer session begins
Wed.	May 25	Grades are due
Mon.	May 30	Memorial Day (no classes, offices closed)
Mon.	Jun. 13	Summer session ends



# Holy Cross Greek Orthodox School of Theology

## **Vision Statement**

To be the intellectual, educational and spiritual formation center of the Greek Orthodox Archdiocese of America, stimulating, developing, and sustaining ordained and lay vocations for service to Church and society, based on faith.

## **Holy Cross Greek Orthodox School of Theology Mission Statement**

Holy Cross Greek Orthodox School of Theology is an Orthodox Christian seminary and graduate school of theology centered on the Trinitarian faith as revealed by Jesus Christ and as preserved in its fullness, genuineness, and integrity by the one, holy, catholic, and apostolic Church. The School embodies the historic and specific educational mission of the Ecumenical Patriarchate of Constantinople and its archdiocese in the United States. Holy Cross educates its students to articulate and understand the biblical, historical, dogmatic, ethical, and liturgical traditions of the Orthodox Church. Students are prepared to become future Orthodox clergy and lay leaders who demonstrate faith, sensitivity, and compassion as they cultivate an attitude of offering a service of truth and love in the world. Through its graduate degree programs, Holy Cross offers men and women the opportunity to become spiritually mature persons through immersion in worship, theological studies, and service to community.

## **HCInc Mission Statement**

The mission of Hellenic College, Inc. is the formation and the education of the person within the life of an Orthodox Christian community. To that end, it educates men preparing for the holy priesthood of the Greek Orthodox Archdiocese and other Orthodox Christian entities, as well as men and women for leadership roles in Church, chosen professions, and society. HCInc collaborates with Orthodox Church-affiliated institutions and ministries, and offers opportunities for lifelong learning.

## **Accreditation and Affiliation**

Holy Cross Greek Orthodox School of Theology enjoys a dual accreditation. It is accredited by the New England Association of Schools and Colleges, Inc., through its Commission on Institutions of Higher Education. Holy Cross is also accredited by the Commission on Accrediting of the Association of Theological Schools in the United States and Canada., and the following degree programs are approved: MDiv, MTS, ThM. The Commission contact information is: The Commission on Accrediting of the Association of Theological Schools in the United States and Canada, 10 Summit Park Drive, Pittsburgh, PA 15275, USA, their telephone is (412) 788-6505.

Holy Cross has a unique relationship with the Orthodox Schools of Theology at the Universities of Athens and Thessaloniki in Greece that provides opportunities for student and faculty exchange. Holy Cross is recognized by Greek law as equivalent to the Schools of Theology of the Universities of Athens and Thessaloniki. Holy Cross maintains ongoing relationships with other Orthodox schools of theology in the United States, Canada, Europe, Asia, Africa, and Australia. It sponsors faculty and student exchange programs with several of these schools. It

has a special relationship for student and faculty exchange with St. Vladimir's Orthodox Theological Seminary in Crestwood, New York.

### **Boston Theological Institute**

Holy Cross is a member of the Boston Theological Institute (BTI), a consortium of nine theological schools in the Boston area. Students from Holy Cross, in consultation with their academic advisors, may cross-register for elective courses without charge at any of the other BTI schools. The number of electives permitted to be taken in the BTI may not exceed half the number of electives available in any given degree program. This restriction may be lifted when additional courses not offered at Holy Cross are taken to cover degree requirements or for specialization.

The Boston Theological Institute is one of the oldest and largest theological consortia in the United States. Participating students, faculty, alumni, and friends have been enriched by their collaborative efforts in academic studies and ecumenical engagements. The member schools include Andover Newton Theological School, Boston College School of Theology and Ministry, Boston College Department of Theology, Boston University School of Theology, Episcopal Divinity School, Gordon-Conwell Theological Seminary, Harvard Divinity School, Hebrew College Rabbinical School, Holy Cross Greek Orthodox School of Theology, and St. John's Seminary. For more information, visit the BTI website at [www.bostontheological.org](http://www.bostontheological.org).

### **Non-Discrimination**

Hellenic College Inc. is in compliance with Title IX of the Education Amendments of 1972 with the Internal Revenue Service Procedure 75-50. The college and graduate school do not discriminate on the basis of race, color, national or ethnic origin, or sex in the administration of their employment policies, admission policies, or recruitment activities. Hellenic College Inc. complies with Section 504 of the Rehabilitation Act of 1973.

### **FERPA Rights**

The Family Educational Rights and Privacy Act of 1974 (FERPA) was designed to protect the privacy of educational records, to establish the right of students to inspect and review their educational records, and to provide guidelines for the correction of inaccurate or misleading data through informal and formal hearings. Students have the right to file complaints with the Family Educational Rights and Privacy act office concerning alleged failure by the institution to comply with the Act.

### **Contract Statement**

The provisions of this catalog are not intended to constitute a contract between the student and the institution. Holy Cross reserves the right to make changes at any time within the student's term of enrollment. Courses and faculty are subject to change through normal academic channels. Students are responsible for meeting in full the requirements for graduation set forth in the school catalog upon date of entry. The student's academic advisor assists in the planning of a program, but the final responsibility for meeting the requirements for graduation rests with the student.

# Theological Education for Leadership in Ministry and Service

Holy Cross Greek Orthodox School of Theology is a unique community of Orthodox faith and worship, learning and service. Centered upon Jesus Christ and His Gospel, Holy Cross is the graduate School of Theology and Seminary founded in 1937 and supported by the Greek Orthodox Archdiocese, a province of the Ecumenical Patriarchate of Constantinople. The mission of Holy Cross is to provide theological education and formation for future clergy and lay leaders of the Church and society. The call to ministry has always been viewed as a vocation. Each vocation must be nurtured and supported in a community of faith, learning, and worship.

Holy Cross has the responsibility of preparing future clergy for the Greek Orthodox Archdiocese and a number of other Orthodox jurisdictions. This is a sacred responsibility. The mission and well-being of our Church requires clergy who have a strong devotion to Christ, nurtured by theological education, spiritual disciplines, pastoral insights, and leadership skills.

Holy Cross also has the responsibility of preparing other men and women who desire to serve the Church and society with the benefit of theological education and spiritual formation. Many look to serving in positions such as chaplains, theologians, missionaries, parish administrators, religious educators, counselors, iconographers, and church musicians. The call to ministry has always been viewed as a vocation. Each vocation must be nurtured and supported in a community of faith, learning, and worship.

Holy Cross has educated over a thousand clergy and lay leaders who are serving, or who have served, in the Greek Orthodox Archdiocese and other Orthodox jurisdictions both in this country and in other parts of the world. Graduates of Holy Cross are leading the Church here in North America as well as in South America, Europe, Africa, and Asia. Holy Cross embodies the historic educational mission of the Ecumenical Patriarchate and its Archdiocese in America.

## **Theological and Pastoral Programs**

Holy Cross offers exceptional opportunities for graduate level Orthodox theological education and formation on a beautiful campus in Brookline, Massachusetts, overlooking the city of Boston. The School offers three graduate degree programs to qualified students who have completed undergraduate studies. The programs include courses in Biblical Studies, Church History and Ecumenism, Patristics, Dogmatic Theology, Ethics, Liturgics, Canon Law, Pastoral Theology, Church Music, and Ancient and Modern Languages.

The Master of Divinity (M.Div.) is a three- or four-year program designed for students seeking comprehensive theological and ministerial education, as well as those who seek to serve the Church as clergy or as lay leaders. A supervised Field Education Program is part of the degree requirements. This degree program is required for seminarians of the Greek Orthodox Archdiocese who sense a calling to the priesthood.

The Master of Theological Studies (M.T.S.) is a two-year program designed for students seeking an introduction to the various disciplines of Orthodox theology.

The Master of Theology (Th.M.) is a one-year program of advanced theological studies including a thesis in a specialized discipline. It is designed primarily for students who already have the M.Div. degree.

The Program for the Diaconate is designed especially for those who sense a call to serve as ordained deacons. Courses are offered during three summer sessions and relate to additional programs offered at the Metropolis and parish levels. This program is not designed for those who sense a call to the priesthood.

The Certificate in Byzantine Music program equips students with a mastery of the skills required for chanting the sacred hymns of the Orthodox Church. The program provides thorough knowledge of the psaltic notational system, the theoretical framework of the modal system, the ability to sight-read musical scores at all levels of complexity and an extensive familiarity with the contents and usage of liturgical books and the rubrics of the Orthodox Church.

Holy Cross also offers special lectures and conferences during the academic year. They are open to clergy and laity as well as to scholars and non-degree candidates. Our library, containing over 75,000 volumes, is a significant center of research for our faculty, students, and visiting scholars.

The influence of Holy Cross reaches far beyond our Brookline campus. Our faculty, students, and graduates have had a profound impact upon Orthodox theological reflection, parish life, and missionary activity throughout the world. Through our community life and academic programs, Holy Cross emphasizes the intimate relationship between the study of Orthodox theology, worship, and service to others. Our community is centered upon Jesus Christ and His Gospel as it is known, lived, and taught by the Orthodox Church.

### **Faithful and Well-Prepared Leaders for the Church and Society**

The education of future clergy and lay leaders at Holy Cross is multidimensional. Through worship, graduate theological studies, and community life, students are challenged to deepen their understanding of the various areas of Orthodox theology, to cultivate an attitude of faithful service to others, and to be persons of prayer.

We expect our future clergy and lay leaders to be persons of faith who appreciate our rich heritage of Orthodox Christian faith, learning, culture, and philanthropy. We also expect them to be caring persons who are well aware of the pastoral needs of all God's people. We expect them to be thoughtful people who are aware of the realities of today's society. The expectations of our clergy and lay leaders are great because the needs are great.

### **Our Students**

We have a remarkable student body, both men and women, in our three graduate degree programs. These students are bound together by their devotion to Jesus Christ and a desire to serve as His ambassadors. Many are "second career" students with families. The majority of our students are preparing for ministry in the Greek Orthodox Archdiocese, yet they come from a variety of backgrounds and have different degrees of preparation. The makeup of our student body reflects the changing demographics and missionary activity of the Church.

We also have students from other Orthodox and Oriental Orthodox jurisdictions in this country, including the Antiochian Orthodox Christian Archdiocese, the Orthodox Church in America, the Ukrainian Orthodox Church, the Serbian Orthodox Church, and the Coptic Orthodox Church.

International students come from Orthodox Churches in a number of countries, including Greece, Kenya, Uganda, Albania, Bulgaria, Romania, Lebanon, Canada, Georgia, Serbia, the United Kingdom, and China. The presence of these students enriches our community and contributes to cross-cultural understanding. The presence of international students indicates that Holy Cross is recognized throughout the world as a renowned center of Orthodox theological education and formation.

### **The Faculty**

Holy Cross faculty members are widely recognized for their teaching and their contributions to theological scholarship, conferences, and retreats. Many are involved in ecumenical and interfaith dialogues. A number contribute to the ministries of the Ecumenical Patriarchate, to the Greek Orthodox Archdiocese, and to the Assembly of Canonical Orthodox Bishops of the USA. All the members of the faculty are called to be faithful teachers, mentors, and role models. Serving as a faculty member at Holy Cross does not simply require scholarly credentials. It also requires a commitment to Christ as known through the Orthodox Faith, a dedication to the students and the well-being of the community. Our small classes encourage close interaction between faculty and students.

### **History and Mission**

Holy Cross is a community of faith and learning, of heritage and service. Men and women from all parts of America and the world come to Holy Cross each year to pursue graduate study in the various disciplines of Orthodox theology. This study takes place in an atmosphere of prayer, shared convictions, and common values which are rooted in the reality of Jesus Christ and the saving truths of the Gospel as received and proclaimed by the Orthodox Church.

Holy Cross was founded in 1937 and first located in Pomfret, Connecticut. Its initial purpose was to prepare future priests and teachers to serve the Greek Orthodox Archdiocese. Since that time, Holy Cross has served as the only seminary and school of theology of the Greek Orthodox Archdiocese in the Americas. In 1946, the School moved to Brookline, Massachusetts, where the students and faculty could take advantage of the unprecedented educational and cultural opportunities of Greater Boston. In response to the emerging needs of the Church, and by virtue of its own academic maturation, in 1966 Holy Cross expanded its collegiate division into a full four-year liberal arts college, a

distinct undergraduate institution known as Hellenic College. Today the faculties and students of the undergraduate and graduate schools continue to form one community, sharing the same campus and facilities. However, the two schools are academically separate entities. Holy Cross offers graduate programs of study leading to the degrees of Master of Divinity (MDiv), Master of Theological Studies (MTS), and Master of Theology (ThM). Holy Cross has developed into an accredited graduate school of theology, and as such has become one of the most important institutions of the Orthodox Church in the Western hemisphere.

At Holy Cross, education is viewed as an integration of learning and faith. While committed to providing excellence in teaching, learning, and scholarship, the Holy Cross programs also reflect the religious and cultural values of the Orthodox tradition, values expressed in the historic witness and mission of the Ecumenical Patriarchate of Constantinople. Holy Cross strives to fulfill the need of the Orthodox Church to educate each generation of leaders, clergy, and laypersons who share a common experience of learning, faith, and a commitment to service. These are men and women who will exemplify the values of the Gospel as expressed through the historic Orthodox Christian faith.

The School is engaged in a variety of teaching, scholarship, service, and worship activities directed toward developing the intellectual and spiritual potential of its students, as well as enabling the faculty to pursue teaching and scholarship in their various disciplines with academic freedom. The School is a community which encourages personal maturity, faith commitment, and a desire to contribute to the well-being of the Church and society.

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

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

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

# Admissions Information

Holy Cross is a graduate Orthodox Christian school of theology whose programs are open to men and women of all races, creeds, and geographic locations, regardless of possible handicaps. The admissions process is designed to serve those students who give evidence of the necessary desire and qualifications for an education coinciding with the aims and objectives of the school.

## **Early Action Admission**

Designed to provide freedom and flexibility for students seeking an early indication of their chances for admission, Early Action continues to serve students well. Those admitted early are free to apply to other schools and compare financial aid offers from other institutions.

## **Benefits of Applying for Early Action:**

- Allows prospects to relax knowing they are accepted into the School
- Early consideration for scholarships and financial aid
- Earliest consideration for on-campus housing
- \$50.00 application fee waived

## **Regular Decision Admission**

Applications submitted under the Regular Decision will be reviewed on a rolling admission basis. The School will notify applicants of its decision within several weeks after complete application materials are received. Applications received after August 15th will be considered for the spring semester.

## **Admissions Process**

Holy Cross accepts students of all races and creeds. The School admits qualified first-year and transfer students to all programs in September and January. In evaluating an applicant for admission, the Admissions Committee looks at the whole person. Admission is based on each candidate's academic record, application, personal essay, recommendations, interview reports, and test scores.

### **FALL ENROLLMENT**

Early Action	December 1
Priority Deadline	February 1
Regular Deadline	March 1
Enrollment Deposit Deadline	May 1

### **SPRING ENROLLMENT**

Regular Deadline	November 1
Enrollment Deposit Deadline	January 1

Applicants, especially those for the Master of Divinity program, are strongly advised to begin studies in the fall semester in order to avoid conflicts in course sequence and other scheduling problems.

## **General Requirements**

All of the following are taken into consideration in judging qualifications for admission:

- Completed application form\*

- Personal Essay
- MDiv Essay
- Mandatory interview with the Admissions Director (in person or by telephone)
- Official copy of all transcripts (documenting all undergraduate and graduate work)
- Evaluations from two instructors\* (or employers if you have been out of school for over one year)
- GRE test scores (*waived for students who have already earned a graduate degree*). It is the responsibility of each applicant to make certain his or her GRE scores are sent directly to Holy Cross from the Graduate Record Examinations, Educational Testing Service, CN 6000, Princeton, New Jersey 08541-6000. The Holy Cross code number is R-3449-6. Visit [www.ets.org/gre](http://www.ets.org/gre).
- Letter of recommendation from Priest
- Health report and immunization verification\*
- \$50 application fee (*waived for Early Action applicants*)
- Background check

***In addition, the following applicants must submit:***

#### **Seminarian Applicants**

Hierarch's evaluation\*

Spiritual Father's Recommendation\*  
(if different from Priest's)

Copy of Baptismal/Chrismation Certificate

#### **International Applicants**

Immigration status declaration\*

Affidavit of support\*

TOEFL test scores\*\*

*Hellenic College/Holy Cross code #: 9794*

\* Forms included in application packet.

\*\* Results from the Test of English as a Foreign Language (TOEFL); Hellenic College/Holy Cross requires a minimum score of 550 paper-based or 80 new Internet-based testing.

**Once application materials are submitted to Holy Cross, they become part of the permanent record and may not be returned to the applicant.**

### **Regular Students**

The term "regular student" is used for all students, including transfer, exchange, and international students, who have been accepted into one of the three degree programs offered by Holy Cross, and who pursue the degree requirements on a full-time basis. The course load for a full-time regular student depends on the degree program in which he or she is enrolled. A student is considered full-time when he or she is taking a minimum of 12 credits per semester. Full-time tuition rates remain the same for any student enrolled in 12 to 18 credits per semester.

### **Special Students**

One may also apply for admission as a special student. Special students are normally those who, for one reason or another, do not technically fulfill all the requirements for admission as a full-time or part-time candidate for a degree. Special student status may be held for only one academic year. Following this, the student must request either full-time or part-time status or withdraw.

Special students are classified according to the following three categories:

1. Those intending to apply for a degree program: A limited number of students who do not technically fulfill all requirements but desire to enroll in degree programs are admitted as special students for a period of up to one academic year. After this, a student must request regular status or withdraw. Special students usually are not eligible for seminarian status or for financial assistance from the School. In other respects, they are subject to the same regulations as regular students. Applicants in this category follow the same procedures and submit the same materials as regular students. Special students are ineligible for federal financial aid as required by the US Department of Education.

2. Non-degree candidates: The School admits a limited number of applicants who desire to take one or more courses, whether for credit or audit, on a non-degree basis. These applicants must demonstrate the capacity to work successfully on the graduate level. They follow simplified application and registration procedures, the appropriate forms for which may be obtained from the Offices of Admissions and the Registrar. Non-degree candidates are ineligible for federal financial aid.
3. Hellenic College seniors: All honor students of Hellenic College, during their senior year, may take one course per semester in the School of Theology with the approval of the Deans of both Schools. Students of Hellenic College who plan to enroll in the School of Theology normally take Old and New Testament Introduction in their senior year and obtain 6 credits toward their college degree. In addition, seniors of Hellenic College who have nearly completed their college requirements and have available openings in their academic program may petition the graduate school faculty for Special Student status by completing the necessary form devised for this purpose. Normally two courses per semester may be taken under this status with the approval of the Deans of both Schools. Credit for such courses is applied toward the theology degree. In no instance is double credit given for any courses (that is, toward the fulfillment of requirements in both the College and School of Theology). Also, upon completion of their undergraduate studies, Hellenic College students who desire to enroll in the School of Theology must fulfill all admission requirements for entering Holy Cross.

Students with special student status are ineligible for federal financial aid, as required by the Department of Education. Students with special student status are ineligible for institutional scholarships.

### **Transfer Students**

Students wishing to transfer to the School of Theology from regionally accredited theological schools and graduate seminaries must normally have a minimum 2.00 grade point average in their previous academic work. Students transferring credit for a course must have earned at least a C in the course from an accredited institution whose catalog is reviewed for the course description. Those courses that are accepted correspond to courses offered by the School, or are related to them and must have been eligible for graduate credit in the institution in which they were taken.

### **Exchange Students**

Exchange students are those who are officially registered with other accredited graduate theological schools and seminaries and take one or more courses at Holy Cross, whether for credit or audit. Grades for the courses taken are transmitted to the school in which the student is officially registered. Financial obligations are determined by the protocol between these schools and Holy Cross.

### **International Students**

For foreign national students, immigration status is only granted for a period of two (2) years when enrolled in the Th.M. degree program. No extension will be granted beyond the two (2) year degree program. Optional Practicum Training (OPT) is not available for Th.M. degree recipients. For all other degree-seeking students, the I-20 will be issued for the expected length of the program as outlined in this catalog. No OPT or extensions will be granted.

### **Part-time Students**

The School of Theology accepts a limited number of qualified students as degree candidates on a part-time basis. Tuition is determined on a credit-hour rate. Such part-time students must fulfill all admission requirements. In order to receive federal financial aid, part-time students must be registered for a minimum of 6 credits.

### **International Students**

Students who are applying from foreign countries must:

- Be a degree-seeking student.
- Meet admission criteria for freshmen, or as transfer, whichever is applicable.
- Pass the TOEFL test with a minimum score of 550 for the paper-based test, or a minimum score of 80 for new Internet-based TOEFL.
- File a HCHC Financial Statement that indicates your sponsor has sufficient finances to support you for the duration of your stay in the United States. Downloaded financial statements must be mailed to us because signatures are required.
- Maintain full-time enrollment in order to comply with federal regulations.

Holy Cross international students are responsible for keeping their own passports valid beyond the expiration date by six months. International students are required to report their addresses to the Immigration and Naturalization Service (INS) on Form I-53, available at the U.S. Post Office, on or before January 31 of each year.

Proficiency in English, to pursue a course of study equivalent to that normally required of an American applicant, must be demonstrated through the TOEFL scores, which must be no lower than 550 on the paper-based test or no lower than an 80 on the computer-based testing. When registering for the TOEFL exam, please note that the Holy Cross TOEFL code number is 9794.

To be in compliance with federal law, international students must maintain full-time status (a minimum of 12 credit hours). In addition to the admissions requirements for all students, international students must submit an immigration status declaration form and an affidavit of support. Support from churches, organizations, individuals, other outside parties, etc., must be documented in writing and indicate monetary amounts thereof.

International students are required to be in full compliance with all laws and regulations regarding their studies and immigration status. Failure to do so is basis for dismissal.

### **Seminarians**

Since its establishment in 1937, the primary purpose of Holy Cross has been and continues to be the preparation, education, and training of clergy for the Greek Orthodox Archdiocese of America. In conjunction with the academic requirements of the M.Div. program, men studying at Holy Cross toward ordination participate in an integrative Seminarian Program designed to facilitate the intellectual, spiritual, personal, interpersonal, and pastoral development of the student. The Seminarian Program is principally intended to prepare future priests to serve the needs of the Greek Orthodox Archdiocese of America, although it is open to men from other Orthodox jurisdictions and churches.

Upon acceptance into the Master of Divinity program, a declared candidate for the priesthood is considered for admission into the Seminarian Program during his first year of studies. During this time, the student's progress will be reviewed. The criteria for evaluation include: (1) academic performance, (2) faithful attendance at chapel services, (3) development of a stable and regular relationship with a designated spiritual father, (4) ongoing participation in spiritual and psychological assessments, (5) adherence to all the rules and regulations governing student life, as described in the *Student Handbook*, and other directives of the school.

After verifying a candidate's academic and spiritual progress, the President makes the decision as to who receives the designation of seminarian. Formal recognition of seminarians takes place in the fall semester of their second year at the ceremony of the *stavroforia*, when crosses are presented to them after Great Vespers of the Feast of the Elevation of the Holy Cross (September 14). A second formal recognition of a seminarian's good standing occurs in the fall semester of his senior year in the ceremony of the *rassoforia*, when the seminarian is given the honor of wearing the *exorasson*, evidencing his fitness to preach the word of God.

Seminarians are expected throughout their tenure at Holy Cross to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18) and to strive to live their lives "in a manner worthy of the gospel of Christ" (Philippians 1:27). Seminarians are encouraged to utilize the academic, spiritual, pastoral, psychological, and vocational resources of the School throughout their studies at Holy Cross. In order to assist a seminarian's development, his progress is reviewed regularly.

The final official act of the Holy Cross Seminarian Program is to offer its assessment of a candidate for ordination when the candidate submits his application to Church authorities. Please note that even the successful completion of the Seminarian Program does not in itself warrant ordination. The decision to ordain is made solely by Church authorities of the candidate's respective jurisdiction.

### **Special Ministerial Candidates**

1. Men who hold the Master of Divinity degree or its equivalent from a non-Orthodox theological school and have received ministerial ordination prior to their reception into the Orthodox Church and who wish to be candidates for the holy priesthood in the Greek Orthodox Archdiocese must normally have at least two years of living experience in a Greek Orthodox parish prior to their acceptance as seminarians of the Greek Orthodox Archdiocese.  
They must also complete three years of study at Holy Cross. The Holy Cross degree program will be tailored to meet individual needs. The modified course of study will include language courses and will be planned in consultation with the Dean and the candidate's academic advisor.
2. Candidates who hold advanced degrees (M.A., Ph.D.) without any theological training will be enrolled in the three- or four-year M.Div. degree program.
3. The completion of the degree program does not in itself constitute a guarantee for ordination.
4. Upon the completion of the degree program, candidates may be required by Church authorities to do additional work in order to strengthen their linguistic abilities and refine their liturgical training.

### **Learning about Holy Cross**

The Office of Admissions encourages qualified students who are interested in pursuing graduate theological education in the Orthodox Christian tradition to apply for admission. To learn more about Holy Cross and its programs, visit our website at [www.hchc.edu](http://www.hchc.edu) or contact the Office of Admissions at (617) 850-1260 (voice) or (866) 424 2338 (toll-free) or (617) 850-1460 (fax). You may also write: Office of Admissions, Holy Cross, 50 Goddard Ave., Brookline, MA 02445; or e-mail: [admissions@hchc.edu](mailto:admissions@hchc.edu).

### **Campus Visits**

Prospective students are encouraged to visit Holy Cross. While visiting campus, candidates can tour the campus with a Holy Cross student, as well as meet with the Director of Admissions, Holy Cross faculty members, and (if requested) with a deacon or priest. Prospective students are welcome to attend classes during their campus visit. Meetings are offered on weekdays throughout the year between 10 a.m. and 4 p.m. Campus visits and meetings must be arranged in advance by contacting the Office of Admissions.

### **Financial Information**

For basic fees, payment policy, and financial aid, see the financial information section of this catalog.



Senior Class of 2014

# Academic Information

The Holy Cross academic year consists of the fall and spring semesters. Registration, advisement, and orientation periods prior to each semester vary in length according to the requirements for the semester. There is a reading and examination period at the end of each semester.

## Registration

Registration takes place in several steps, all of which must be completed before registration can be considered valid. To register, students should:

1. Obtain financial clearance from the Finance Office.
2. Pick up registration packets.
3. Choose their courses.
4. Have their registration forms reviewed and signed by their academic advisors.
5. Submit the form to the Registrar's Office.
6. Obtain class schedule.
7. Make course adjustments during the designated drop/add period at the beginning of each semester.

## Confidentiality

The registrar's office gives the student the opportunity to prevent personal information from being released to friends, relatives, or interested persons who inquire at the registrar's office and to delete the student's name from the student directory, in order to comply with the Family Education Rights and Privacy Act of 1974 (The Buckley Amendment). This is accomplished by completing a form which is available in the Registrar's Office. See the Student Handbook for more information.

## Late Registration

Any student who fails to register at the appropriate scheduled time is assessed a late registration fee of \$100.

## Course Adjustments

A drop/add form must be obtained from the Registrar's Office, signed by the appropriate professor(s) and the academic advisor, and returned to the office within the designated time period. Any course dropped after this time is considered a withdrawal. Applicable refunds are outlined within the financial information section.

## Course Auditing

Any student intending to audit a course (and earn no credit) is required to note this on the registration form and to receive the permission of the course instructor. Auditors are expected to attend all regular classes. A student who first registers for the course for credit may change to auditor status only during the drop/add period. A student who first enrolls in a course for auditor status may change to credit status only during the drop/add period. Courses audited are not included in determining the total credits earned. The charge for courses which are audited is 50% of regular tuition rates.

## Leave of Absence

A leave of absence will be granted for one semester, and up to a total of two semesters, subject to review by the academic Dean. No student may have a leave of absence longer than two semesters during his or her years at the school. A request for a leave of absence for a semester or for a full academic year must be filed with the Registrar's Office before the end of the semester preceding the leave. If a student does not return after one year, he or she must repeat the full process of admission.

## **Withdrawal from School**

If a student desires to withdraw voluntarily from the school, he or she must: (1) secure an application for withdrawal from the Registrar's Office; (2) obtain the required signatures; and (3) file the application with the Registrar. If withdrawal takes place after the tenth academic day of the semester, a mark of "W" (withdrawn) will be entered on the student's transcript, and credit will not be granted. Any student who fails to withdraw in the prescribed manner, as stated above, will not be entitled to an honorable dismissal or to any refund, and will receive a grade of F on all courses carried.

Reinstatement after withdrawal must be made through the Office of Admissions. Students who have been absent from the institution may be eligible for readmission by a simplified application process. To be eligible, one must have withdrawn voluntarily or requested a leave of absence. In this case, the following documents must be submitted:

1. A Petition for Readmission form (available from the Registrar's Office).
2. A letter addressed to the President detailing the reasons for seeking readmission.
3. A one- to two-page update to the original Autobiographical Statement recounting one's activities since leaving Holy Cross.
4. Official transcripts documenting all academic work undertaken since leaving Holy Cross.
5. International petitioners must submit anew the following forms: Affidavit of Support, Immigration Status Declaration, and Dependent Family Visa Request and Affidavit (if applicable).

If it has been two years or less since the student withdrew or filed for a leave of absence, the President and Dean will decide on the petition after reviewing the original application dossier together with the student's record and the autobiographical update. If the student has been away from Holy Cross between two years and five years, the President, Dean, and faculty (through the Admissions Committee) will need to approve the petition for readmission. Students who have been absent for five years or more must reapply through the regular applications process applicable to all prospective students.

## **Academic Expulsion**

If a student is found guilty of a serious academic violation, Holy Cross may expel the student. Expulsion is a permanent and irrevocable dismissal of a student from Holy Cross.

The Dean will appoint an ad hoc committee to examine questions of academic impropriety. Following the committee's review, the case is referred to the Dean to be adjudicated by the faculty.

## **Time Limitations**

Credits earned more than ten years before admission or readmission to a degree program in the School of Theology may not be applied toward a degree. The faculty reserves the right to determine the number of credits from prior course work, which may be applied to a degree program.

## **Grading System**

Holy Cross uses the alphabetical grading scale and places the following value on its categories:

- |   |   |
|---|---|
| A | Outstanding work and knowledge of the material. |
| B | Thorough work and knowledge of the material.    |
| C | Basic knowledge of the material.                |
| D | Deficient work.                                 |
| F | Inadequate work.                                |

**Letter grades and their numerical equivalents are:**

Grade	Grade Point Equivalent
A	4.00
A-	3.67
B+	3.33
B	3.00
B-	2.67
C+	2.33
C	2.00
C-	1.67
D	1.00
F	0.00, Failure
I	Incomplete
P	Pass
Au	Audit
W	Withdrawn
WF	Withdrawn Failing

**Good Standing and Probation**

In computing the quality point average, the Registrar's Office shall give each semester grade a numerical value as listed above, multiply that figure by the credit value of the respective course, and then divide the total sum of the credits taken. The resulting figure is the quality point average (QPA).

1. All students must maintain a quality point average of at least 2.00 (C) per semester in order to be considered in good standing.
2. Credit is allowed for only one course per semester in which a student receives a grade of D. Credit is not allowed for a second required course in the same field (e.g., Systematic Theology, Church History, Old Testament, etc.) in which a student receives a D during the entire academic program.

Furthermore, the following stipulations also apply to passing credit for a D:

- a. If, in any given semester, more than one D is received, credit for only one such course will be given toward graduation requirements.
  - b. If, in any given semester, more than one D is received and one of the grades is for an elective course, credit will be given for the elective course, not the required course.
  - c. If, in any given semester, two or more Ds are received in required courses, the student may choose which course will be designated for credit and which course(s) will be repeated, except in cases involving a second D in required courses of the same area.
3. Less than a 2.00 (C) quality point average automatically places a student on academic and financial aid probation.
  4. The Registrar will officially inform students in writing of the student's probationary status in January for the spring semester, and in June for the fall semester, provided that all the student's grades have been received by the Registrar.
  5. Students who are on academic probation for two semesters, consecutive or not, will receive from the Registrar notification of automatic academic suspension and will be required to discontinue their studies at the School. However, the student may formally petition the faculty for reinstatement. The petition must be submitted to the Dean's Office within two weeks of being notified of the suspension. If reinstated, the student will be ineligible for federal financial aid until satisfactory academic progress is proven and confirmed by the Dean. Students who have a quality point average of less than 1.00 (D) shall receive an automatic academic dismissal.

## **Graduation**

In order to graduate, each student must have a cumulative quality point average of not less than 2.00 (C), as well as have completed the credit requirements for the degree. Students are responsible for meeting the full requirements for graduation as set forth in the School catalog upon date of entry. The academic advisor assists in the planning of a program, but the final responsibility for meeting the requirements for graduation rests with the student.

## **Academic Advisor**

Each student is assigned to one of the faculty members as his or her academic advisor by the Dean. Part of the advisor's role is to assist the student with his or her intellectual and spiritual development. To this end, the advisor meets with the student at least twice each semester to discuss the student's academic standing, acquaint him or her with faculty policies and recommendations, review and sign his or her course registration forms, and be available for consultation. Each faculty member has an office and may be seen during the posted office hours.

## **Selection of Courses**

Each student is expected to be familiar with all regulations covering the curriculum and is responsible for planning a course of study in accordance with those regulations and requirements pertinent to his or her intended degree.

## **Elective Courses**

Because of the comprehensive nature of the Orthodox tradition (which embraces Scripture, Church history, the Church Fathers, dogmatic theology, liturgics, canon law, etc.) and other essential requirements pertaining to language studies and vocational skills, the degree programs (except the ThM) allow for only a limited number of elective courses. The limited number of elective slots and moderate number of students taking electives necessitate the policy that elective courses must normally enroll a minimum of four and a maximum of eight MDiv and MTS students, with preference given to graduating seniors. A filled elective course can additionally enroll a combined total of four ThM and BTI students. In advanced 7000-level courses, preference is given to ThM students. All other arrangements are considered rare exceptions and require the approval of the Dean.

## **Reading and Research Courses**

Courses given under Reading and Research serve specific research interests of faculty and students. They are advanced courses for specialized study in areas not covered by the required and elective courses. Reading and Research courses cannot be taken in order to fulfill required or elective courses, nor simply for convenience of scheduling. Because Reading and Research courses are normally offered in addition to regular faculty teaching loads, they require the approval of both the Dean and the faculty member asked to offer the course. In any event, Reading and Research courses are accompanied by a syllabus and a learning agreement, submitted to the Dean prior to the end of the add/drop period, between the student and the faculty member.

## **Class Attendance Policy**

Students are expected to attend class promptly and regularly, to prepare assignments with care, to turn in their papers on time, and to take an active part in class discussions. At the beginning of each course, the professor will make it clear to his or her students that excessive absences will necessarily affect their actual progress and achievement in learning and will definitely be taken into account in evaluating their work. Each professor will, at that time, define the term "excessive," which will not include any more than three unauthorized absences or a total of seven absences. Authorization for absences must be obtained through the Office of Student Life.

## **Semester Course Load**

The normal course load for students in Holy Cross consists of approximately 15 credit hours per semester. The minimum credit hours per semester for full-time status is 12 credits. The student will be required to pay additional tuition for credit hours taken over 18 credits per semester.

Holy Cross students are not permitted to overload in their first year of study except in extenuating circumstances and with the approval of the Dean. Beyond the first year, honor students may take a total of up to two extra elective courses according to their interests and vocational goals. The decision to take more than 18 credits in a given semester is subject to approval by the Dean. It should be noted that although credit for such extra electives will appear on their academic records, it should be in addition to the credit requirements of their particular degree program.

## Summer Courses

The School of Theology offers courses during the summer in one or two sessions (June/August), when possible. Courses will be offered only under the condition that a minimum of five students, paying full tuition rates, are enrolled in each course. Only up to three such courses taken during both summer sessions will be accepted for credit.

## Incomplete Course Work

1. All course requirements are normally completed by the time of the final examination.
2. Students may request from the instructor an “incomplete” for a substantial reason in order to complete course requirements. The form requesting an incomplete must be obtained from the Office of the Registrar, completed by the student, and signed by the instructor. The signed form must be completed and submitted by the student to the Office of the Registrar prior to the last day of class.
3. The incomplete may be granted if the instructor believes that the stated reason is sufficient.
4. The instructor is not required to grant the incomplete. In the event that the incomplete is not approved, the student’s grade will be based upon the completion of other course requirements.
5. Only one incomplete is permitted for each student in a semester, without the explicit permission of the Dean and for an exceptional reason.
6. The incomplete course work must be completed within 30 days from the conclusion of the semester or summer session (the last scheduled final examination) and submitted to the Registrar. The Registrar will note the date of submission and will forward the course work to the instructor. The Dean may grant an extension of the due date only for an exceptional reason.
7. The instructor normally will submit the grade to the Registrar’s Office within one week after the student’s incomplete course requirement has been received from the Registrar. In the event that the incomplete requirement is not submitted by the due date, the Registrar will inform the instructor. The instructor will submit a grade based upon other completed course requirements.

## Academic Honesty

As members of a graduate school, students learn how to work cooperatively in a community of scholars and make fruitful use of the work of others without violating intellectual honesty. Students are expected to respect the parameters of collaboration and the proper forms of quoting, summarizing, and paraphrasing.

A student is liable for disciplinary action if found in violation of the accepted norms of student accountability in his or her academic work. All work submitted to meet course requirements (homework assignments, papers, examinations) is expected to be the student’s own work, designed and presented for one course only. In the preparation of work submitted to meet course requirements, students should always take care to distinguish their own ideas from information derived from primary and secondary sources. The responsibility for learning the proper forms of citation lies with each individual student. In addition, all paraphrased material must be acknowledged.

Some specific types of academic dishonesty:

- Data falsification: the fabrication of data or the alteration of data included in a report.
- Plagiarism: taking another’s statements, ideas, or information without full and proper acknowledgment, and presenting them as one’s own.
- Collusion: assisting another student by allowing him or her to copy one’s own work, the use of purchased essays or term papers, and unauthorized cooperation in assignments or during an examination.
- Holy Cross insists upon the highest standards of academic integrity in all student work, both written and oral. A full discussion of the responsibilities of students and faculty in this matter can be found in the *Student Handbook*.

The following steps will be taken in the event of plagiarism:

1. The faculty member will present evidence of plagiarism to the student. If plagiarism is confirmed by the student or is indisputable on account of the evidence, the faculty member will inform the Dean and arrange a meeting between the student, the Dean, the faculty member, and if necessary, other involved parties.
2. If the above meeting results in agreement that plagiarism has occurred, the student will be placed on academic probation. In addition, Holy Cross faculty members for courses in which the student is enrolled will be informed of the student’s plagiarism. In addition, the Dean and the faculty member who initiated the process of assessing the student’s plagiarism will proceed with disciplinary measures that reflect the severity of the act.

Those measures may include, but are not limited to: failing the course where plagiarism occurred, withdrawing from said course without reimbursement, and rewriting the assignment(s) for a lower grade.

3. If said student commits a second offense of plagiarism, the process will be repeated. If confirmed, the second academic probation will result in more severe consequences. Additional measures may be taken, such as listed above; the student may also be expelled from the School.
4. The student may appeal the decisions of the Dean and the faculty member by petitioning the Disciplinary Committee.

### **Student with Disabilities**

Holy Cross is committed to providing a supportive community for students with disabilities who are accepted for admission to our School. The School seeks to provide all students with disabilities a community of faith and learning that affords them equal access and reasonable accommodation for their disabilities.

Students with disabilities are requested to provide the Office of Spiritual Counseling and Formation with documentation of the disability within the first two weeks of the semester. The Office will contact the Dean and instructors to discuss appropriate assistance and accommodations. The details of a student's disability will not be discussed without the student's permission.

The rights of students with disabilities are protected under Section 504 of the Rehabilitation Act of 1973 (Section 504) and the Americans with Disabilities Act of 1990 (ADA).

### **Anti-Discrimination Policy**

Holy Cross does not discriminate and does not permit discrimination by any member of its community against any person on the basis of race, color, religion, gender, parental status, marital status, age, disability, citizenship, or veteran status in matters of admissions, employment, housing, or services or in its educational programs or activities.

Harassment, whether verbal, physical, visual, or electronic, is a form of discrimination and will not be tolerated.



# Student Life

The Office of Student Life (OSL) serves the Holy Cross community in many capacities and supports student initiatives for improving community life. The OSL also assists students and their families with problems for which they have been unable to find adequate resolution elsewhere.

The Dean of Students oversees the following student activities: the Student Government Association (SGA), Campus Activities Board (CAB), Holy Cross community events, disciplinary procedures, the student directory, the Synaxis (gathering of the student body) schedule, guest speakers, retreats, special needs of individual students and their families, and *diakonia* (community service) assignments.

## **Student Government Association**

The Student Government Association (SGA) is the official representative of the HCHC student body and aims to strengthen our religious, intellectual, and social responsibilities as well as to coordinate the shared desires of the students. The SGA is the parent organization of several smaller organizations and committees that are under its auspices which includes the: Campus Activities Board, Married Student Association, Spiritual Life Committee, Athletics Committee, as well as many other programs and committees. Together, these organizations form a mutual effort to provide spiritual, social, and communal activities. The SGA is comprised of the Executive Board, the leaders of the campus organizations, and the Vice-Presidents of each class (four from Hellenic College and four from Holy Cross). It is thus the responsibility of all members of the SGA board to report back to their respective classes and organizations as to the different events in which our community is engaged.

## **Campus Activities Board**

The Hellenic College Holy Cross Campus Activities Board (CAB) is the center for campus fellowship and community. CAB sponsors various events throughout the year that are ideal for students of all ages. CAB's main events include the Fall and Spring Panigiris, Fall Fest, Awards Night, boat cruise, Tournament of Champions, and Community Graduation Dinner Dance. CAB prides itself on providing the best activities possible to suit all the students of HCHC. Our door is always open to students who want to offer their time and talents.

## **Byzantine Choir**

The School's Byzantine Choir is named for St. Romanos the Melodist, after the saint of the Church known for his gift for sacred music. The choir, which sings and performs ecclesiastical music in the Byzantine tradition and traditional Greek music, is often invited to perform at special occasions in the Greater Boston area and elsewhere.

## **Married Student Association**

The Married Student Association (MSA) exists to foster relationships both within the married community, but also between the married community and the community at large. This is done through a series of private and group events, including both marital enrichment and recreational activities.

## **Orthodox Inter-Seminary Movement**

The OISM is a movement that helps to improve relations between Orthodox seminarians of all jurisdictions throughout the United States and Canada. Weekend encounters are held at the various member seminaries during the academic year. Emphasis is placed on spiritual, intellectual, and social activities among the representatives of all the member seminaries.

## **Missions Committee**

The Missions Committee works to promote a mission consciousness at Hellenic College Holy Cross. It seeks to increase the awareness of the importance of missions as a central part of our lives as Orthodox Christians and within the Church, and tries to expose our students to the work of Orthodox Christian missionaries worldwide. The Committee promotes

participation and support for international and domestic cross-cultural missions through our annual Fall Missions Week and Lecture, regular meetings, and group involvement in short-term mission trips during Spring Break or over the summer through the OCMC and the Missions Institute here at HCHC.

### **Athletics Committee**

The Athletics Committee coordinates athletic events on campus to support fellowship, active lifestyles, and friendly Christian competition. Athletics currently holds four major sporting intramurals throughout the year: football, volleyball, basketball, and soccer. “Pick-up” games of the gymnasium sports are offered on a nightly basis, Monday through Thursday, except when intramurals must occupy the Pappas Gymnasium. Intramurals are offered for both males and females, and in the cases of volleyball and soccer, those intramural leagues are co-ed. Athletics participants may be students, faculty, and spouses/family members of students. Besides intramurals, the annual Columbus Day events are put on through Athletics, CAB, and the Alumni Association, including the Hellenic College vs. Holy Cross football game in the morning and the HCHC students vs. alumni game in the evening

### **Syndesmos**

Syndesmos is an international organization of Orthodox youth with membership throughout the world. It assists in fostering intra-Orthodox cooperation. International meetings of member groups are held periodically.

### **Other Committees and Activities**

Various special committees and clubs organize particular programs for the School and respond to the special interests of students. Included among these clubs and programs are mission trips; women’s groups; co-ed soccer teams; men’s basketball teams; women’s volleyball teams; women’s Byzantine choir; monastery trips; football, baseball, and basketball outings; variety shows; hiking trips; HOPE and JOY for the children; and service projects.

### **Student Government**

The purpose of the Student Government is to act as the legislative, unifying, and enforcing representative of the student body and to provide for activities, events, and programs for the student body. The Student Government is comprised of two branches: the Student Government Association (SGA), and the Campus Activities Board (CAB).

The Student Government Association consists of the five elected officers of Student Government, one elected representative from each class of Hellenic College and Holy Cross, and one representative each from the Campus Activities Board, the Married Students Association (MSA), the Hellenic Students Association (HSA), and Orthodox Campus Fellowship (OCF). In addition, four permanent committees function with SGA: (1) Spiritual Life, (2) Athletics, (3) Missions, and (4) Constitution. All SGA meetings are open to the entire student body.

The Campus Activities Board consists of the Director of CAB and two representatives each from Hellenic College and Holy Cross. The CAB complements the SGA by creating opportunities for student involvement and fostering campus environments that inspire students to become active members of the campus, the School, and the community. In addition, the CAB works in collaboration with the Office of Student Life to offer a wide array of educational, cultural, social, recreational, and spiritual programs that promote student learning and development.

### **Married Student Association (MSA)**

The Married Student Association (MSA) provides a forum for the interaction of married students and resolution of issues particular to their situation, performing philanthropic work, and assisting in various community activities. The MSA is open to married students and their spouses residing both on and off campus.

### **Intramural Sports**

Throughout the school year, a wide variety of intramural sports are offered to provide our students with an opportunity for physical exercise and healthy competition. Typically, flag football and indoor soccer are offered in the fall semester, and basketball and kickball in the spring.

# Office of Chaplaincy

The Chaplaincy Office exists to assist students, faculty, and staff in their spiritual growth on campus. In particular, it offers the following ministries:

- Coordinates the liturgical life on campus.
- Oversees the chapels on campus.
- Schedules services and serving clergy.
- Supervises the various ministries in the chapel, such as the ecclesiarch, altar groups, chant groups, decorators and ushers.
- Educates in the liturgical life by producing liturgical texts and guides and offering seminars.
- Assists the President and the Office of Spiritual Formation and Counseling Services in overseeing the Seminarian Program.
- Offers spiritual counsel.
- Assists the Spiritual Fathers Program on campus by encouraging students to establish and maintain spiritual father-son or daughter relationships.
- Coordinates various spiritual retreats both on and off campus.



# Office of Spiritual Formation and Counseling Services

## **Our Mission**

Students and families of students are invited to call upon the HCHC community's resources in the areas of spiritual formation and counseling to strengthen and enhance their personal growth. The Office of Spiritual Formation and Counseling Services supports the mission of Holy Cross Greek Orthodox School of Theology by nurturing the spiritual and psychological well-being and development of all students and their families, working in conjunction with the faculty, alumni, and the Greek Orthodox Archdiocese. These programs are available to all students and family members. The Pastoral Care Director and Psychological Care Director coordinate the various services offered: spiritual fathers program; spiritual and psychological assessment; and counseling and referrals.

## **The Seminarian Program**

Christian leadership requires a combination of love, knowledge, intuition, and faith – strengthened by self-confidence, tempered by humility, and modeled on the conciliarity of the Holy Trinity. Important as books are, liturgical and pastoral skills are best learned through the intangibles afforded by example and experience.

Seminarions are required to participate regularly in daily chapel services, scheduled synaxes (community gatherings called by the President), diakonia (community service) assignments, on- and off-campus retreats, and other community events. In addition, all seminarions are required to participate in annual events such as the Greater Boston Greek Independence Day celebrations and graduation ceremonies. As future leaders of the larger community, seminarions must first show themselves to be self-motivated and responsible to the HCHC community. Although the responsibilities to the HCHC community may sometimes be hard to balance with the demands of academic life, in many ways one's future service to the Church and society will require a similar balance.

The President is ultimately responsible for admission to and participation in the Seminarian Program. The President is also responsible for overall implementation and effectiveness of the Spiritual Formation and Counseling Services (SF/CS) Office, which affirms a holistic view of formation. All students interested in the Seminarian Program must complete a separate application and complete the preadmission requirements as detailed in the Seminarian Program Checklist. The candidate's dossier must be completed before being considered for the program. More information about the Seminarian Program is found in the *Student Handbook*.

The SF/CS Office's co-directors also advise the President on students' readiness for Church ministry (including, but not limited to, the participants of the seminarian program). Participation in activities promoting spiritual and psychological formation and development is expected of the seminarions and seminarian candidates.

## **Spiritual Fathers Program**

In keeping with the tradition of the Orthodox Church, students and families of students are encouraged to establish and to maintain an ongoing relationship with a spiritual father. The Office of SF/CS staff can help in selecting a spiritual father if necessary. The spiritual father guides his charges in development of Christian character and provides guidance in striving—*askesis*—toward spiritual development.

Maintenance of a relationship with one's spiritual father is essential to participate in the Seminarian Program. For the seminarian, his spiritual father will be his sponsor and signer of the symmartyria to be read at ordination. In some instances students are referred by the spiritual assessment provider to their spiritual father to discuss pastoral concerns.

### **Academic Support and Disability Services**

Students struggling academically can receive academic support in the form of organizational and time management skill building, while students with diagnosed learning disabilities are eligible to receive specialized services and accommodations under state and federal laws. These may include testing accommodations (extended time, separate locations, etc.), use of assistive technology, priority course selection, or consultations with on and off-campus learning disability specialists. Furthermore, subject peer-tutors are available free of charge to all HCHC students who need one-on-one academic assistance.

### **Counseling and Referrals**

Counselors assist students and their families in resolving a wide variety of problems. Our counselors provide short-term counseling with referrals, as needed, crisis intervention, and educational seminars to the students and their families. In most cases, students contact a counselor directly by calling (617) 850-1289 or dropping by the office. In some cases, a spiritual father, faculty, or staff member may refer students for assistance. In other cases, seminarian candidates may be referred for counseling subsequent to their psychological evaluation.

### **Spiritual Assessment**

Using instruments, interviews, and reflective assessments, students will have opportunities to address their spiritual and pastoral concerns. The assessment is ongoing, occurring before and during the Seminarian Program. While required for the seminarians, any student may inquire about using this service.

### **Psychological Assessment**

This resource exists to strengthen and enhance the students' emotional growth. While any student may ask about using this service, it is required for those entering the Seminarian Program. Please contact SF/CS staff for information regarding accessing on and off-campus psychological assessments.

# Financial Information

## Basic Fees

The academic year is divided into two semesters. The following are the expenses for each semester of the academic year 2014–2015 and are subject to change.

### Tuition per semester

Full-time regular course load (up to 17 credit hours)	\$10,969.87
Per additional credit hour (over 17 credit hours)	\$ 950.00
Housing (varies depending on selection)	\$11,550.00
Dining plan (19 meals per week)	\$ 4,642.00
Student activities fee	\$ 175.00
Registration fee	\$ 50.00

In addition, the following annual charges are included for the fall semester billing:

Student health insurance (mandatory under Massachusetts law, unless proof of other insurance is provided and an insurance waiver form is completed the first day of classes or while obtaining financial clearance). ALL international students must obtain the School's student insurance. Please note: insurance premiums listed below are an estimate and are subject to change.

Student	\$ 1,966.52
Student and spouse	\$ 7,284.78
Family (student, spouse and children)	\$10,688.21

### Other Fees

Access fee (for residents)	\$ 100.00
Access fee (for commuters)	\$ 55.00
Application for admission	\$ 50.00
Parking fee (annual, if applicable)	\$ 425.00
Graduation fee (if applicable)	\$ 250.00
Room and board security deposit	\$ 400.00

### Payment

To obtain financial clearance, a student must:

1. Settle any balance remaining from the previous semester.
2. Prior to the start of classes each semester, a student must pay or show valid evidence that payment is forthcoming for the full amount of the current semester's net charges. Valid evidence should include documentation of bank loans, scholarships in process, financial aid, etc.
3. In special cases, temporary deferred payment arrangements may be made, provided that the balance is paid in full before the end of that current semester.
4. Every graduating student must settle and pay all financial obligations to the institution twenty (20) business days prior to graduation, at the latest, in order to participate in graduation exercises and receive a diploma or transcript.

## Refunds

Tuition and room and board refunds are determined by the number of weeks a student has attended class or has been in residence. If a student officially withdraws within:

Week 1: 90% refund

Week 2: 80% refund

Week 3: 60% refund

Week 4: 30% refund

There are no refunds after the fourth week of the semester. Additionally, a student who withdraws from the School and fails to do so in the prescribed manner will not be entitled to any refund.



# Financial Aid Overview

Holy Cross offers a program of financial assistance to those students who qualify. Financial assistance may be offered in the form of scholarships, grants, assistantships, federal student loans, and employment. Awards are based on academic performance, special skills, demonstrated need, and the availability of funds, (100% of our students receive some form of financial aid). The Office of Financial Aid and Scholarships will be glad to discuss how a student's particular needs can be met.

Student loans provide students with the opportunity to borrow against future earnings. Several loan programs supported by the federal government are available on the basis of financial need. Work/Study opportunities on and off campus make it possible for students to defray the cost of their education through part-time employment.

All students are expected to contribute to their education. All financial aid awards are considered supplemental to the contribution of the family and the student. To be eligible for federal funds a student must: be accepted by the School; be enrolled in a degree program; be a citizen or permanent resident of the United States; be in good academic standing and make satisfactory academic progress as outlined by School and federal standards; and complete all necessary applications on a timely basis. All forms are available in the Office of Financial Aid.

## **Vocational Grants (Leadership 100 Loan and Seminarian Funding)**

Students who are enrolled at Holy Cross and who have declared in writing their intention to be ordained as priests in the Greek Orthodox Archdiocese of America and who meet certain academic and performance-based standards are eligible for Leadership 100 Loans. Leadership 100 Loans are only given to master of divinity seminarian students. Once the student becomes ordained in the Greek Orthodox Archdiocese of America, the Leadership 100 Loan is forgiven.

The amount funded under each student loan is determined by the amount of available funding and the number of participants. The average Leadership 100 Loan for the academic year 2013-14 addressed approximately 85% of the seminarian's tuition bill.

The amount of funding received by each student shall be deemed a loan. Upon the student's ordination to the priesthood, the loan is forgiven. If a student leaves the School before graduation for any reason (except with written permission of the School President), or otherwise decides that he does not want to pursue ordination, the loan will become payable. The School may utilize outside third-party resources to administer and collect against such loans. All qualifying students will be required to sign a "Declaration Agreement" in order to receive such funding.

## **Alumni Scholarship**

Students who are dependent children of alumni of Hellenic College or Holy Cross may receive a 50% discount of the tuition rate OR may choose to take advantage of better school scholarship offers. The 50% alumni scholarship may not be combined with other school offers and does not become the base to which other school aid is applied. Students who are candidates for the Holy Priesthood must accept vocational funding before becoming eligible for this scholarship

## **Employee Scholarship**

Students who are dependent children of a full-time employee of Hellenic College or Holy Cross may receive a 50% discount of the tuition rate OR may choose to take advantage of better school scholarship offers. The 50% employee scholarship may not be combined with other school offers and does not become the base to which other school aid is applied.

## **Teacher Assistantship Program**

The Teacher Assistantship Program provides students with part-time positions assisting full-time members of the faculties. These assistantships are restricted to full-time, upper-class students whose cumulative grade point average is at least a 3.00 or B, and who demonstrate financial need. Candidates are selected by individual faculty members in conjunction with the Financial Aid Office & Scholarships.

### **Work Study Program**

The Work Study Program offers a variety of part-time employment opportunities on and off campus. Students are selected based on demonstrated financial need and depending on the availability of positions. Work study jobs are assigned by the Financial Aid Office & Scholarships.

### **Federal Supplementary Educational Opportunity Grant**

Limited federal funds are available to students under the Federal Supplementary Educational Opportunity Grant (FSEOG). Grants are awarded according to School and federal guidelines, and are based on financial need and available federal funds.

### **Federal Direct Loan Program**

The Federal Direct Loan Program provides students with the opportunity to borrow money from the Department of Education in order to pay for their education. The total annual amount that a student may borrow is based on a student's status and year of study and varies from year to year according to federal guidelines.

All Federal Direct Loans must be repaid. Under the Subsidized Loan Program, students begin their repayment six months after they complete their programs of study. The federal government subsidizes the interest while the student is in school. The interest on unsubsidized Federal Direct Loans is not subsidized by the federal government and can either be paid by the student during his or her program of study or may be deferred until six months after the student finishes school. If the student chooses to have the interest accrued, it will capitalize, and the principal of the loan will increase significantly.

### **Applying for Financial Aid**

Holy Cross encourages its present and prospective students to research the financial aid picture to keep abreast of any new funding programs. Realizing the expenses involved, every effort should be made to pursue any local awards that may be offered in your community. **Holy Cross requires all students who wish to be considered for financial assistance to submit the Free Application for Federal Student Aid, FAFSA ([www.fafsa.ed.gov](http://www.fafsa.ed.gov)).** A FAFSA is used to determine your eligibility for federal financial aid and/or grants. Once an Estimated Family Contribution (EFC) has been determined, the form is sent to Holy Cross to be used in determining eligibility for all financial aid programs. The student must also complete the Holy Cross Institutional Financial Aid Documents.

HOLY CROSS FAFSA SCHOOL CODE: **002154**

# Academic Programs

The academic courses offered are intended to provide the student with significant exposure to the various disciplines of Orthodox theology. While courses are offered in each of these areas, the faculty of Holy Cross seeks to keep the disciplines integrated and related to life in the contemporary world. The thread that unites the major disciplines is the apostolic faith, life, and witness as it is lived and interpreted in the liturgical tradition of Orthodoxy and in the writings of the Fathers of the Church. The faculty is committed to bringing the example and the teachings of the Fathers to bear upon the issues and challenges of contemporary life. This constitutes more than an academic principle of organization. It is a spiritual perspective, an ethos that permeates every aspect of the educational endeavor at Holy Cross.

The study of Orthodox theology is undertaken within the lived witness and fulfillment of the teachings of Jesus Christ, the participation in the holy sacraments, and the life of prayer. The faculty of Holy Cross, therefore, encourages students of theology to study the content of the Christian revelation and to appropriate, in a personal way, that saving revelation. While specific expectations are placed upon those students who are preparing for ordination, all Orthodox students at Holy Cross are expected to share in the liturgical life of the community and to contribute to its well being under the guidance of their spiritual fathers and their academic advisors.

Required courses are arranged in set patterns for both pedagogical and scheduling reasons. Because most required courses are offered only once during the academic year, students are encouraged to follow the sequence of required courses so as to avoid scheduling conflicts.



# Master of Divinity

The Master of Divinity degree (MDiv) is the preferred graduate degree in theology for those interested in all forms of ministry in Church and society, and especially for those preparing for ordination in the Orthodox Church. The program is open to qualified students who have a bachelor's degree or its equivalent from an accredited college or university. The program is designed primarily for students who are preparing for ordination or other expressions of ministry in the Orthodox Church, giving students a foundation in both academic theological disciplines and practical ministry through field education. Consequently, this program of study is required for students preparing for ordination in the Greek Orthodox Archdiocese and is strongly recommended for students who are preparing for ordination in other Orthodox jurisdictions. Applicants who are preparing for ordination (seminarians) and who have recently joined the Orthodox Church are expected to have spent a minimum of two years living an active life in an Orthodox parish community prior to enrolling into the MDiv program. In addition, other students are encouraged to enroll who are not candidates for ordination (non-seminarians) but who desire to obtain a professional degree in pastoral ministry.

The degree of Master of Divinity is awarded to regular students in good standing who have satisfactorily completed the course of study with an average grade not lower than C (2.00), and these requirements:

1. A minimum number of credit hours as required by the particular version of the MDiv program in which a student is enrolled.
2. Supervised field education as prescribed by the faculty.
3. One elective in the area of ecumenical studies or in a religious tradition other than the Orthodox Christian tradition.
4. If elected, the successful completion of a thesis in accordance with the "Guide for the Preparation of the MDiv Thesis." A copy of the guide may be obtained from the director of the MDiv thesis program. This replaces 6 credit hours of electives.

There are three categories of students in the MDiv program. These are outlined below, together with their particular version(s) of the MDiv program.

## **MDiv Learning Outcomes**

- Understand and articulate in a pastorally sensitive manner the Orthodox tradition in its biblical, patristic, dogmatic, canonical, ethical, and missionary aspects with an ecumenical sensitivity, an awareness of the present realities of life and commitment to the Church.
- Identify and analyze the issues involved in various dimensions of pastoral ministry by incorporating learned practical competencies, spiritual integration and theological reflection.
- Demonstrate an understanding, sensitivity and faithfulness to the Church's liturgical life and become faithful liturgists.
- Develop a theological mind grounded in a critical and ecclesial interpretation of theological texts, contemporary thought and materials with faithfulness to their historical and linguistic context and the challenges of a global world.
- Demonstrate the skills needed to be an effective teacher, catechist, pastoral preacher and collaborative leader.

### **Seminarians of the Greek Orthodox Archdiocese**

Seminarians of the Greek Orthodox Archdiocese are admitted to one of two versions of the MDiv program according to their qualifications. Those who are graduates of Hellenic College (Religious Studies A) enroll in a three-year program, while those who have received their bachelor's degrees from other institutions enroll in the four-year program. The difference lies in certain courses, which graduates of Hellenic College will already have had, but which are unlikely to have been taken by graduates of other schools. These courses include New Testament Greek, Modern Greek (which fulfills an important pastoral need within the Greek Orthodox Archdiocese), Byzantine music, and introductory courses in the Old and New Testaments.

Seminarians of the Greek Orthodox Archdiocese are required, in addition, to fulfill the following:

1. Take a voice review during orientation and, if required, at least one semester of voice class before graduating.
2. Participate in the Holy Week Seminar during the student's first year of study, and in the Archdiocesan Seminar held in New York during the spring semester of the senior year.
3. Participate in the St. Helen's Pilgrimage and Study Abroad program, which is normally held at the end of the student's middler year.



# Master of Divinity—3-Year Program

[For Seminarians of the Greek Orthodox Archdiocese  
who are graduates of the Hellenic College Religious Studies A Program]

## *Fall Semester*

### **Year 1**

Church History I	3
Liturgical Greek	3
Patrology	3
Religious Education*	3
Byzantine Music VII	1.5
Orthodox Ethos	1
Voice Class	<u>0.5</u>
	<b>15</b>

### **Year 2**

Dogmatics I	3
Pastoral Care I*	3
Ethics	3
Elective	3
Elective	<u>3</u>
	<b>15</b>

### **Year 3**

Canon Law	3
Parish Leadership and Administration I*	3
Preaching	3
Teleturgics I	1.5
Thesis or Elective	3
Elective	<u>3</u>
	<b>16.5</b>

## **Total Credits**

**92.5**

## *Spring Semester*

Church History II	3
Liturgics	3
Old Testament Exegesis	3
Youth Ministry*	3
Byzantine Music VIII	1.5
Orthodox Ethos	<u>1</u>
	<b>14.5</b>

Dogmatics II	3
Pastoral Care II	3
Social Ministries*	3
New Testament Exegesis	3
Ecumenical Patriarch	<u>3</u>
	<b>15</b>

Ecumenism/World Religions	3
Parish Leadership and Administration II*	3
Preaching Practicum	0
Teleturgics II	1.5
Thesis or Elective	3
Elective	3
Elective	<u>3</u>
	<b>16.5</b>

Preaching is a single course offered in two segments. The first consists of classroom instruction in the fall semester, and the second involves the final preparation and public delivery of the sermon during the spring semester. The letter grade for this three-credit course is given at the end of the spring semester.

\*Includes a field education site placement.

# Master of Divinity—4-Year Program

[For Seminarians of the Greek Orthodox Archdiocese]

## *Fall Semester*

### **Year 1**

Old Testament Introduction	3
Biblical Greek I	3
Church History I	3
Patrology	3
Byzantine Music I	1.5
Orthodox Ethos	<u>1</u>
	<b>14.5</b>

### **Year 2**

New Testament Introduction	3
Dogmatics I	3
Religious Education*	3
Intensive Modern Greek I	6
Byzantine Music III	<u>1.5</u>
	<b>16.5</b>

### **Year 3**

Ethics	3
Pastoral Care I*	3
Liturgical Greek	3
Intermediate Modern Greek I	3
Byzantine Music V	1.5
Elective	<u>3</u>
	<b>16.5</b>

### **Year 4**

Canon Law	3
Parish Leadership and Administration I*	3
Preaching	3
Advanced Modern Greek I	3
Teleturgics I	1.5
Thesis or Elective	<u>3</u>
	<b>16.5</b>

## **Total Credits**

**125.5**

## *Spring Semester*

Old Testament Exegesis	3
Biblical Greek II	3
Church History II	3
Liturgics	3
Byzantine Music II	1.5
Orthodox Ethos	1
Voice Class	<u>0.5</u>
	<b>15.0</b>

New Testament Exegesis	3
Dogmatics II	3
Youth Ministry*	3
Intensive Modern Greek II	6
Byzantine Music IV	<u>1.5</u>
	<b>16.5</b>

Ecumenical Patriarchate	3
Pastoral Care II	3
Social Ministries*	3
Intermediate Modern Greek II	3
Byzantine Music VI	1.5
Elective	<u>3</u>
	<b>16.5</b>

Ecumenism/World Religions	3
Parish Leadership and Administration II*	3
Preaching Practicum	0
Advanced Modern Greek II	3
Teleturgics II	1.5
Thesis or Elective	<u>3</u>
	<b>13.5</b>

Preaching is a single course offered in two segments. The first consists of classroom instruction in the fall semester, and the second involves the final preparation and public delivery of the sermon during the spring semester. The letter grade for this three-credit course is given at the end of the spring semester.

\*Includes a field education site placement.

# Master of Divinity—Antiochian Archdiocese Seminarians

Antiochian Archdiocese seminarians complete the basic three-year program with requirements in language and liturgical practice appropriate to their jurisdiction. All incoming seminarians are required to take a voice review during orientation and at least one semester of voice class before graduation, and to participate in the Holy Week Seminar during their first year of study.

## *Fall Semester*

### **Year 1**

Old Testament Introduction	3
Church History I	3
Patrology	3
Religious Education*	3
Beginning Arabic I	1.5
Byzantine Music I	1.5
Orthodox Ethos	1
Voice Class	<u>0.5</u>
	<b>16.5</b>

### **Year 2**

New Testament Introduction	3
Biblical Greek I	3
Dogmatics I	3
Pastoral Care I*	3
Intermediate Arabic I	1.5
Ecclesiastical Chant II	1.5
Elective	<u>3</u>
	<b>18</b>

### **Year 3**

Canon Law	3
Preaching	3
Ethics	3
Advanced Arabic I	1.5
Teleturgics I	1.5
Thesis or Elective	<u>3</u>
	<b>15</b>

## **Total Credits**

**95.5**

## *Spring Semester*

Old Testament Exegesis	3
Church History II	3
Liturgics	3
Youth Ministry*	3
Beginning Arabic II	1.5
Ecclesiastical Chant I	1.5
Orthodox Ethos	<u>1</u>
	<b>16</b>

New Testament Exegesis	3
Biblical Greek II	3
Dogmatics II	3
Pastoral Care II	3
Social Ministries*	3
Intermediate Arabic II	1.5
Ecclesiastical Chant III	<u>1.5</u>
	<b>18</b>

Ecumenism/World Religions	3
Preaching Practicum	0
Advanced Arabic II	3
Teleturgics II	1.5
Thesis or Elective	1.5
Elective	<u>3</u>
	<b>12</b>

Preaching is a single course offered in two segments. The first consists of classroom instruction in the fall semester, and the second involves the final preparation and public delivery of the sermon during the spring semester. The letter grade for this three-credit course is given at the end of the spring semester.

\*Includes a field education site placement.

# Master of Divinity—Seminarians of Other Jurisdictions and Candidates for Lay Ministry

Seminarians of other jurisdictions follow the program below. They may be required to take courses in liturgical practices appropriate to their jurisdiction. Additionally, all incoming seminarians are required to take a voice review during orientation and at least one semester of voice class before graduation, and to participate in the Holy Week Seminar during their first year of study.

This program is also designed for male and female students whose future plans relate to Church ministry in both its theological and its pastoral dimensions as these pertain, for example, to various parish ministries, hospital work, or counseling.

<i><b>Fall Semester</b></i>		<i><b>Spring Semester</b></i>	
<b>Year 1</b>			
Old Testament Introduction	3	Old Testament Exegesis	3
Biblical Greek I	3	Biblical Greek II	3
Church History I	3	Church History II	3
Patrology	3	Liturgics	3
Religious Education*	3	Youth Ministry*	3
Byzantine Music I	1.5	Ecclesiastical Chant I	1.5
Orthodox Ethos	1	Orthodox Ethos	1
	<b>17.5</b>	Voice Class	<u>0.5</u>
			<b>18.0</b>
<b>Year 2</b>			
New Testament Introduction	3	New Testament Exegesis	3
Dogmatics I	3	Dogmatics II	3
Pastoral Care I*	3	Pastoral Care II	3
Ethics	3	Social Ministries*	3
Ecclesiastical Chant II	3	Ecclesiastical Chant III	3
Elective	<u>1.5</u>	Elective	<u>1.5</u>
	<b>16.5</b>		<b>16.5</b>
<b>Year 3</b>			
Canon Law	3	Ecumenism/World Religions	3
Parish Leadership and Administration I*	3	Parish Leadership and Administration II*	3
Preaching	3	Preaching Practicum	0
Thesis or Elective	3	Thesis or Elective	3
Elective	3	Elective	3
	<b>15</b>	Elective	<u>3</u>
			<b>15</b>
<b>Total Credits</b>	<b>98.5</b>		

Preaching is a single course offered in two segments. The first consists of classroom instruction in the fall semester, and the second involves the final preparation and public delivery of the sermon during the spring semester. The letter grade for this three-credit course is given at the end of the spring semester.

\*Includes a field education site placement.

# Master of Theological Studies

The program leading to the degree of Master of Theological Studies (MTS) is open to qualified students who have a bachelor's degree or its equivalent from an accredited college or university. This program is designed primarily for students who seek graduate study of the various disciplines of Orthodox theology, but who are not candidates for ordination in the Orthodox Church. The program may serve as part of the preparation for further studies in theology or religion. The program requires a minimum of two years of full-time study.

## MTS Learning Outcomes

- Demonstrate a broad familiarity with Orthodox theology and history as expressed in the various fields of church history, dogmatics, ethics, scripture, patristics and canon law.
- Demonstrate basic competency in New Testament Greek
- Articulate a concentrated understanding of the Orthodox religious heritage and cultural context of one of the basic areas of theological education:
  - biblical (Old and New Testaments)
  - historical (church history and patrology)
  - systematic (dogmatics and ethics)
  - practical (liturgics, canon law, and pastoral theology)
- Think theologically and critically about the Orthodox Christian tradition both historically and within contemporary church and society

The Master of Theological Studies degree is awarded to students in regular standing who have satisfactorily completed the two-year course of study with an average grade not lower than C (2.00). The MTS program consists of 60 credit hours of course work, which includes 15 required courses (45 credits) and 5 elective courses (15 credits).

### *Fall Semester*

#### **Year 1**

Old Testament Introduction	3
Biblical Greek I	3
Church History I	3
Patrology	3
Elective	3
	<b>15</b>

### *Spring Semester*

Old Testament Exegesis	3
Biblical Greek II	3
Church History II	3
Liturgics	3
Elective	3
	<b>15</b>

#### **Year 2**

New Testament Introduction	3
Dogmatics I	3
Ethics	3
Canon Law	3
Elective	3
	<b>15</b>

New Testament Exegesis	3
Dogmatics II	3
Ecumenism/World Religions	3
Elective	3
Elective	3
	<b>15</b>

**Total Credits** **60**

**NOTE:** Students who already have a Master of Theological Studies from Holy Cross and who wish to enroll in the Master of Divinity degree program may receive a maximum of thirty (30) credits advanced standing towards fulfillment of the Master of Divinity degree requirements. In consultation with the faculty, the Dean will determine which requirements need to be satisfied. A minimum additional residency of one and one-half years is required.

# Master of Theology

The Master of Theology (ThM) program is an advanced course of studies, which builds on the first graduate-level theological degree, normally the Master of Divinity. The primary goal of the program is to provide scholarly concentration in a particular area of theology in the context of an Orthodox community. It is intended for candidates who: (a) may later pursue studies at the doctoral level; (b) seek some form of teaching in the future; (c) desire scholarly enhancement of their priestly or ministerial practice; or (d) are interested in personal theological and spiritual enrichment. While it is of particular interest to Orthodox students who have received their first graduate theological degree from Orthodox theological schools in the United States and abroad, it welcomes all qualified applicants.

## Admission Requirements

Admission into the program requires the Master of Divinity degree or its equivalent, such as the Licentiate of Theology awarded to graduates of Orthodox schools of theology from abroad. Applicants who hold only the Master of Theological Studies degree (MTS) or its equivalent are normally required to complete an additional four theology courses (12 credits) prior to their matriculation into the ThM program. Applicants must have demonstrated previous academic work of high quality (3.3 grade average or better) and an aptitude for critical thinking and independent study under faculty supervision. Language requirements include intermediate knowledge of New Testament or Patristic Greek, proficiency in English, and a reading knowledge of one of the following languages: French, German, Modern Greek, or Russian. All applicants must complete the Graduate Record Exam (GRE; the School code number is R-34496). Students should bear in mind that GRE scores are viable for only five years after the date the exam is taken. International applicants must show competence in English by scoring at least 550, or 80 for the computer-based testing, on the TOEFL exam (Holy Cross code number 9794).

## Program Administration

The ThM program is under the supervision of the faculty, which works through the ThM Committee appointed annually by the Dean. The Director of the ThM program, also appointed by the Dean, chairs the committee. The Director's duties involve providing information to applicants on all matters pertaining to the program, advising them regarding courses and registration, keeping appropriate records on behalf of the Committee, and generally overseeing the entire program. The ThM Committee deliberates on all policy and curricular changes, and recommends proposals to the faculty for final decision.

## ThM Learning Outcomes

- Knowledge of the area of concentration
  - Assimilate and critically analyze the data in any of these subjects by taking 6000-7000 level courses
  - Articulate how their proposed topic relates to current scholarly discussion acquired in the 6000-7000 level courses
  - Undertake and complete a project (ThM thesis) of specialized research within the prescribed time framework
- Acquisition and integration of scholarly tools and skills
  - Read ancient / modern theological texts of moderate difficulty using the dictionary
  - Perform thesis research and gain admittance to a doctoral program for those who want to continue their academic work
  - Produce a bibliography in the subject of a specific area of concentration
  - Use efficiently library and on-line resources in the area of research
  - Produce standard forms of graduate-level scholarly works (e.g., seminar papers and oral presentations) consistent with the requirements of a 6000-7000 level course

## **Degree Requirements**

The Master of Theology degree is awarded upon the successful completion of: (a) 24 credits of course work with a grade average of 3.3 or better; (b) a thesis of 75–100 pages in length; and (c) a one-year residence. The program is also open to qualified part-time students. However, all candidates must complete the program, including the acceptance of the thesis, within a period of up to four years.

## **Course Requirements**

ThM students normally enroll in upper-level courses (numbered 7000), whether lectures, seminars, or tutorials. All candidates will complete at least 12 credits or four courses at the upper level. Courses at the 6000 level may be taken according to a student's program needs and under the supervision of the Director. Candidates without a previous degree in Orthodox theology are required to complete two additional core courses, one in patristic studies and one in dogmatic theology, beyond the twenty-four required course credits. Students will be expected to meet all the requirements for these courses and will receive a Pass/Fail grade. A minimum of 15 credits or five courses must be completed at Holy Cross, while the remaining 9 credits or three courses may be taken through member schools of the Boston Theological Institute (BTI) or other accredited theological schools.

## **Concentration**

Upon enrollment in the program candidates must choose a concentration among the basic fields of theology: (a) biblical (Old and New Testaments); (b) historical (Church History and Patristics); (c) systematic (Dogmatics and Ethics); and (d) practical (Liturgy, Canon Law, and Pastoral Theology). Four courses in any of the above fields is considered a concentration. The remaining four courses are to be selected from fields other than one's area of concentration.

## **International Students**

For foreign national students, immigration status is only granted for a period of two (2) years when enrolled in the ThM degree program. No extension will be granted beyond the two (2) year degree program. Optional Practicum Training (OPT) is not available for ThM degree recipients.

## **Thesis Seminar**

A Thesis Seminar for all Th.M. candidates will be convened twice each semester. The initial meeting in the fall semester will provide an opportunity to review the program requirements and to hear progress reports from each ongoing ThM candidate. At subsequent meetings, an ongoing student will present his or her latest research for discussion. When possible, the reporting student's advisor and members of the ThM committee will be asked to attend.

## **Thesis**

The thesis will be written in the area of concentration in close collaboration with a faculty advisor chosen by the student from among the faculty teaching in that field. The student and the advisor are primarily responsible for the substance of the thesis project. The thesis, which is to be no less than seventy-five pages and up to one hundred, must demonstrate critical understanding and competent research at an advanced level. All the appropriate forms and information regarding the thesis may be obtained from the Director who oversees the whole process. Requirements include the writing of a prospectus, to be approved by the ThM Committee, defining the thesis topic, methodology, and organization. The thesis is read by the student's faculty advisor and by one other individual approved by the faculty advisor and the Director of the ThM program. The thesis must be completed within the four-year period allowed for the fulfillment of all requirements. Beyond the one-year residence, candidates must register each semester to continue in the program and are charged a continuation fee of \$50.00 annually until the acceptance of the final version of the thesis. For a May graduation, the completed thesis is due by the end of January to allow for reading by the other individual chosen by the Director in consultation with the advisor, and for subsequent revisions by the student. The final version of the thesis is due by the end of April, at which time the advisor and the second reader will each submit a brief evaluation and a grade to the Director.

## **Finances**

Candidates are eligible for financial assistance. Students seeking financial aid should apply through the Student Financial Aid Office. In addition, scholarships are available through the recommendation of the ThM Committee to full-time applicants of high credentials.

# Program for the Diaconate

The Program for the Diaconate is an educational and formational initiative of Holy Cross Greek Orthodox School of Theology offered in conjunction with the Holy Synod of the Greek Orthodox Archdiocese of America.

The on-campus program is designed to prepare a candidate for the ordained diaconate. The candidate must be a committed and mature Orthodox Christian who has been active in a parish, and who senses a calling from the Lord to serve the Church in the diaconal ministry. The program is the basis for other meetings and studies required by the local Metropolitan, and complemented by service in a parish under the tutelage of the priest.

The program is designed especially for persons who are members of the Greek Orthodox Archdiocese of America and who have the blessing of their Metropolitan to participate. Persons from other Orthodox jurisdictions may also apply to participate in the program. This program is not designed for persons who sense a calling to the priesthood.

Students will receive a Certificate of Study from Holy Cross upon the successful completion of the Diaconate Program.

Further information on this program may be obtained from the Office of Admissions.



# Field Education Program

## **Theological Foundation**

The theological foundation upon which the field education program rests is the conviction that theological studies cannot be separated from or unrelated to church life. There is an intimate and necessary relationship between theological study, worship, and loving service to others. As an integral part of preparation for service to the Church in today's world, the Field Education Program manifests the relationship between worship, theological study, and service to God's people. The supervised field education experiences offered have one fundamental concern: to assist students in deepening their relationship to God and to nurture their vocation to serve God through the Church.

## **Structure**

All students in the M.Div. degree program are required to complete six semesters of supervised field education in order to be certified for graduation.

In an effort to strengthen the educational aspects of the field education program, all field education courses are integrated into three-credit courses that include a field placement. The six field education courses are:

**Religious Education:** The focus of this field education course is on religious education across the lifespan. Students are placed in a religious education setting, either at a local parish or a local university campus.

**Youth Ministry:** Youth ministry focuses on ministry to adolescents. Students are placed in local parishes and given the opportunity to participate in youth retreats, lock-ins, and camping programs for adolescents.

**Pastoral Care I/Hospital Ministry:** This field education course serves as the introduction to pastoral care with a specific focus on ministering to the sick and infirm. Students are placed in local hospitals, hospice care facilities, or nursing homes.

**Social Ministries:** The focus of this field education course is on social ethics. Students are placed in area social service agencies, including prisons, food pantries, homeless shelters, etc.

**Parish Administration:** This is the first of a two-course sequence focusing on parish leadership and administration. Students are assigned to shadow a priest at a local parish and participate in parish ministry and leadership opportunities.

**Parish Leadership:** This course is the second part of a year-long program on parish leadership and administration. Students remain in their assigned shadowing placement for this second semester.

In addition to the specific requirements of each course and each respective placement, students are required to complete a list of pastoral tasks over the course of their time in the field education program. Students may arrange to complete these tasks at their assigned placements, at their home parishes, or make special arrangements with the Field Education Director.

Further information is available on the Field Education page of the School's website.

# Special Programs

## **BTI Certificate Programs**

The Boston Theological Institute, a consortium of ten theological schools in the Boston area of which Holy Cross is a member, offers two certificate programs to students registered in one of the BTI schools. The Certificate in Religion and Conflict Transformation and the Certificate in International Mission and Ecumenism are awarded to students who have successfully completed particular course and seminar requirements of the respective certificate programs. The certificate programs encourage students to take advantage of the academic, theological, and pastoral resources of the BTI member schools. For more information about these certificate programs, visit the BTI website at [www.bostontheological.org](http://www.bostontheological.org).

## **St. Helen's Pilgrimage**

During the summer between their middler and senior year, students enrolled in the Master of Divinity Program participate in a study and travel program in Greece and at the Ecumenical Patriarchate in Istanbul, Turkey. The trip is an educational excursion and pilgrimage to various sites of historical, cultural, and ecclesiastical significance in the worlds of Hellenism, early Christianity, Byzantium, and the Orthodox Christian heritage. As part of the program, students take part in an intensive course in Modern Greek language.

## **The Office of Vocation & Ministry**

The Office of Vocation & Ministry (OVM) defines vocation as one's unique and ongoing response to Christ's call to love God with heart, soul, mind, and strength, and the neighbor as oneself. It seeks to encourage all constituents to consider their life as vocation, and to nurture the next generation of leaders who are called to full-time ministry in the Church, whether to the ordained priesthood or to lay ministry. The OVM offers vocational exploration programs for Hellenic College undergraduates, a summer program for high school students known as CrossRoad, and opportunities for faculty at Hellenic College—along with Orthodox faculty across the nation—to develop their vocations through symposia and grants. Holy Cross graduate students are invited to take part in many of the programs geared for undergraduates and to the OVM coffee hospitality in Skouras Room 220. Each fall the OVM hires talented graduate students to serve as staff for its CrossRoad program. CrossRoad staff receive training in youth ministry that is unparalleled in our Church today.

## **Middler Year Abroad in Greece**

As a recognized school of theology by the government of Greece, Holy Cross is the recipient of a limited number of annual scholarships for its students to study at the schools of theology of the Universities of Athens and Thessaloniki. These scholarships are provided by the Government Scholarships Foundation in Greece (commonly referred by the acronym I.K.Y.). Each scholarship covers full tuition, provides a monthly stipend for an entire academic year, and covers part of the cost of the airfare between Boston and Greece. Normally, the I.K.Y. Scholarship is awarded for study in Greece during the second or third year of a three- or four-year course of study at Holy Cross. To be eligible for the scholarship, a student must be of Greek descent, demonstrate proficiency in the Greek language, and petition the faculty of Holy Cross for its approval. Information and application materials can be obtained from the Office of the Dean.

## **Exchange Program with St. Vladimir's Seminary**

Holy Cross and St. Vladimir's Orthodox Theological Seminary, located in Crestwood, NY, offer an annual student exchange program for interested and qualified students. The exchange program allows the exchange student to spend one semester (fall or spring) at the host institution. The exchange student pays all applicable tuition and fees for the semester to his or her home institution. Interested Holy Cross students should speak with the Dean for more information. Students normally participate in the program during their middler year.

### **Holy Cross and Aristotelian University of Thessaloniki Educational Cooperation**

Holy Cross Greek Orthodox School of Theology and the Theological School of the Aristotelian University of Thessaloniki have created a formal educational cooperative for the purpose of the mutual enrichment of the advanced theological programs of studies offered at the two institutions. This collaboration allows for the formal exchange of faculty and students between the two institutions. Specifically, graduating students of Holy Cross are encouraged to continue their postgraduate specializations through this program. Additionally, the two Schools publish proceedings of their joint theological conferences and the results of their theological research.

### **Holy Cross Fellowship**

The School makes available a limited number of fellowships for international scholars from canonical Orthodox Churches who wish to experience theological education and Church life in the United States, audit advanced courses at Holy Cross and the BTI, and pursue theological research. Each Fellow works out a plan of study with the Dean and a personal faculty consultant. The Fellow, in addition to the programs of studies, may be asked to offer lectures, lead group discussions, and participate in other activities of the School. An applicant is required to submit a curriculum vitae, a letter verifying his or her status, and a brief statement describing the plan of study/research for the time in residence at Holy Cross.

### **Resident Fellow Program**

Holy Cross seeks to assist the advancement of Orthodox studies by accepting established scholars as well as doctoral candidates as resident fellows to engage in research, teaching, publications, and other scholarly activities related to Orthodox studies. Inquiries may be addressed to the Office of the President. A cover letter, two recommendations from colleagues or former instructors, as well as a proposal of five pages or more presenting one's scholarly plans and objectives, must be submitted to the Office of the President. The Dean and the faculty who will make recommendations to the President will review the dossier. One Fellow is appointed at a time, either for a period of one semester, or for an entire year. The appointment ends with the completion either of the semester or the academic year. The Fellow is offered room, board and a stipend; in return he or she may be asked to give one or more lectures in his or her area of specialization, sharing the findings of his or her research with the faculty and community.



# Special Institutes and Centers

The **Stephen and Catherine Pappas Patristic Institute** was established through a generous gift from Stephen and Catherine Pappas. The Patristic Institute seeks the advancement and promotion of patristic studies in the service of the academy and of the Church. The primary emphasis of the Institute is the study of the Greek patristic tradition broadly understood with special attention given to the way in which, characteristic of Orthodox theology, patristic theology is integral to all of Christian theology. In particular, the Institute supports the publication of theological texts and monographs on important themes, personalities, and aspects of the Christian tradition, and also sponsors conferences and lectures that intend to illuminate and communicate the inexhaustible richness of the Church's history.

The **Mary Jaharis Center for Byzantine Art and Culture**, founded in 2010 through a generous gift from the Jaharis Family Foundation, is dedicated to the promotion and advancement of knowledge about the rich heritage of Byzantine art and culture. Its programs, aimed at a diverse audience from high school students to university professors, encourage the study and appreciation of the arts and culture of the Byzantine Empire, which spanned three continents and over a thousand years, and the understanding of its enduring cultural and historical legacy. The Center is committed to Byzantine studies within and beyond the academy and strives to create programming and educational and research resources that engage scholars, the wider public, and the Orthodox Christian community in its mission.

The **Missions Institute of Orthodox Christianity** of Holy Cross seeks to promote a vibrant mission-consciousness among all seminarians, instilling an understanding of international cross-cultural missionary work along with the necessity for local evangelism and outreach.

The **Kallinikeion Summer Modern Greek Intensive Language Program** is an intensive Modern Greek language program sponsored by the Kallinikeion Foundation. The program offers two courses in Modern Greek, one at the beginning and one at the intermediate level. Each course meets for an average of 5 hours per day, Monday through Friday, in August, offering 102 hours of instruction in Modern Greek and 6 credits towards graduation.

All Holy Cross full-time students are eligible for a full scholarship covering tuition, room and board, and all the other benefits of the Kallinikeion Institute.

# Course Descriptions

*All courses are 3 credits except where indicated otherwise.*

## BIBLICAL STUDIES

### *Old Testament*

#### **OLDT 5001 Introduction to the Old Testament**

This course surveys the literary, historical, and theological issues of the individual books of the Old Testament, including the deuterocanonical books of the Septuagint. Attention is given to the formation of the canon and transmission of the text and ancient versions, particularly the Septuagint.

*Fall Fr. Pentiuć*

#### **OLDT 5152 The Book of Psalms**

Exegesis and interpretation of a selected group of Psalms based on their English translation, and in conjunction with the Hebrew original and the Septuagint version. The course will emphasize the religious and theological significance of selected Psalms for the worship of ancient Israel and for the life and piety of the Church.

*Spring Fr. Pentiuć*

#### **OLDT 6081 Hebrew for the Pulpit**

This is a general introduction to the biblical Hebrew alphabet, word formation, verbal system, and syntax. This course is designed to teach the students basic Hebrew grammar and vocabulary in order to use dictionaries and commentaries in the preparation of their sermons.

*Summer Fr. Pentiuć*

#### **OLDT 6301 Christ in the Old Testament**

Christ's birth, life, crucifixion, and glorious resurrection were all prophesied centuries earlier in Old Testament times. This course aims to reconstruct the prehistory of Christ or the Old Testament messianism as it unfolds in the Pentateuch, Psalms and Prophets. Selected messianic texts will be interpreted in the light of patristic traditions with references to modern scholarship as well.

*Spring 2015 Fr. Pentiuć*

#### **OLDT 6353 The Prophets**

This course, an introduction to the Old Testament prophecy, is divided into two parts: a general introduction examining the institution of prophecy in ancient Israel with references to similar institutions attested in Mesopotamia

and Syria-Palestine; and a special introduction, where selected passages from the various prophetic books are analyzed within the wider framework of Old Testament theology.

*Spring 2016 Fr. Pentiuć*

#### **OLDT 7003 Preaching the Sunday Gospels**

The course is a selection of Sunday Gospel pericopes in interpretive conversation with pertinent texts from the Old Testament. The starting point of discussion is the text of the Gospel pericope. However, New Testament Greek terms and concepts will be discussed in light of Old Testament Hebrew lexicon and theology. Special attention will be given to the Semitic background of Jesus' sayings.

*Summer Fr. Pentiuć*

#### **OLDT 6061 Syriac I**

An intensive introduction to the grammar of Syriac. The course targets the basic reading, grammar, and structures of the language. Students are introduced to passages from the Peshitta (the Syriac translation of the Bible) and the Church Fathers.

*Summer Fr. Pentiuć*

#### **OLDT 7901 Reading and Research in Old Testament**

Directed study in the Old Testament. Instructor's permission required.

### *New Testament*

#### **NEWT 5002 Introduction to the New Testament**

A required survey of the New Testament books in their historical and religious background with attention to hermeneutics, the patristic exegetical heritage, and modern biblical studies.

*Fall Dr. Beck*

#### **NEWT 5111 Gospel of Matthew**

A required exegesis course based on the Greek text and English translations. Comparative study of a patristic and contemporary commentary. Examination of purpose, tools, methods, and problems of exegesis.

*Spring Dr. Beck*

### ***New Testament Greek I***

For course description and number, see **ECGK 5001** under *Ancient and Modern Languages*.

*Fall*

*Dr. Holmberg*

### ***New Testament Greek II***

For course description and number, see **ECGK 5012** under *Ancient and Modern Languages*.

*Spring*

*Dr. Holmberg*

### **NEWT 6292 New Testament Ethics**

Much of what the New Testament says about Jesus, it says also about those who are his followers, that is – us, and how to then live in the day-to-day world. This course will focus on that portion of biblical theology that directs us to “the way we should then live’ based on the New Testament and select early Christian writings. It will include both primary and secondary readings on both the gospels (especially the Sermon on the Mount and references to Christian commandments), Paul’s understanding of the “law of Christ (Gal 6:2), household codes, the book of James, and more generally, the theme of discipleship in the early Church. The continuity between the Old and New Testaments will be stressed in regards to the commandments as Jesus interpreted them, as will the continuity between the New Testament and later Church manuals (e.g. Didache).

*Fall 2014*

*Dr. Beck*

### **NEWT 6550**

#### **St. Paul: His Legacy, Life, and Epistles**

This course will study the epistles of St. Paul in their historical contexts, seeking to understand both the life of the saint who wrote these letters as well as the theology they espouse for the life of the Church then and now. The student will become much better acquainted with the Pauline corpus as a result of close reading, exegesis, and group discussion of the legacy St. Paul gave us in his epistles, preserved as Holy Scripture by the Church. We will endeavor to keep the image of St. Paul in our mind’s eye throughout the semester, and will give a privileged position to the preaching about Paul by our Father of the Church, St. John Chrysostom, by reading the seven sermons he preached “On the Praise of St. Paul.”

*Fall 2015*

*Dr. Beck*

### **NEWT 7007 Advanced New Testament Exegesis: NEWT 7117 the Sunday Lectionary**

This is a course on Advanced Exegesis Methods focused on the Sunday lectionary readings within their liturgical context. Each class the students will present her or his exegesis orally to the class, which will show a balance between historical, academic sources and a history of tradition approach, utilizing patristic and hymnological writings. This course builds on the skills learned in the required exegesis

course, which is a prerequisite for this advanced course. Exegesis will be based on the Greek text with English translations. This course will focus on the art of interpreting Scripture, both as it has been done historically, as well as how it might be done in the Church today. The course seeks to integrate three complimentary areas or approaches to exegesis: 1) to gain an appreciation for the weekly cycle of Gospel and Epistle readings within the lectionary of the Greek Orthodox Church; 2) to be introduced to theories and methods of biblical interpretation, both contemporary academic and patristic; and 3) to provide a structured environment in which the student will be encouraged to practice each week these foundational skills used in biblical exegesis, practicing this art within the larger context of equipping the students to use these skills for teaching, preaching, and personal spiritual formation. The course, therefore, has a very practical side, as it explores how these diachronic interpretations might be useful models to teach the stewards of God’s word today.

*Fall/Spring*

*Dr. Beck*

### **NEWT 7321**

#### **The Church in Corinth: Exegesis of 1 and 2 Corinthians**

This course will focus on the interpretation of St. Paul’s letters to Corinth (1 and 2 Corinthians). By focusing on Corinth, the student will be able to take advantage of historical and archeological studies about one particular urban locale. In addition, the course will utilize literary-critical studies of these letters, with the goal of understanding these epistles more clearly. In addition, the epistle will be studied alongside both patristic and contemporary commentaries. The student will be encouraged to utilize the Greek text. The course will also pay attention to the life of St. Paul, since this correspondence offers multiple letters through which to view his life and ministry. Lastly, the Corinthian epistles offer the student an excellent opportunity to study St. Paul’s methods of biblical exegesis, and how he used scripture for pastoral purposes. Therefore, the course will explore Paul’s hermeneutics and its implications for pastoral use of Scripture today.

*Spring 2015*

*Dr. Beck*

### **NEWT 7481**

#### **Romans and Galatians**

This course will study two of St. Paul’s epistles (Romans and Galatians). These letters distinguish themselves among Paul’s epistles since they both treat the boundaries of Christian identity, including issues concerning continuity with the covenants of Israel and the law given at Sinai. The course will focus closely on the interpretation of the texts from both historical and patristic perspectives. One major topic of the course will be the role of the Torah within early Gentile Christianity, including the rationale for its transformation, and its ethical implications for praxis

within the Orthodox Church today. The student will be encouraged to utilize the Greek text.

*Spring 2016*

*Dr. Beck*

**NEWT 7901                      Reading and Research in  
New Testament**

Directed study in the New Testament. Instructor's permission required.

**CHURCH HISTORY/ ECUMENICS**

**CHST 5011                      Church History I/Ecumenical  
Patriarchate**

This course offers a general introduction to the history of the Church up to the year 787. Emphasis will be laid on the main ecclesiastical and theological issues and personalities and on the study of certain key texts. Special attention will be given to the history and role of the Ecumenical Patriarchate.

*Fall*

*Fr. FitzGerald*

**CHST 5022                      Church History II/Ecumenical  
Patriarchate**

This course is designed to introduce students to the institutions, personalities, and religious and theological expressions of Church life from the medieval period to the present. Special attention will be given to the history and role of the Ecumenical Patriarchate.

*Spring*

*Fr. FitzGerald*

**CHST 6051                      Eastern Christianity and Islam**

Students will be introduced to the historical development of Islam in the Middle East from its origins in the seventh century to the Ottoman Empire and the impact Islam had upon the Christian communities of the region. Particular attention will be given to the historical, political, and social conditions of these Christian communities under Islamic rule and law. The contemporary situation of Christians in the Middle East will also be examined. **This Course fulfills the World Religions/Ecumenism requirement.**

*Spring 2015*

*Dr. Skedros*

**CHST 6231                      Religions in America**

The course will survey the history of religion in America, beginning with the colonial period. Major themes will include the evolving public role of religion, Protestant religious dominance (and especially the rise of denominationalism and evangelicalism), cycles of immigration and growing religious diversity, and the challenges of modernity, including the recent emergence of a sizable percentage of the population that says it has no religion. Students will read a wide variety of primary source texts, the interpretations of

major scholars, and a considerable amount of contemporary material, including judicial decisions, survey research, and cultural products. **This course fulfills the World Religions/Ecumenism requirement.**

*Spring 2016*

*Dr. Walsh*

**CHST 6250                      Women and Christianity**

This course will focus on the lives of Christian women beginning in the first century CE, and moving through the early Christian period, the Byzantine and Medieval periods, and the modern period, ending with an account from the mid-twentieth century. The course will end with a discussion of a contemporary issue in the lives of Christian women, exploring the issue from the Protestant, Roman Catholic, and Eastern Orthodox perspectives. Primary source material by and about women are the course readings.

*Spring 2015*

*Dr. Prassas*

**CHST 6252                      Lives of the Saints**

This course examines the genre of Early Christian and Byzantine lives of the saints (hagiography). Texts studied represent various literary forms and depict a wide range of saints' lives. Attention will be given to the historical and religious functions of the texts. Particular attention will be given to the place and use of the lives of the saints within the life and tradition of the Orthodox Church.

*Fall 2015*

*Dr. Skedros*

**CHST 7002                      Christian Unity: Is it Possible?**

In 1920, the Ecumenical Patriarchate of Constantinople became one of the first world centers of Christianity to encourage ecumenical dialogue. Almost 100 years later, has that original vision held true? Is Christian unity possible, given the growth of denominations, the movement against denominations and the tensions within individual Christian churches? This course will explore the role the Orthodox Church has played in the ecumenical movement, and its interaction with other Christian churches. We will begin by looking at the reasons for the divisions within Christianity and what has been done to overcome those divisions. **This course fulfills the World Religions/Ecumenism requirement.**

*Fall 2014*

*Dr. Prassas*

**CHST 7111                      Topics in Byzantine  
Christianity: Iconoclasm**

This seminar examines the historical, theological, social, and political aspects of Byzantine Iconoclasm of the eighth and ninth centuries. Attention will be paid to the various explanations for the development of Iconoclasm, and, in particular, the relationship between imperial and ecclesiastical authority.

*Spring 2016*

*Dr. Skedros*

**CHST 7291 Orthodoxy in America**

An introduction to the establishment and development of Orthodoxy in North America. Special attention will be given to the pastoral and historical factors contributing to the growth of the various jurisdictions.

Fall 2014/2015

Fr. FitzGerald

**CHST 7701 Seminar on Orthodox-Roman Catholic Relations**

Following a review of the issues of alienation and schism, the course will examine the documents of the contemporary bilateral dialogues between the Orthodox Church and the Roman Catholic Church. **The course fulfills the World Religions/Ecumenism requirement.**

Spring 2015/2016

Fr. FitzGerald

**CHST 7901 Reading and Research in Historical Studies**

Directed study in Church history. Instructor's permission required.

**PATRISTICS**

**PATR 5011 Patrology**

This introductory core-course consists of two parts: a) a general introduction to the Fathers and the main periods of Patristic Literature from post-apostolic times to the beginnings of the Schism between the Eastern and Western Churches (in the ninth century); and b) a brief profile of some of the most important Fathers of this period and their writings and doctrines focusing on the most influential of them.

Fall

Fr. Dragas

**PATR 6211 Byzantine Fathers**

This course covers the period from the end of the iconoclastic dispute (843) to the dissolution of the Byzantine Empire (1453). Its purpose is to provide a general introduction to the Fathers and Theologians of that period and to their work and concerns. It consists of three parts: I) a general survey of the period (843-1453) and its main subdivisions; II) a survey of the main Synods which were summoned during this period and the issues upon which they deliberated; III) an examination of the lives and writings of the most prominent fathers and church authors who lived and worked during this period, focusing especially on: Photius, Symeon the New Theologian, Gregory Palamas, Nicholas Cabasilas, Symeon of Thessalonica, Mark Eugenikos and Gennadios Scholarios.

Spring 2015

Fr. Dragas

**PATR 6263 Ecclesiology of the Greek Fathers**

This course is designed to provide basic information on Greek Patristic Ecclesiology in light of modern research.

It consists of: a) an Introductory Survey of general articles on Greek Patristic ecclesiology using Patristic Reference Works and Manuals of History of Early Doctrines; and b) 12 3-hourly Seminars on the following Fathers: 1) Athanasius the Great, 2) Basil the Great, 3) Gregory the Theologian, 4) Gregory of Nyssa, 5) John Chrysostom, 6) Cyril of Alexandria, 7) Maximus the Confessor. Emphasis will be put on primary texts and specific articles and monographs.

Fall 2014

Fr. Dragas

**PATR 6542 Contemporary Greek Theologians I**

Selected readings from the writings of contemporary Greek Orthodox theologians. Elective A (taught in Greek).

Fall 2014

Dr. Bebis

**PATR 6870 The Mother of God in Orthodox Theology, Art, and Devotion**

This is a seminar on the Mother of God in the Orthodox tradition, with special focus on the Mother of God and the Passion of Christ, a theme that became prevalent after Iconoclasm. Through the study of theological writings, sermons, epigrams, ecclesiastical poetry/hymnology, iconography, and liturgy (especially the services of Holy Friday), the historical development and theological significance of Orthodox devotion to the Theotokos will emerge in all its richness and complexity. Literary and iconographic sources from the Middle and Late Byzantine periods will be central to the work of the seminar, as will the Mother of God's Lamentations for the suffering and death of Christ. Spring 2016

Fr. Maximos

**PATR 7100 Greek Patristic and Byzantine Philosophy**

This course will explore in 12 weekly seminars both positive and negative attitudes to Greek philosophy by the Fathers of the Church. Following a general survey of the relevant literature, the course goes on to offer a general survey with a focus on specific persons and topics. B.N. Tatakis' books a) *Byzantine Philosophy* (2003) and *Christian Philosophy in the Patristic and Byzantine Tradition* (2007) are used as the main textbooks, but some primary patristic texts will be also examined in greater detail.

Fall 2015

Fr. Dragas

**PATR 7261 Greek Patristic Eschatology**

This course investigates the early Patristic teaching on the three main eschatological themes of the Creed, namely: The second coming of Christ and the Last judgment; The resurrection of the dead; and the Life of the age to come. Particular topics related to these themes include: 1) The Anti-Christ, 2) Millenarianism or Chilianism,

3) The present state of the departed, 4) The nature of the Resurrection, 5) The nature of the last judgment, and 6) The Apokatastasis or Restitution of All things.

*Spring 2016*

*Fr. Dragas*

**PATR 7405 Greek Patristic Anthropology**

This course explores the doctrine of man in the major Greek Fathers of the first Millennium. It is based on an examination of patristic texts and studies on major themes in Christian anthropology: i) man's creation and constitution, and his relation to God and the world; special consideration is given to the meaning of the "image and likeness of God in man;" ii) man's fall and its implications for his relation to God and the world; especially the notions of "sin," "original sin" and "death" and iii) man's restoration or salvation in Christ; especially "man's role in salvation" and "resurrection," and "last judgment." Reference is also made to the relevant literature in the History of Doctrine, including general manuals and monographs, as well as to such fathers as Justin Martyr, Irenaeus, Origen, Athanasius, The Cappadocians, John Chrysostom, Cyril of Alexandria, Maximus the Confessor and John Damascene.

*Spring 2016*

*Fr. Dragas*

**PATR 7465 The Greek Patristic Doctrine of the Trinity**

This course surveys the Greek Patristic doctrine of the Trinity from the perspective of the History of Early Christian doctrines in the current Eastern and Western scholarship. It is based on a review of the relevant literature—key articles and general manuals and monographs and on the study of select texts primary and secondary. It is primarily focused on the Patristic heritage, but it also examines the appropriation of this heritage in contemporary theology.

*Spring 2016*

*Fr. Dragas*

**PATR 7454 Athanasius' Theological Legacy**

Athanasius theological legacy is regarded as the foundation of Patristic Theology. This course consists of five sections: 1) Athanasius' life and works; 2) His doctrine of Creation and Redemption, 2) His Defense and exposition of Nicene Christology, 3) His doctrine of the Holy Spirit and the Trinity, 4) His doctrine of the Incarnation and specifically of the humanity of Christ, 5) His doctrine of Christian Asceticism. Emphasis will be paid on an analysis of Athanasius' relevant texts and on contemporary expositions and debates of Patristic scholars on the above topics.

*Spring 2015*

*Fr. Dragas*

**Readings in the Language of the Greek Fathers**

For course description and number, see **ECGK 7933** under Ancient and Modern Languages.

*Spring*

*Dr. Holmberg*

**PATR 7455**

**Maximos the Confessor,  
The Questions to Thalassios**

Composed of sixty-five chapters dealing with difficult passages from the Old and New Testaments, the Questions to Thalassios is the last great flowering of patristic biblical exegesis. It is also a foundational work of Orthodox spirituality and moral theology. The passages in question were chosen for their relevance to the spiritual life, prompting the Confessor to pursue an unparalleled investigation into the nature of the human mind, the process of sensation, perception, and concept formation, and how this process is obstructed and distorted by the passions. Working knowledge of patristic Greek required.

*Fall 2015*

*Fr. Maximos*

**PATR 7755**

**The Philokalia**

The Philokalia is a collection of Orthodox spiritual writings consisting of both extracts and whole works of thirty-six Church Fathers and ecclesiastical writers from the fourth through the fifteenth century. Compiled on Mount Athos in the eighteenth century, it was soon translated into Slavonic, after which a number of Russian translations appeared. It has exerted profound influence on modern Orthodox spirituality—in Russia from the late eighteenth and nineteenth centuries, and in Western Europe and the United States especially from the 1950s—and is now generally recognized as a definitive expression of the ascetic and spiritual tradition of the Orthodox Church. Taking advantage of recent scholarly breakthroughs in the study of the Philokalia, this course begins by considering the collection's historical background, followed by a close reading (in English translation) of select works from the Philokalia, with special attention to the Prayer of the Heart.

*Spring 2015*

*Fr. Maximos*

**PATR 7810**

**Maximos the Confessor,  
The Ambigua**

The Ambigua (or "Book of Difficulties") is Saint Maximos the Confessor's greatest philosophical and doctrinal work. Through a close reading of the text, this course studies the Confessor's refutation of Origenism; his cosmology and doctrine of the logoi; his theological anthropology (with special emphasis on his doctrine of divinization); his philosophy of language, and his understanding of the three stages of practical, natural, and theological contemplation. This course takes advantage of the new, first-ever critical edition and English translation of the Ambigua.

*Fall 2014*

*Fr. Maximos*

**PATR 7901 Reading and Research in Patristics**

Directed study in patristics. Instructor's permission required.

## DOGMATIC THEOLOGY

### DOGM 5002

#### Dogmatics I

The Orthodox doctrine of the knowledge of God and of the doctrines of the Trinity, cosmology, and anthropology. Emphasis will be placed on the ancient Fathers and on contemporary Orthodox dogmaticians.

*Fall*

*Fr. Clapsis*

### DOGM 6051

#### Dogmatics II

The doctrines of Christology, Pneumatology, soteriology, and, ecclesiology in the conciliar patristic tradition. Emphasis will be placed on certain patristic writings and on the official statements of the Ecumenical Councils.

*Spring*

*Fr. Clapsis*

### DOGM 6101

#### Sacramental Theology

The study of the seven holy sacraments: baptism, chrismation, Eucharist, ordination, matrimony, repentance, and unction, in historical, liturgical, and dogmatic perspective.

*Fall*

*Fr. Zymaris*

### DOGM 7115

#### Suffering and Hope

A systematic examination of biblical and patristic views of suffering and evil within God's good creation and how such views affect the human understanding of God. The course will also explore different pastoral approaches to communicating God's healing grace to those innocent ones who suffer unjustifiably in the present world. Fall 2014

*Fr. Clapsis*

### DOGM 7252

#### The Theology of St. John of Damascus

A study of the classic exposition of the Orthodox Faith. Spring 2015

*Fr. Clapsis*

### DOGM 7463

#### Experiential Theology of the Elders

In this Seminar, the embodied experiential theology of the Elders (Elder Joseph of Vatopedi, Archimandrite Sophrony, St. Silouan, Elder Paisios of Mount Athos, Cleopa of Sihastria, Fr. Arseny, Elder Porphyrios, Ephraim of Phoenix) will be studied. These elders presently influence and guide in a substantial way the spiritual life of many Orthodox Christians. The Seminar will focus on the spiritual discipline and ethos that guided these elders in their journey toward God; the theological and liturgical underpinnings of their experiential theology; and the historical antecedents of the monastic ethos that their lives reflect. Given the fact that these Elders lived and developed their experiential theology in Monastic communities, the Seminar will reflect on how their ascetical experience of living in the presence of the living God can be lived and expe-

rience beyond the monastic communities by those who espoused to live an authentic Christian life in the world.

*Spring 2016*

*Fr. Clapsis*

### DOGM 7900

#### Seminar on Theology of Religions

This course surveys how religious communities and believers other than Christians have been viewed in the biblical and patristic tradition, as well as in current Christian theological thought. Recent Orthodox reflections on this subject are also studied, aiming toward a development of an Orthodox theology of religions. **This Course fulfills the World Religions/Ecumenism requirement.**

*Fall 2015*

*Fr. Clapsis*

### DOGM 7901

#### Reading and Research in Dogmatics

Directed study in dogmatics. Instructor's permission is required.

## ETHICS

### ETHC 5001

#### Orthodox Christian Ethics

Christian moral theology is concerned with virtue not as an end in itself, but as an indispensable, challenging, and rewarding dimension of the Good Life, the Life in Christ. As such, a proper aim of Christian ethics is happiness, or rather blessedness; thus, St. Seraphim of Sarov's famous dictum: The goal of the Christian life is the acquisition of the Holy Spirit. Taking our Lord and Savior Jesus Christ and the *Panaghia* as our primary ethical models, the class considers the meaning and shape of 'right action' within the matrix of Uncreated Grace. Fall 2014

*Fall 2014*

*Fr. Symeonides*

*Fall 2015*

*Dr. Patitsas*

### ETHC 6205

#### Social Ministries

This course treats the history, theology, and practice of Orthodox Christian social action, beginning with the period of the Apostolic Fathers and extending to today. Besides weekly reflections on the readings, each student will also be responsible for conceiving, designing, and initiating a small project of service to the local community. Some weeks the class will, during its assigned time period, observe Boston-area social entrepreneurs in action, meaning that we will hold class of campus. Students will be assigned to a social ministry site during the semester. Course is cross listed as FLED 6205.

*Spring*

*Dr. Patitsas*

**ETHC 6747****Ethics and Elders**

This course examines Russian, Romanian, and Greek elders of the last two centuries, looking especially at what connections they draw between ethical action and the healing of the soul.

*Fall 2015*

*Dr. Patitsas*

**ETHC 7132****Bioethics**

This seminar will consider end of life, origin of life, and medical ethical issues from an Orthodox perspective. In particular, students will be challenged to ask what difference an Orthodox Christian anthropology would make in treating these areas. The course makes use of texts by Fr. John Breck, Tristram Engelhardt, and the *Blackwell Reader* in bioethics.

*Spring 2016*

*Dr. Patitsas*

**ETHC 7345****Science, Economy and Liturgy**

This course attempts to apply recent developments in Complexity Theory and Emergence Theory to social ethical concerns such as economic justice, just governance, and philanthropy. At the same time, it seeks to offer a theological interpretation of the cosmological accounts provided by these sciences.

*Spring 2015*

*Dr. Patitsas*

**LITURGICS****LITG 1252****Holy Week Seminar**

This one-week seminar will comprise an in-depth look at the liturgical form and hymnology of Holy Week in the Greek Orthodox Church. Special emphasis will be given to the interpretation of the hymns and themes of each day in Holy Week in order to ascertain what message the Church wants to communicate to us. Some attention will also be given to the actual historical evolution of these services. Required for all M.Div. seminarians in their first year.

*Spring*

*Fr. Zymaris*

**LITG 5002****Liturgics**

This course will explore the structures, content, theology, and ethos of the Church's Liturgy. It will also provide a fast but inclusive glimpse of the historical evolution of the liturgical rites. Furthermore, the Liturgy will be studied from pastoral, spiritual, and theological perspectives. The course seeks to provide the student with basic theological criteria for the comprehension of the whole liturgical tradition of the Church.

*Spring*

*Fr. Zymaris*

**LITG 5301****Teleturgics I: A Liturgical****Practicum (1.5 cr.)**

A liturgical practicum designed primarily to help the candidate for ordination develop a liturgical ethos, style, and presence. The course offers an analysis of the structural elements of the divine services and instruction on the use of the liturgical books of the Orthodox Church. The course is especially concerned to help the student develop skills for the proper conduct and celebration of the divine services. The class allows for role-playing and analysis. (Scheduled, required lab.)

*Fall*

*Fr. Zymaris*

**LITG 5322****Teleturgics II: A Liturgical****Practicum (1.5 cr.)**

A liturgical practicum designed primarily to help the candidate for ordination develop a liturgical ethos, style, and presence. The course offers an analysis of the structural elements of the divine services and instruction on the use of the liturgical books of the Orthodox Church. The course is especially concerned to help the student develop skills for the proper conduct and celebration of the divine services. The class allows for role-playing and analysis. (Scheduled, required lab.)

*Spring*

*Fr. Zymaris*

**LITG 6350****The Priesthood**

This is a theological, historical, and liturgical examination of selected texts on the holy priesthood.

*Fall 2014/Spring 2016*

*Fr. Zymaris*

**LITG 6355****Sacrament of Initiation**

We will examine initiation (baptism, chrismation, and the Eucharist) from a historical, theological, liturgical, and pastoral point of view.

*Spring 2015*

*Fr. Zymaris*

**LITG 7521****Sacrament of Marriage**

This course is a theological, historical, and liturgical examination of selected texts on the holy sacrament of marriage.

*Fall 2015*

*Fr. Zymaris*

**Liturgical Greek**

For course description and number, see **ECGK 5301** under Ancient and Modern Languages.

*Fall*

*Dr. Holmberg*

**LITG 7901****Reading and Research in Liturgics**

Directed study in liturgics. Instructor's permission is required.

## CANON LAW

### CLAW 6012

#### Canon Law of the Orthodox Church

A study of the holy canons understood as practical expressions of doctrinal truth, and their application in the life of the Church. The administrative structure of the local church will also be examined.

*Spring 2015*

*Bishop Kyrillos*

### CLAW 7200

#### Primacy in the Church

The Ravenna Document is a common declaration released by the Joint International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church (issued on 13 October 2007). The document deals primarily with the canonical order of the Bishop of Rome in the Pentarchy of the Patriarchs. In December 2013, six years after the Ravenna Document, the Moscow Patriarchate published a statement in response to the arguments of Moscow's statement and to highlight why, according to the Holy Canons and the Canonical Tradition of the Orthodox Church, these claims cannot be accepted.

*Spring 2015*

*Bishop Kyrillos*

### CLAW 7901

#### Reading and Research in Canon Law

Directed study in canon law. Instructor's permission is required.

## PASTORAL THEOLOGY

### PAST 5052

#### Youth Ministry

Interaction with the youth of a local parish through available programs or new programs to be initiated by the student(s). Cross listed as FLED 5052.

*Spring*

*Rev. Borgman*

### PAST 5301

#### Religious Education

This course will explore basic questions related to the ministry of education in the life of the Orthodox Christian parish in North America. We will use the following questions as the basic organizing principles: Why do we teach in the Church? What is the goal of education in the Church? Does the Church have a curriculum? What can we learn from Acts 2:42-47 for parishes today? Who are we teaching? What are some approaches to the education of Christians? Who is going to teach? What is the role of the teacher? Because the class also has a field component through the Field Education program, where it is assumed that the students are teaching Sunday school, presenting the Faith to OCF groups, or working in educational settings, students will have the

opportunity and will be expected to apply these skills in their field setting. Finally, there will be ample opportunity throughout the semester to reflect theologically on the experience of handing forward the Orthodox Christian faith. Course is cross-listed as FLED 5001.

*Fall*

*Dr. Vrame*

### PAST 6011

#### Theology of Pastoral Care I

As one part of your journey here at Holy Cross, this course, the Theology of Pastoral Care I, is intended to help you integrate and apply the knowledge you have acquired in other classes into your own life and in pastoral care situations. As a Field Education Course for hospital ministry, you will be placed in a local hospital for the semester. Specifically, we will explore hospital ministry as one aspect of pastoral care, as we develop a theology of pastoral care. The intent of this class is not to provide you with the right answers for pastoral situations. Rather, this course is designed, with the readings, class discussions, theological reflection groups, and assignments to develop your knowledge and skills related to hospital ministry as well as your personal identity as an Orthodox Christian seminarian and future minister or priest. Course is cross-listed as FLED 6101.

*Fall*

*Dr. Mamalakis*

### PAST 6022

#### Theology of Pastoral Care II

Theology of Pastoral Care II is intended to build upon Theology of Pastoral Care I by presenting a framework for understanding contemporary pastoral issues through the lens of Orthodox theology of the person, sickness, healing, and salvation. This class is not intended to provide you with the 'right' answers for pastoral decisions. Rather, this course is designed, through the readings, class discussions, and assignments to develop your understanding of Orthodox pastoral care and your thinking as an Orthodox Christian and future minister/pastor. The models of Orthodox Pastors/Saints explored in the first semester class serve as witnesses to the Orthodox pastoral care framework we will develop and discuss this semester as we explore contemporary pastoral issues, and secular theories and research. Particular attention will be placed on understanding how to access and integrate current secular knowledge into an Orthodox worldview to develop an appropriate pastoral response. Students will be invited to explore and discuss different dimensions of the pastoral care relationship and explore, independently and as a class, how one might address contemporary pastoral care issues. As in the first semester, particular emphasis will be placed on how we work together in the classroom, and on campus, as we develop an Orthodox understanding and approach to pastoral care.

*Spring*

*Dr. Mamalakis*

**PAST 6052 Marriage and Family**

The course will examine the Orthodox theological understanding of marriage and family. It will include a focus on the characteristics of both healthy and unhealthy relationships. Issues which negatively affect marital and family relationships, such as addictions, as well as psychological, verbal, physical, and sexual abuse, will be examined. Attention will also be given to clergy marriages and the issue of clerical “burnout.” The role of the pastoral caregiver in ministering to marriages and families will be emphasized.

*Spring*

*Dr. Kyriaki FitzGerald*

**PAST 6665 Advanced Pastoral Care for Couples**

This course will address the question of how to understand contemporary issues in mental health, and contemporary mental health theories consistent with the biblical, patristic witness of the Christian faith. The focus will be on understanding contemporary issues faced by parishes including, for example, depression, anxiety, personality disorders, addictions, anger, and domestic violence. Emphasis will be placed on the role of the pastor in identifying mental health issues and ministering effectively in these situations.

*Spring 2016*

*Dr. Mamalakis*

**PAST 7015 Pastoral Counseling: Theory and Practice**

Listening is at the heart of pastoral counseling. Yet what the pastor/minister hears is shaped by his or her theoretical orientation, belief system, worldview, and lived experience. This course seeks to give students the opportunity to study different pastoral counseling theories as they go beyond the limits of their own stories in the context of practicing foundational counseling skills.

*Spring 2015*

*Dr. Mamalakis*

**PAST 7112 Addiction and Spirituality**

This course will approach addiction with a broader understanding of the term. Students will learn that the addictive process is an expression of progressive, spiritual disease. This has profound and inter-related ramifications in the psychological, emotional, cognitive, and physical domains. The addictive process also has serious consequences within relationships: at home, within the society, at work, and in the Church. Resources from Orthodox theology, spirituality, psychology, and the addictions field (with particular emphasis on the 12-step self-help movement) will be studied. Opportunities for personal reflection and expressions of pastoral response will also be explored.

*Fall*

*Dr. Kyriaki FitzGerald*

**PAST 7201**

**Preaching: Proclaiming the Kingdom**

This course is a preparation for the ministry of proclaiming the word of the kingdom. Students are exposed to the theology of preaching, and methods of interpretation, preparation, and production of sermons. Lectures examine the listening assembly and the listening pulpit, the Liturgy and the homily, experiencing and expressing the word. The emphasis is on the prophetic, as well as on the practical, dimension of preaching. While this course is taught in the fall semester, the practical segment continues in the spring semester.

*Fall*

*Fr. Veronis*

**PAST 7212**

**Preaching Practicum**

A required practicum for those enrolled in PAST 7201.

*Spring*

*Fr. Veronis*

**PAST 7252**

**Parish Leadership and Administration I**

The purpose of this course is to integrate the experiences that students have in their field education placement with the theological and organizational principles of parish administration. Students will have an opportunity to reflect upon various dimensions of ministry. Field placements have been designed to give exposure to various aspects of parish life including pastoral visitations, preaching, worship and administration. Course is cross listed as FLED 7201.

*Fall*

*Fr. Apostolas*

**PAST 7303**

**Parish Leadership and Administration II**

An exploration of the leadership role of the priest, as well as an introduction to the nature of parish ministry and foundations, structures, and methods of parish administration, from historical, theological and pastoral perspectives. A field education placement is part of this course. Course is cross listed as FLED 7252.

*Spring*

*Fr. Katinas*

**PAST 7321**

**Creating a Healthy Mission-Minded Parish**

This course will help one catch a dynamic and vibrant vision for a parish to become “mission-minded,” which will include: (1) how to teach and equip the faithful in our churches; (2) how to reach out to the lapsed and unchurched Orthodox; (3) how to understand who the unchurched of America are, and how to reach them; (4) how to offer a witness to non-Orthodox Christians; and (5) how to fulfill our “apostolic” identity by reaching out in a global effort to the world at large. All of this will be discussed from the setting of an established parish, as well as

starting from scratch a new mission parish. We will study several dynamic parishes and ministries throughout the country, with guest speakers from these churches.  
*Fall 2015* *Fr. Veronis*

**PAST 7351 Mission and Evangelism:  
The Lives of the Greatest Missionaries**

This class will strive to educate and inspire the students to think about the vocation of cross-cultural missions, while also demystifying any fallacies related to what it means to be a missionary. The first half of the course will focus on the lives, ministries and methods of the greatest Orthodox missionary saints (the Apostle Paul, Sts. Cyril and Methodios, St. Innocent of Alaska, St. Nicholas of Japan), along with the life and ministry of a modern Orthodox missionary (like Archbishop Anastasios), as well as frontier missionaries to unreached peoples. Students will discover what the life of a cross-cultural missionary entails from experienced missionaries. During the second half of the course, we will take the methods and spirit of these missionaries and apply it to evangelism in the modern American context.  
*Spring 2016* *Fr. Veronis*

**PAST 7360 World Religions and Missions**

We will look at humanity's quest for God from the beginning of time, and how four of the world's major religious traditions—Judaism, Islam, Hinduism, and Buddhism—developed. Along with their history, we will study their main teachings, worldview, and practice. Part of the class will include visiting temples of the other faiths. We will also look at the phenomenon of atheism and its own religious perspective. With each of these different religions, we will discuss Orthodox Christianity's understanding of other religions and how we are to dialogue and interact with them, trying to discover elements that could be acceptable within Orthodox Christianity, and how these bridges could be used in sharing our faith within other religions. **This Course fulfills the World Religions/Ecumenism requirement.**

*Fall 2014* *Fr. Veronis*

**PAST 7361 Introduction to Orthodox Missiology**

We will study the biblical, theological, liturgical, and historical perspective of Orthodox missiology, emphasizing how missions should be an essential element of the Orthodox Church's identity—on the individual, local parish, and archdiocesan level. We will discuss the various missiological methods and characteristics throughout the centuries. We will be introduced to the latest concepts and debates in missiological circles, looking at world statistics, unreached peoples, the 10/40 window, tent-making, evan-

gelism to closed countries, and mobilizing the local church to respond to the needs of today.  
*Spring 2015* *Fr. Veronis*

## INTERDISCIPLINARY COURSES

**INDS 5000 Orthodox Ethos (2.0 credits)**

The goal of this course is to explore the ethos or *phronema* of the Orthodox Christian Church. According to Fr. George Nicosin, *phronema* is not merely the external forms of Orthodoxy, vestments, icons, candles, incense, etc.—but its inner spirit, its way of thinking, its way of living. *Phronema* is the lived life of an Orthodox Christian within and without the church. Students will explore the rich ethos of the Orthodox Church through readings and in conversation with Holy Cross faculty and selected alumni. One of the goals of the course is for students to make connections between the *phronema* of the church and their own vocational goals and aspirations as they prepare for further theological study and ministerial preparation.  
*Full Year* *Faculty*

**INDS 7200 Seminar on the Ecumenical Patriarchate**

The seminar will examine the origins, canonical basis, and historical development of the Ecumenical Patriarchate. The distinctive contributions of the Patriarchate to theology, liturgy, spirituality, philanthropy, social welfare, missions, iconography, and architecture will be discussed. Special attention will be given to the contemporary mission and witness of the Ecumenical Patriarchate as the first see of the Orthodox Churches, as well as its primatial responsibility in guiding Orthodox conciliarity and addressing contemporary concerns. The special role of the Patriarchate in the ecumenical dialogues, inter-faith conversations, and environmental protection will be highlighted. This seminar is especially designed for students who plan to participate in the Study and Travel Program in Greece and Constantinople.  
*Spring* *Faculty*

## FIELD EDUCATION

**FLED 5001 Religious Education**

This course will explore basic questions related to the ministry of education in the life of the Orthodox Christian parish in North America. We will use the following questions as the basic organizing principles: Why do we teach in the Church? What is the goal of education in the Church? Does the Church have a curriculum? What can we learn from Acts 2:42–47 for parishes today? Who are we teaching? What are some approaches to the education

of Christians? Who is going to teach? What is the role of the teacher? Because the class also has a field component through the Field Education program, where it is assumed that the students are teaching Sunday school, presenting the Faith to OCF groups, or working in educational settings, students will have the opportunity and will be expected to apply these skills in their field setting. Finally, there will be ample opportunity throughout the semester to reflect theologically on the experience of handing forward the Orthodox Christian faith. Course is cross-listed as PAST 5301.

*Fall*

*Dr. Vrame*

### **FLED 5052**

#### **Youth Ministry**

Interaction with the youth of a local parish through available programs or new programs to be initiated by the student(s). Cross listed as PAST 5052.

*Spring*

*Rev. Borgman*

### **FLED 6101**

#### **Hospital Ministry**

As one part of your journey here at Holy Cross, this course, the Theology of Pastoral Care I, is intended to help you integrate and apply the knowledge you have acquired in other classes into your own life and in pastoral care situations. As a Field Education Course for hospital ministry, you will be placed in a local hospital for the semester. Specifically, we will explore hospital ministry as one aspect of pastoral care, as we develop a theology of pastoral care. The intent of this class is not to provide you with the right answers for pastoral situations. Rather, this course is designed, with the readings, class discussions, theological reflection groups, and assignments to develop your knowledge and skills related to hospital ministry as well as your personal identity as an Orthodox Christian seminarian and future minister or priest. Course is cross-listed as PAST 6011.

*Fall*

*Dr. Mamalakis*

### **FLED 6205**

#### **Social Ministries**

This course treats the history, theology, and practice of Orthodox Christian social action, beginning with the period of the Apostolic Fathers and extending to today. Besides weekly reflections on the readings, each student will also be responsible for conceiving, designing, and initiating a small project of service to the local community. Some weeks the class will, during its assigned time period, observe Boston- area social entrepreneurs in action, meaning that we will hold class of campus. Students will be assigned to a social ministry site during the semester. Course is cross listed as ETHC 6205.

*Spring*

*Dr. Patitsas*

### **FLED 7201**

#### **Parish Leadership and Administration I**

The purpose of this course is to integrate the experiences that students have in their field education placement with the theological and organizational principles of parish administration. Students will have an opportunity to reflect upon various dimensions of ministry. Field placements have been designed to give exposure to various aspects of parish life including pastoral visitations, preaching, worship and administration. Course is cross listed as PAST 7252.

*Fall*

*Fr. Apostola*

### **FLED 7252**

#### **Parish Leadership and Administration II**

An exploration of the leadership role of the pries, as well as an introduction to the nature of parish ministry and foundations, structures, and methods of parish administration, from historical, theological and pastoral perspectives. A field education placement is part of this course. Course is cross listed as PAST 7303.

*Fall*

*Fr. Katinas*

### **ANCIENT AND MODERN LANGUAGES**

All language courses are offered annually unless otherwise noted.

#### **Arabic**

##### **ARBC 5101 (1.5 cr.)**

##### **Beginning Arabic I**

Introduction to the Arabic alphabet and grammar with elementary lessons in basic pronunciation and vocabulary as related to the Orthodox Church.

*Fall*

*Fr. Hughes*

##### **ARBC 5152 (1.5 cr.)**

##### **Beginning Arabic II**

Continuation of elementary Arabic lessons and vocabulary, with an introduction to simple conversational and liturgical phrases, including, for example, the Trisagion Prayers and Little Ektenia. Prereq: Beginning Arabic I.

*Spring*

*Fr. Hughes*

##### **ARBC 6201 (1.5 cr.)**

##### **Intermediate Arabic I**

A focus on the vocabulary as found in Vespers and Orthros, and the Divine Liturgy. Prereq: Beginning Arabic I and II.

*Fall*

*Fr. Hughes*

##### **ARBC 6252 (1.5 cr.)**

##### **Intermediate Arabic II**

A continuation of the Divine Liturgy and selected portions of the baptism, wedding, and funeral services. Prereq: Beginning Arabic I and II, Intermediate Arabic I.

*Spring*

*Fr. Hughes*

**ARBC 6301 (1.5 cr)                      Advanced Arabic I**

A focus on the vocabulary of selected troparia, hymns, and phrases from the services of Great Lent, Holy Week, and Pascha. Prereq: Beginning Arabic I and II, Intermediate Arabic I and II.

*Fall*

*Fr. Hughes*

**ARBC 6352 (1.5 cr.)                      Advanced Arabic II**

A focus on the vocabulary of troparia of the major feasts—the Elevation of the Cross, Christmas, Pentecost, Epiphany, and the eight resurrectional troparia. Prereq: Beginning Arabic I and II, Intermediate Arabic I and II, Advanced Arabic I.

*Spring*

*Fr. Hughes*

***Modern Greek***

**MDGK 5201 (6 cr.)    Beginning Modern Greek I**

Beginning Modern Greek I is a 6-credit course designed This is an intensive course in the fundamentals of grammar, syntax, and vocabulary of the Modern Greek language. Extensive practice in listening, speaking and graded reading will take place. An oral-aural method is used to develop concurrently conversational and understanding skills. Lab. Required.

*Fall*

*Mr. League*

**MDGK 5212 (6 cr.)    Beginning Modern Greek II**

A growing emphasis on reading, vocabulary building and writing as well as an extensive use of oral skills acquired in the first semester. Lab required. Prereq: Beginning Modern Greek I.

*Spring*

*Dr. Dova*

**MDGK 5221 (3 cr.) Beginning Modern Greek IIA**

*Fall*

*Dr. Dova*

**MDGK 5232 (3 cr.) Beginning Modern Greek IIB**

*Spring*

*Dr. Dova*

**MDGK 6301                      Intermediate Modern Greek I**

A continuation of the study of the Greek language. A quick review of grammar and syntax with an emphasis on vocabulary building. Introduction to selected readings in Modern Greek. Required lab. Prereq: Beginning Modern Greek I and II.

*Fall*

*Mr. League*

**MDGK 6312                      Intermediate Modern Greek II**

There will be a continuation of MDGK6301 with further review of grammar and syntax. There will be a growing emphasis on speaking, reading, and vocabulary

building. An introduction to selected readings in Modern Greek. Required lab. Prereq: Intermediate Modern Greek I.

*Spring*

*Mr. League*

**MDGK 6401                      Advanced Modern Greek I**

A continuation of Intermediate Modern Greek I. Intensive study of the language with emphasis on vocabulary building and oral usage. Readings of literary texts with selected passages on religion and modern Greek culture. Required lab. Prereq: Intermediate Modern Greek II.

*Fall*

*Dr. Michopoulos*

**MDGK 6412                      Advanced Modern Greek II**

A continuation of Advanced Modern Greek I. Intensive study of the language with special focus on vocabulary expansion, advanced syntactical structures, and oral usage. Selected readings of literary texts with passages from contemporary writers. Prereq: Adv. Modern Greek I.

*Spring*

*Dr. Michopoulos*

***New Testament/Liturgical Greek***

**ECGK 5001                      New Testament Greek I**

A study of Koine based on the New Testament. The basic concepts of New Testament Greek grammar, syntax, and vocabulary are studied and applied to the text of the Gospels. The course is for students who have little or no prior knowledge of Greek.

*Fall*

*Dr. Holmberg*

**ECGK 5012                      New Testament Greek II**

The study of grammar, syntax, and vocabulary is continued within a more extensive selection of readings from the Gospels. The emphasis is on comprehension and translation. Prereq: New Testament Greek I.

*Spring*

*Dr. Holmberg*

**ECGK 5301                      Liturgical Greek**

This course will be a study of the grammar and vocabulary particular to liturgical Greek texts with an emphasis on their comprehension and translation. Prereq: New Testament Greek 1 and 2.

*Fall*

*Dr. Holmberg*

**ECGK 7932                      Readings in Patristic Greek**

A concentrated study and translation of texts in the original selected from the writings of St. Athanasios, St. Basil, and St. Gregory the Theologian. Prereq: New Testament Greek I and II or special permission from the instructor.

*Spring*

*Dr. Holmberg*

**ECGK 7933**                    **Readings in the Language  
of the Greek Fathers**

This is a comparative study in the language of the Greek Fathers with the purpose of discerning differences and similarities in vocabulary and literary styles as they appear in selective Christian writings of the first four centuries of the Christian Era. Excerpts from classical, New Testament, Septuagint, and patristic texts are used as points of reference for the study of the development of Greek forms of diction and for an in-depth understanding of the texts under consideration. The study of the texts is done using the tools of classical philology. Selective excerpts from the writings of the early Apologists and the Cappadocian Fathers are studied with concentration on the writings of St. Chrysostom, St. Basil, St. Athanasios, and Cyril of Alexandria.

*Spring*

*Dr. Holmberg*

**ECGK 7901**                    **Directed Study in Patristic/  
Liturgical Greek**

For students with a sound knowledge of New Testament and Patristic Greek. Translation into English of selected patristic passages from patristic and liturgical texts.

**BYZANTINE MUSIC**

All music courses are offered annually unless otherwise noted.

**MUSB 5002 (1.5 cr.)**            **Ecclesiastical Chant I  
in English**

The eight tones are studied. Hymns from various services, including Vespers and the Divine Liturgy are chanted in English. Prereq: Byzantine Music I and II.

*Spring*

*Fr. Kastanas*

**MUSB 5011 (1.5cr.)**            **Ecclesiastical Chant II  
in English**

The sacraments and services found in the Great Euchologion are studied for practical use. Prereq: Byzantine Music I and Ecclesiastical Chant in English.

*Fall*

*Fr. Kastanas*

**MUSB 5101 (1.5 cr.)**            **Byzantine Music I**

This course is a systematic introduction to the basic theory and notation of the Psaltic Art. It will provide a solid foundation for a further study of the liturgical repertoire of the Greek Orthodox Church. Topics to be covered include the history and function of the notation, a thorough examination of key musical concepts (e.g. note, interval, scale, tempo, rhythm, genus, mode, tetrachord, etc.), and a study of the role of music in Greek Orthodox worship. By the end of the semester students will be able to sight-read and perform simple hymns written in the

New Method of Analytical Notation in both *parallage* (solmization) and *melos* (melody).

*Fall*

*Dr. Karanos*

**MUSB 5202 (1.5 cr.)**            **Byzantine Music II**

This course is a systematic study of the theoretical and practical aspects of the First and Plagal Fourth Modes of the Psaltic Art within the context of the Anastasimatarion. We will study the resurrectional hymns of the liturgical book of *Octoechos* or *Parakletike* of the aforementioned modes in both *parallage* (solmization) and *melos* (melody). Additionally, we will examine the characteristics of the diatonic genus and the heirmologic and sticheraric styles of chant. Prerequisite: Byzantine Music I.

*Spring*

*Dr. Karanos*

**MUSB 5261**                    **History of Byzantine Music  
and Christian Hymnography (3 credits)**

This course provides an overview of the history and development of the Psaltic Art of Greek Orthodox worship. Among the topics covered are : the beginnings of Christian hymnography and musical composition; the main hymnographic genres; the history of neume notation; the major landmarks in the development of the various genres of psaltic composition; the life and works of the great composers; and the current state of affairs in Greek Orthodox liturgical music in Constantinople, Greece, the United States and elsewhere.

*Fall*

*Dr. Karanos*

**MUSB 5551 (0.5 cr.)**            **Byzantine Music Chorus**

The Hellenic College and Holy Cross Chorale and Choir will be made up of students who have auditioned and have been accepted into the group. They will rehearse twice a week and present programs throughout the year. Each of the participants in turn will receive a scholarship.

*Fall/Spring*

*Dr. Karanos*

**MUSB 6222 (1.5 cr.)**            **Byzantine Music for Clergy**

This course is specially designed to prepare students who are exploring the possibility of ordination to the holy diaconate and/or priesthood. The material that will be taught includes dismissal hymns and kontakia for Sundays and major feast days, hymns for hierarchical services, hymns for sacraments, etc. Additionally, special emphasis will be place on training the ekphonic recitation of liturgical petitions and the gospel pericopes. Prereq: Byzantine Music I-IV.

*Fall*

*Dr. Karanos*

**MUSB 6301 (1.5 cr.)**            **Byzantine Music III**

This course is a systematic study of the theoretical and practical aspects of the Third, Fourth and Plagal First Modes of the Psaltic Art within the context of the

*Anastasimatarion*. By the end of the semester students will be able to perform the resurrectional hymns of the liturgical book of *Octoechos* or *Parakletike* of the aforementioned modes in both *parallage* (solmization) and melos (melody).

Fall

Dr. Karanos

**MUSB 6402 (1.5 cr.) Byzantine Music IV**

This course is a systematic study of the theoretical and practical aspects of the Second, Plagal Second and Varys Modes of the Psaltic Art within the context of the *Anastasimatarion*. By the end of the semester students will be able to perform the resurrectional hymns of the liturgical book of *Octoechos* or *Parakletike* of the aforementioned modes in both *parallage* (solmization) and melos (melody).

Spring

Dr. Karanos

**MUSB 6501 (1.5 cr.) Byzantine Music V**

This course is a systematic study of (i) the model melodies (*prologoi-prosomoia*) commonly used in musical settings of Byzantine hymns, and (ii) the hymns chanted in sacraments and other services of the Greek Orthodox Church (baptism, wedding, funeral, sanctification of water, etc.). By the end of the semester students will be able to perform the majority of hymns found in the liturgical books without relying on a musical score.

Fall

Fr. Kouzelis

**MUSB 6602 (1.5 cr.) Byzantine Music VI**

This course is a systematic study of the hymns chanted during the Great and Holy Week and the Feast of Pascha in the Orthodox Church. The repertoire includes hymns in all eight modes and in all three melodic styles (heirmologic, sticheraric and papadic). Additionally, we will study the structure and rubrics of Holy Week and Pascha services.

Spring

Fr. Kouzelis

**MUSB 6701 (1.5 cr.) Byzantine Music VII**

This course is a systematic study of Byzantine hymns chanted during major feast days of the ecclesiastical year of the Greek Orthodox Church within the context of the *Doxastarion*. A great emphasis will be placed on studying the *idiomela* and *doxastika* for the feasts of Christmas, Theophany, Annunciation, Dormition of the Virgin Mary, as well as the *idiomela* and *doxastika* for the periods of Triodion and Pentecostarion. Prerequisites: Byzantine Music I-VI.

Fall

Dr. Karanos

**MUSB 6802 (1.5 cr.) Byzantine Music VIII**

This course is a systematic study of the papadic genus of the Psaltic Art in all eight modes with a great emphasis on hymns for the Divine Liturgy (trisagion, cherubic hymn,

communion hymn, etc.). We will also briefly study slow doxologies, Triodion hymns and kalophonic heirmoi. Prerequisites: Byzantine Music I-VI.

Spring

Dr. Karanos

**MUSB 6831 (1.5 cr.) Byzantine Music IX**

The material taught in this course is equivalent to the material taught in the 4th year of Greek conservatories and provides comprehensive preparation for the final examination required for a Holy Cross Certificate in Byzantine Music. Students are expected to become competent in performing more technically demanding repertoire, including Gregory Protosaltis' cherubic hymns, Petros the Peloponnesian's communion hymns, Petros the Peloponnesian's Kyrie i en pollais amartiais, Ioannis Koukouzelis' *Anothen oi profitai*, the ancient hymn *Ton despotin kai archiereea*, and the anaphora hymns for the Divine Liturgy of St. Basil. Prerequisites: Byzantine Music I-VI.

Fall

Dr. Karanos

**MUSB 6881 (1.5 cr.) Byzantine Music X**

The material taught in this course is equivalent to the material taught in the 5th year of Greek conservatories and provides comprehensive preparation for the final examination required for a Holy Cross Certificate in Byzantine Music. Students are expected to become competent in performing more technically demanding repertoire, including Petros Bereketis' eight-mode composition *Theotoke Parthene*, the Athenian funeral Trisagion, kalophonic heirmoi and kratimata in all eight modes, and a selection of verses from Koukouzelis' *Anoixantaria*. Prerequisites: Byzantine Music I-VI.

Spring

Dr. Karanos

**MUSB 7830 Advanced Theory of Byzantine Music (3 Credits)**

This course is an advanced study of the theory of the Psaltic Art. Subjects to be examined include the morphology, melodic formulae and cadences of different compositional genres (short and long heirmologic, sticheraric, papdic, kalophonic heirmologic, etc.), the scales of modal variants, techniques of modulation between the diatonic, chromatic and enharmonic genera, the proper placement of ison, and aspects of notation. A solid knowledge of the basic theory and practice of Byzantine chant is a prerequisite for this course. Prereq: Byzantine Music I-VI, Advanced Byzantine Chant I-II

Dr. Karanos

**WESTERN MUSIC**

All music courses are offered annually unless otherwise noted.

**MUSW 5301 (0.5 cr.)****Electronic Piano  
Keyboard Lab**

The Electronic Piano Keyboard Lab elective focuses on beginning keyboard skills and music enjoyment through “hands-on” activity, which strengthens the understanding of music.

*Fall*

*Mr. Limberakis*

**MUSW 5501 (0.5 cr.)****Western Music Chorus**

The Hellenic College and Holy Cross Chorale and Choir will be made up of students who have auditioned and have been accepted into the group. They will rehearse twice a week and present programs throughout the year. Each of the participants in turn will receive a scholarship.

*Fall/Spring*

*Mr. Limberakis*

**MUSW 5351 (0.5 cr.)****First-Year Voice Class**

Although open to all students, this semester-long course is required of all seminarians. The class aims to improve individual voices while working with a class. The fundamentals of chanting/singing will be used, which include: attitude, posture, control of breath, attacks and releases, the jaw (neck and throat), registers, resonance, enunciation, etc. It is recommended that seminarians take the course during their first year.

*Fall*

*Mr. Limberakis*

# Auxiliary Organizations

## **Holy Cross Bookstore**

Holy Cross Bookstore provides a nationwide service for Orthodox books. It is the largest source of Orthodox ecclesiastical and liturgical books in the United States. It also provides icons, icon prints, incense, prayer ropes, crosses, and recordings, as well as scholarly and popular books on theology, history, religious art, and Greek culture and civilization.

## **Holy Cross Orthodox Press**

The earliest publications of the Press date back nearly to the founding of Holy Cross in 1937. From its modest beginnings, the Press has grown into a significant publisher of over five hundred books, chiefly in the disciplines of Orthodox spirituality, theology, patristics, liturgics, history, and culture. The Press has published books by well-known Orthodox authors, as well as by notable authors from other traditions. In recent years, the Press has also published numerous liturgical texts and a series of patristic texts newly translated into contemporary English. The publications of the Press, together with *The Greek Orthodox Theological Review*, have contributed to the advancement of Orthodox theological studies and the development of the Church not only in North America, but also throughout the world.

## ***The Greek Orthodox Theological Review***

Established in 1954 by the faculty of Holy Cross, the *Review* has been concerned both with examining historical themes and with engaging the critical theological issues facing the Church today. It is a journal through which scholarly studies have been shared, new books have been reviewed, and significant documents have been preserved. The content of the *Review* reflects the rich development of Orthodox theology and theological concerns over the past fifty years.

## **Office of Alumni Relations**

Located on campus, the Office of Alumni Relations maintains contact with the graduates of both Hellenic College and Holy Cross. The Office publishes an online newsletter and sponsors the alumni lectures and seminars.

## **Archdiocesan Department of Religious Education**

The Greek Orthodox Archdiocese Department of Religious Education is located on the campus of Holy Cross and provides the parishes of the Archdiocese with services and materials needed for religious education programs. The primary responsibility of this department is to produce and provide the books, pamphlets, seminars, and audio-visual materials that impart the Orthodox faith. While the Department of Religious Education is not a part of the organizational structure of Hellenic College, it cooperates fully with the faculty and administration.

## **Maliotis Cultural Center**

The Maliotis Cultural Center was dedicated on September 19, 1976. Donated by the late Charles and Mary Maliotis of Belmont, MA, the Center provides a variety of cultural programs and facilities for events sponsored by Hellenic College and Holy Cross.

The Center consists of an auditorium with a seating capacity of four hundred, dressing rooms for costume changes during performances, six exhibition halls, four lecture halls, two seminar rooms, an audio-visual room, and music rooms. The Center is a complete setting for multifaceted cultural and educational programs.

# Administration 2014–2015

His Eminence Archbishop DEMETRIOS of America, *Chairman*  
Rev. Nicholas C. Triantafilou, *President*  
Dr. James C. Skedros, *Dean, Holy Cross*  
Dr. Demetrios Katos, *Dean, Hellenic College*  
James Karloutsos, *Chief Operating Officer*  
Kevin Derrivan, *Chief Financial Officer*

## DEPARTMENTS

### ADMISSIONS

Gregory Floor, *Director*  
Linda Ducas, *Assistant Director*

### ALUMNI RELATIONS

Gregory Floor, *Director*

### BOOKSTORE

Tanya Contos, *Manager*

### BUILDINGS AND GROUNDS

Howard Thomas, *Plant Manager*

### CHAPLAINCY

Rev. Dr. Peter Chamberas, *Director*

### FINANCIAL AID

Michael Kirchmaier, *Director*

### FOOD SERVICES

Chartwells

### THE GREEK ORTHODOX THEOLOGICAL REVIEW

Herald Gjura, *Managing Editor*

### HOLY CROSS ORTHODOX PRESS

Dr. Anton Vrame, *Director*

### HOUSING DIRECTOR

George A. Georgenes, *Director*

### HUMAN RESOURCES

David Volz

### INFORMATION TECHNOLOGIES

Dr. Mugur Roz, *Chief Information Officer*

### LIBRARY

Very Rev. Dr. Joachim Cotsonis, *Director*

### REGISTRAR

Alba Pagan

### SPECIAL PROJECTS

Constantine Limberakis, *Director*

### SPIRITUAL FORMATION and COUNSELING

Rev. Dr. Nicholas Krommydas, *Co-Director*  
Athina-Eleni G. Mavroudhis, *Co-Director*

### STUDENT LIFE

Rev. Dn. Nicholas Belcher, *Dean of Students*

### VOCATION and MINISTRY

Dr. Ann Bezzarides, *Director*

# Faculty 2014–2015

**HIS EMINENCE ARCHBISHOP DEMETRIOS OF AMERICA**

*Distinguished Professor, Biblical Studies and Christian Origins*  
LicTh, ThD, PhD

**REV. NICHOLAS C. TRIANTAFILOU**

*President and Professor of Church Administration*  
BA, MA, DD (hon.)

**DR. JAMES C. SKEDROS**

*Dean, Cantonis Professor of Byzantine Studies and Professor of Early Christianity*  
BA, MTS, ThM, ThD

**REV. DR. EUGEN J. PENTIUC**

*Associate Dean of Academic Affairs and Professor of Old Testament and Hebrew*  
LicTh, MA, ThD, PhD

**DR. BRUCE N. BECK**

*Assistant Professor of New Testament and Director of the Pappas Patristic Institute*  
AB, MDiv, ThD

**REV. DR. EMMANUEL CLAPSIS**

*Archbishop Iakovos Professor of Orthodox Theology and Professor of Dogmatics*  
BA, M.Div, STM, MPhil, PhD

**VERY REV. DR. JOACHIM COTSONIS**

*Director of the Library*  
BS, MDiv, MA, MLIS, PhD

**REV. DR. GEORGE D. DRAGAS**

*Professor of Patristics*  
BD, ThM, PHD, DD (hon.)

**REV. DR. THOMAS FITZGERALD**

*Professor of Church History and Historical Theology*  
BA, ThM, STM, ThD

**DR. EVIE ZACHARIADES-HOLMBERG**

*Professor of Classics and Ecclesiastical/Patristic Greek Language and Literature*  
LicPhil, MA, PhD

**DR. GRAMMENOS KARANOS**

*Assistant Professor of Byzantine Music*  
BA, MBA, PhD

**DR. PHILIP MAMALAKIS**

*Assistant Professor of Pastoral Care*  
BS, MDiv, PhD

**DR. TIMOTHY PATITSAS**

*Assistant Professor of Christian Ethics*  
BSFS, MDiv, PhD

**REV. DR. PHILIP ZYMARIS**

*Assistant Professor of Liturgics*  
BA, MDiv, ThD

## Research Faculty

**FR. MAXIMOS CONSTAS**

*Senior Research Scholar*  
BA, MDiv, PhD

## Adjunct Faculty

**REV. NICHOLAS APOSTOLA:** Adjunct Instructor of Parish Administration BA, MDiv, MA

**DR. KYRIAKI FITZGERALD:** Adjunct Professor of Theology. BA, MDiv, PhD

**REV. EDWARD W. HUGHES:** Adjunct Instructor of Antiochian Studies, BA, MDiv

**REV. NICHOLAS M. KASTANAS:** Adjunct Assistant Professor of Byzantine Music, BA, MDiv

**DR. DESPINA PRASSAS:** Adjunct Associate Professor of Church History, BA, BSN, MDiv, PhD

**REV LUKE A. VERONIS:** Adjunct Instructor of Missiology and Director of the Missions Institute of Orthodox Christianity. BS, MDiv, PhD

**DR. ANTON C. VRAME:** Adjunct Associate Professor of Religious Education. BA, MA, M.Div., PhD

**DR. ANDREW WALSH:** Adjunct Assistant Professor of Religion, BA, MAR, PhD

*Field Education Facilitators*

**REV. DEAN BORGMAN:** BA, MA, CAGS

**REV. CHRISTOPHER FOUSTOUKOS:** BA, MDiv

**V. REV. EDWARD HUGHES:** BA, MDiv

**REV. JAMES KATINAS:** BA, MDiv, MA, DMin

*Emeritus and Retired Professors*

**METROPOLITAN MAXIMOS AGHIORGOUSSIS:** Distinguished Professor of Dogmatic Theology Emeritus

**DR. GEORGE BEBIS:** Professor of Patristics Emeritus

**REV. DR. ALKTVIADIS CALIVAS:** Professor of Liturgics Emeritus

**PHOTIOS KETSETZIS:** Professor of Byzantine Music Emeritus

**REV. DR. GEORGE C. PAPADEMETRIOU:** Associate Professor Emeritus

**DR. LEWIS PATSAVOS:** Professor of Canon Law Emeritus

**REV. DR. THEODORE STYLIANOPOULOS:** Professor of New Testament Emeritus



# Directions

Our campus is just a few miles from the center of Boston and readily accessible by most means of transportation. General directions are given below. If you are coming by car and would like more detailed directions, go to [www.mapquest.com](http://www.mapquest.com). enter your address as the starting point and 50 Goddard Avenue, Brookline, MA 02445 as your destination.

## **From Routes 95 and 128:**

Take Route 128 to Exit 20A (Route 9 East). Once on Route 9, count nine sets of lights. At the ninth light, turn right onto Lee Street. Take Lee to the end and turn left at the light. Stay in the left lane and bear left almost immediately at the fork onto Goddard Avenue. Shortly after you pass the Park School on your left, less than a mile from the fork, look for the entrance to our campus on your right.

Note: If you are coming from the Mass. Turnpike, exit onto Route 128 South and follow the directions above.

## **From Logan Airport:**

Follow the signs for the Callahan Tunnel/Boston. Once through the Callahan Tunnel, follow the signs for Storrow Drive. Exit onto Storrow Drive and follow it to the Kenmore/Fenway exit (this is a LEFT exit). Bear to the left (Fenway). At the light, turn right onto Boylston Street (outbound). At the fourth set of lights, bear left onto Brookline Avenue. At the seventh set of lights, turn left onto the Jamaicaaway. At the third light, turn right onto Perkins Street. Go through one set of lights and continue past Jamaica Pond until you see the campus entrance on your left.

## **From Public Transportation:**

Please call the campus operator at (617) 731-3500 and ask for the Office of Student Life, which can, with sufficient notice, arrange for shuttle transportation from any of several nearby subway, bus, or trolley stops.

# Campus Visits and Contact Information

## **Inquiries and Visits**

Holy Cross welcomes inquiries and visits to the campus from prospective students, alumni, and other interested persons. The administrative offices are open Monday through Friday from 9 a.m. to 5 p.m., with the exception of major feast days and holidays. Prospective students are encouraged to visit the campus. A limited number of rooms are available for those persons who wish to remain overnight on the campus. However, a room should be reserved well in advance of the visit. Further information on admissions may be obtained by writing to:

Holy Cross  
Office of Admissions  
50 Goddard Avenue  
Brookline, MA 02445  
Telephone (617) 850-1260  
or toll-free at (866) 424-2338 (HCHC-EDU)  
Fax (617) 850-1460  
[www.hchc.edu](http://www.hchc.edu)  
[admissions@hchc.edu](mailto:admissions@hchc.edu)



