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## The Archbishop Iakovos Library and Learning Resource Center

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“Ψυχῆς ἰατροεῖον”

Inscription on the Great Library of Alexandria  
Diodorus Siculus, *History*<sup>1</sup>

“...a summary and memory of my love and consolation,  
and so both a first and last offering to satisfy the  
whole of your requests concerning literary study...”  
Photios the Great, *Bibliotheca*<sup>2</sup>

“It is, therefore, your collection which I humbly  
and lovingly offer to you.”  
His Eminence Archbishop Iakovos,  
*The Archbishop Iakovos Collection Brochure*<sup>3</sup>

### INTRODUCTION

In any volume dedicated to the Ecumenical Patriarchate and the Greek Orthodox Archdiocese of America, it is necessary to include a discussion of The Archbishop Iakovos Library and Learning Resource Center. This recent addition to the campus of Hellenic College/Holy Cross Greek Orthodox School of Theology is a monumental landmark that testifies to the legacy of the dynamic archpastoral leadership of the Library's namesake, His Eminence Archbishop Iakovos (Fig. 1), and to the commitment of preserving and transmitting the valued treasures of a religious and cultural heritage. In this regard, the mission of the Library echoes the words of Goethe, “Libraries are the memory of mankind.”<sup>4</sup> Thus, this new center serves as a repository

of the sacred artifacts and personal archives of Archbishop Iakovos which document the history of the Greek Orthodox Church in the Western Hemisphere and simultaneously it operates as a complete, modern, technologically appointed Library for the 21<sup>st</sup> century. The Archbishop Iakovos Library is the focal point of academic studies and research into the life of the Orthodox Church, the Hellenic *Omogeneia* and for all those who are interested in and draw upon these two spheres of influence.

The great need to construct such a Library that would meet the demands of housing an ever-growing collection and be equipped with the latest of information technologies was evident for many years. With this goal in mind, Archbishop Iakovos initiated a campaign to raise the funds necessary to replace the previous Cotsidas-Tonna Library that could no longer adequately serve the academic requirements of the School and the broader scholarly community as well. Much of the fundraising activity was undertaken, and continues to be directed, by Ms. Paulette Poulos, assistant to Archbishop Iakovos. The groundbreaking ceremonies for the new structure took place on 1 April 1996, the day that marked the 37<sup>th</sup> anniversary of Archbishop Iakovos' enthronement as the leader of the Greek Orthodox Church in North and South America. His Eminence presided at the prayer services and the Rev. Dr. Protopresbyter Nicholas Triantafilou, now President of the School, served as the Master of Ceremonies. In addition to the major benefactors, representatives from the ecclesiastical, academic and political communities were present who addressed the crowd of hundreds gathered for the event.<sup>5</sup>

In September of 1998, the new Library opened and was fully operational for that academic year.<sup>6</sup> On 12 September 1999, the formal dedication, or *enkainia*, was held following the Divine Liturgy that was celebrated by His Eminence Metropolitan Methodios of Boston. The ceremonies took place on the dais in front of the new Library's entrance façade. His Eminence Archbishop Iakovos presided over the dedicatory events and former President George Bush served as the main speaker and honorary chairman of the dedication committee. Mr. George Behrakis, one of the Grand Benefactors, served as the general chairman of the event while Mr. Ernie Anastos, Emmy Award winning TV anchorman, emceed the festivities. Metropolitan Soterios of Canada represented His All Holiness Ecumenical Patriarch Bartholomew and the late Bishop George of New Jersey

represented the then Archbishop—Elect Demetrios. Among those on the dais were the now late, great philanthropist of the Church, Panagiotis Angelopoulos, and his wife Helen, both Grand Benefactors of the Library, and the Honorable George Chatzimichelakis, Consul General of Greece. In addition, numerous hierarchs, dignitaries, academic and political representatives were present and a crowd of approximately 3,000 visitors. Following the celebration of the *hagiasmos* (the blessing of holy water) were the formal greetings and speeches, the official ribbon cutting by His Eminence Archbishop Iakovos, former President George Bush, Panagiotis Angelopoulos (with his grandson, Panagiotis) and George Behrakis. Upon the official opening of the edifice, a press conference was held within the Library while a private tour for the dignitaries was conducted. Immediately afterwards, the new building was opened for all the visitors and guests.<sup>7</sup>

#### THE EDIFICE

The new structure of The Archbishop Iakovos Library and Learning Resource Center is a magnificent construction that has become, second to the Chapel, the jewel and centerpiece of the Hellenic College/Holy Cross campus. Situated on the slope between the Administration Building and the Skouras Classroom Building, it links the upper and lower levels of the campus. It is directly adjacent to the pre-existing Cotsidas-Tonna Library that was remodeled after the completion of the new edifice. A grand, curving, arcaded façade seamlessly joins these two structures and creates the dramatic entrance that one encounters turning into the parking lot from Goddard Avenue (Fig. 2).

The new Library was designed by the Boston architectural firm of John Cunningham Associates in collaboration with Anthony Tappé Associates. The exterior of the Library clearly recalls the stylistic tradition of Byzantine ecclesiastical architecture: a dome raised on a drum, pierced with windows, centered over a square base and enveloped by an arcaded vestibule (Fig. 3). The building consists of four floors and measures at 25,000 sq. ft with a construction cost of \$6,841,000 while the old Library was renovated at a cost of \$375,000 and offers 9,000 sq. ft. of space.<sup>8</sup> A large, colonnaded, granite-floored vestibule of two levels joins these two structures. In this area one

finds the dedicatory portrait bust of His Eminence Archbishop Iakovos and the donor wall bearing the large marble plaques inscribed with the names of the GRAND BENEFACTORS (His Eminence Archbishop Iakovos, Panagiotis and Helen Angelopoulos, George D. and Margo Behrakis, Gregory P. Callimanopoulos, Vaseleos Colevas, Angelus Cotsidas, Michael and Mary Jaharis, The Archbishop Iakovos Leadership 100 Endowment Fund, Inc. and Theodore Tonna), the GREAT BENEFACTORS (George P. and Stephanie Kokalis and Milton H. and Harriet Sioles), the numerous BENEFACTORS, PATRONS, DONORS and FRIENDS.

The four-storied Archbishop Iakovos Library is centrally heated/air-conditioned, completely handicapped accessible, protected by a security alarm system, video cameras, an evening security guard, a 3M book-detection system and a fire suppression system. The general plan of the levels is as follows: the Ground Floor houses the undergraduate General Collection, old card catalogue and study carrels; the First Floor has the Circulation Desk (Fig. 4), Reference Collection, Display of Recent Acquisitions, Index Table, Secretary's Area, Director's Office, Technical Services, A/V Collection, the Rare Book Room (with separate climate control), Microform Reading Area, and study carrels; the Second Floor contains the graduate Theological Collection (Fig. 5), the bound periodicals, group study rooms, Periodical Display – Reading Room, the A/V-Liturgical Music Room, study carrels and reading tables; and the Third Floor which displays the permanent exhibit of The Archbishop Iakovos Collection (Fig. 6) and houses the Archbishop Iakovos Archive Room. Opposite the exhibition space on this floor is the Conference Room.

The adjacent, earlier Cotsidas-Tonna Library, constructed in 1960, was completely renovated. This area has been remodeled to consist of a large Reading Room and Special Collections/Archive section on the main floor. The lower level of this structure contains seven faculty offices, a lecture room and the Library's receiving and storage areas.

The Archbishop Iakovos Library possesses a new, fully automated, stand-alone library computer system (SIRSI). For patron use, there are public terminals available and networked printers. All terminals have Internet access and the Library's on-line catalogue is also available via the Internet. Books circulate by scanning of barcodes on the new automated system. Other technological appointments include a

Canon Microform Reader with laser printer, two other microfiche readers, a copy stand with lamps for shooting photographs or slides, two VCR's, a DVD player, two CD/Cassette players and three photocopiers.

#### EARLIER BUILDING HISTORY

The Archbishop Iakovos Library stands as a crowning achievement to a long development and concern for a proper library since the earliest days of the School's history. During the decade which witnessed the beginnings of the Theological School at Pomfret, CN, 1937-1947, there was no separate library structure. At that time, the Library (which also functioned as a study hall) was located in the long narrow room between the chapel and refectory on the entrance floor of the main building of the estate (Fig. 7).<sup>9</sup> After the second year, the Library was transferred to the second floor above the garage building (transformed into classrooms) and was furnished with 12 reading tables, 50 chairs and indirect lighting (Fig. 8).<sup>10</sup> At this time, 1938-1939, the need for a separate library structure was obvious and among the first contributors towards this goal was Angelus Cotsidas of Worcester, MA.<sup>11</sup> In November of 1943, however, a fire broke out which destroyed the classroom building that also contained the Library and its approximately 15,000 volumes.<sup>12</sup>

With the School's move to Brookline, MA in 1947, the Library was established on the ground floor of the building next to the dining hall (Fig. 9).<sup>13</sup> The walls of the elongated room were lined with wooden bookcases while the central space was dedicated for the director's desk, the small card catalogue, reading tables and individual study carrels.<sup>14</sup> The need for a larger, separate building, however, was a constant and primary concern of the School's administration, recognizing full well the essential role a library holds in any academic institution.<sup>15</sup> At the graduation ceremonies of 1957, Angelus Cotsidas, Theodore Tonna and Fred Kasavant made large donations towards the construction of a new library.<sup>16</sup>

#### THE COTSIDAS-TONNA LIBRARY

The Cotsidas-Tonna Library, bearing the name of its two philanthropic benefactors from Worcester, MA, was completed in 1960 (Figs. 10 & 11).<sup>17</sup> It was constructed at the end of the Skouras Class-

room Building closer to Goddard Avenue and opposite the Pappas Gymnasium. In November of that year the Library's collection was moved into this new facility.<sup>18</sup> It consisted of two floors (the upper or main floor was designed with a cathedral ceiling), a workroom, office, storage space, reading area, reference section and three stack areas.<sup>19</sup> This Library had a capacity for potentially 100,000 volumes.<sup>20</sup> In the mid 1960's, thanks to the donation of Megaklis Papadopoulos, the section between the Library and the first of the classrooms was converted into a separate reading room. By the summer of 1975, the Library annexed the first classroom adjacent to the Reading Room, #220, in order to set up another area for the Technical Services area of the Library that alleviated some overcrowding that had already developed and permitted a more efficient workspace.<sup>21</sup> Eventually, in the late 1980's, a second classroom, #221, was appropriated to become the area for storing the Library's rare books and archival/special collections materials. With the continuous growth of the Library's collection, the need for a new facility was recognized and long-term planning and preparations were begun in order to accomplish this goal. As early as the Accreditation Committee Report of 1981 the need for the expansion of the Library's facilities was noted.<sup>22</sup> Despite the increasingly overcrowded condition, the Cotsidas-Tonna Library continued to function for the institution until June of 1998 when the move to the new Archbishop Iakovos Library took place. The Cotsidas-Tonna Library served over a generation of students and faculty and the memory of its founders is perpetuated through its renovation and re-use as described above.

#### THE COLLECTION

The collection of the School's Library had its origins in the private libraries of hierarchs and priests. From the institution's beginnings in Pomfret, there was a drive among clergy and laity to create a collection and to ensure its continuous growth. By the second year, the holdings reached 1,500 volumes in addition to the textbooks, reference materials and periodicals.<sup>23</sup> Also, faculty members made their personal libraries available to the students in order to facilitate their studies.<sup>24</sup> These first efforts, however, were destroyed in the fire of November 1943.<sup>25</sup> Rebuilding the collection became a priority.

After the School's move to Brookline, there were concentrated

efforts to increase the size of the Library's holdings. Circa 1950 there were approximately 5,000 books and 18 periodicals.<sup>26</sup> The Dean at that time, then Bishop Ezekiel, made an appeal in 1951 to the Daughters of Penelope<sup>27</sup> who raised \$8,000 and added 1,600 volumes to the collection.<sup>28</sup> In the June 1954 issue of the Catalogue of the School, the collection was estimated at more than 11,000 volumes.<sup>29</sup> The second major nationwide book drive was undertaken by the G.O.Y.A. on 25 September 1954, referred to as "Brookline Book Day", and it had as its goal \$50,000 in order to purchase approximately 20,000 books over a period of several years.<sup>30</sup> By the time the October 1955 issue of the School's Catalogue was printed, the size of the collection had grown to over 15,000 volumes and mention of the G. O.Y.A. fund drive is made.<sup>31</sup> For the October 1956 issue of the Catalogue, over 18,000 volumes comprise the collection.<sup>32</sup> By 1957, the Library possessed approximately 25,000 volumes.<sup>33</sup> In the fall of 1960, the Library moved into the newly constructed Cotsidas-Tonna building and in the Catalogue for 1962-1963, the collection is described as greater than 25,000 volumes.<sup>34</sup> By 1976, the collection was approximately 60,000 volumes.<sup>35</sup> In 1989, the collection was estimated at 90,000 volumes<sup>36</sup> and by 1994 it was circa 104,000.<sup>37</sup> Currently, the monographic collection is estimated at approximately 117,000.<sup>38</sup> In addition to the approximately 117,000 monographic volumes, the collection has over 750 active serial/periodical titles, over 860 microforms, over 2,200 audio cassettes, over 500 video cassettes, a number of CD's, a slide collection and access to 16 electronic databases.

Up until 1968, the Library used the Dewey Decimal classification scheme for the cataloguing of books but in that year it was decided to convert over to the Library of Congress classification system and by 1976 much of this conversion was completed.<sup>39</sup> Under the directorship of Fr. Dean Timothy Andrews, an in-house classification scheme based on the letters of the Greek alphabet was devised for Eastern Orthodox books in the Greek language.<sup>40</sup> In 1981, the then Director of the Library, Rev. Dr. George Papademetriou, determined to have as well this large number of Greek language books converted to the Library of Congress classification system.<sup>41</sup> By the year 2000, this long-term and difficult project was completed.

In 1995, the Library began a retrospective conversion of its collection in order to switch from the old card catalogue system to that

of an automated system. This project was funded by a Lilly Foundation Grant through the BTI (Boston Theological Institute).<sup>42</sup> With the move into the new Archbishop Iakovos Library in 1998 and the installation of its new automated system, SIRSI, a reconciliation project of the entire collection was undertaken and is currently ongoing. The collection is now on-line and is searchable via the web at: [library.hchc.edu](http://library.hchc.edu). The availability of the collection on the web has generated significant national and international scholarly interest in the Library's resources. A comparison is illustrative: in the last academic year spent in the old Library, the number of the out-going inter-library loans (books lent out to other institutions) was 49 transactions made solely to U. S. universities or colleges. For the academic year 2000-2001, the new Library fulfilled 726 inter-library loan requests, and many of these materials were lent overseas to universities in Europe, South America, South Africa, New Zealand and Japan. Such transactions reflect the "scholarly capital" of the Library's unique and rich collection.

The Library's resources are indeed a great treasure and wealth of material. First and foremost is the Archbishop Iakovos Collection permanently exhibited on the top floor of the edifice (Fig. 6). The exhibition was designed and installed by His Grace Bishop Andonios of Phasiane along with curatorial assistance from the Museum of Fine Arts in Boston. The objects displayed here are the personal effects of His Eminence Archbishop Iakovos that reflect the 37 years of his archpastoral ministry and leadership of the Archdiocese of North and South America. The collection is arranged according to three themes: objects reflecting His Eminence's public ministry; objects of His Eminence's liturgical life; and pieces of a more personal nature—such as family photographs, diminutive religious artifacts reflecting private devotions; and collections of objects made from various precious materials.

Passing through the exhibition, the visitor encounters His Eminence's Presidential Medal of Freedom given by President Jimmy Carter in 1980; gifts from various dignitaries; antique liturgical vestments and insignia of the hierarchical office; antique icons and liturgical vessels; blessing crosses of diverse media; and sculpted collections of jade, ivory and silver. In the future, His Eminence's archival material will be housed on this floor. This material is currently under preparation by Ms. Nikie Calle, Director of the Archdiocesan Ar-



chives and Library. These documents will prove to be a valuable resource for scholarly endeavors in the study of the history of the Church in this country.

In addition to the Archbishop's collection and Archive, His Eminence also gifted his rare books to the Rare Book Collection of the Library. These titles constitute a significant contribution of early printed editions of classical authors, biblical texts, patristic commentaries, lexica, liturgical books and canonical works, all ranging from the sixteenth through nineteenth centuries. Among the earliest of these volumes from His Eminence's gifts is a 1539 edition of Dionysios the Areopagite's *Ecclesiastical Hierarchy*.

The Library's Rare Book Collection also possesses numerous other important volumes of theological works, patristic writings, bibles, biblical commentaries, liturgical texts, early editions of classical Greek and Latin authors, histories, Greek histories and travel books, early studies of Byzantine music and eighteenth and nineteenth-century editions of various French and German writers. Among some of the most notable of these publications are an edition of Photios' *Bibliotheca* (1610), in both Greek and Latin; *Historiae ecclesiasticae scriptores graeci* (Cologne, 1559); *Athanasii archiepiscopi Alexandriae opera quae reperiuntur omnia* (Cologne, 1686); *Sancti Gregorii Nazianzeni opera*, in Greek and Latin (Paris, 1609); a Greek New Testament (Paris, 1549); an *Archieratikon* (Venice, 1714); the Works of Justin Martyr (Paris, 1551); Isaac the Syrian's *Eurethenta Asketika* (Leipzig, 1770); a Greek description of the Pilgrimage Sites of Jerusalem (Vienna, 1807); *P. Gyllii de Constantinopoleos topographia* (Lyons, 1632); and an original edition of the volumes of the *Acta Sanctorum* (Antwerp, 1643-Paris, 1940). In addition, there are a handful of manuscripts, the two oldest of which belong to the Byzantine period: a copy of the liturgical prayers of the Liturgy of Basil the Great (assigned to the 14<sup>th</sup> century) and an *horologion* (assigned to the 15<sup>th</sup> century). Also included in the Rare Book Collection are a number of recent, *de luxe*, lavishly illustrated folio editions of facsimiles of manuscripts and studies of Byzantine ecclesiastical monuments such as Hagia Sophia and the Church of the Chora (Kariye Djami).

On the same floor as the Rare Book Room one finds the Reference Collection. Here are kept various encyclopedias, lexica, numerous subject dictionaries, reflecting a wide variety of scholarly disciplines

in theological topics, history, fine arts, the social sciences, Greek language dictionaries and other foreign languages as well. The major patristic collections are available: J. P. Migne's *Patrologia Graeca* (and the new reprint editions); Ancient Christian Writers; Corpus Christianorum Series Graeca; The Fathers of the Church; The Ante-Nicene/Nicene and Post Nicene Fathers; Bibliothêkê Hellênôn Paterôn kai Ekklesiastikôn Syngrapheôn (BEPES); Bibliotheke ton Hellenon: Hapanta Hagion Pateron; and Hellenikes Pateres tes Ekkelsias (EPE). Also housed in the Reference Collection are a number of biblical commentaries; the *Archives d'Athos*; all the Keynote Addresses of His Eminence Archbishop Iakovos; ecclesiastical yearbooks of the Greek Orthodox Archdiocese of America and those of other Orthodox jurisdictions both in this country and abroad; the Corpus Scriptorum Historiae Byzantine (Bonn corpus), the *Dumbarton Oaks Papers*; *Historia tou Hellenikou Ethnous*, *Encyclopedia of Islam*, numerous multi-volume Greek language dictionaries, Greek bibliographies; indices, the Mansi Collection of the acts of the Ecumenical Synods and many oversize *de luxe* lavishly illustrated volumes on Greek and Byzantine art as well as related exhibition catalogues. The Library owns the 63 volume Greek language encyclopedia, *Papyrus-Larousse-Britannica* (Athens, 1981-1996); *the Neoterion Enkyklopaïdikon Lexikon "Heliou"* and *Megale Helleneke Enkyklopaideia "Pyrros"* (Athens, 1926).

On the second floor of the Library is the Theological Collection, that is, all the books classified according to the Library of Congress classification scheme from BL through BX. The collection is well represented in Religious Studies and the Philosophy of Religion; duplicate copies of the patristic sets mentioned in the Reference Collection so that they may circulate since these titles are among those most heavily used. Here also are found the important patristic series, Sources Chrétiennes. The collection also thoroughly reflects the scholarly literature of Scriptural Studies; Dogmatic Theology; Church History; Spirituality; Liturgics; Ecclesiology; Religious Education; Pastoral Psychology; Homiletics; Monasticism; Ecumenical Relations; Canon Law; Sacramental Theology; and Hagiography. Of course the holdings emphasize all aspects of Orthodox studies but there is also sufficient representation of other Christian denominations and other religious traditions as well.

The lower level of the Library houses the General Collection that

primarily serves the needs of the undergraduate college curricula and includes all other subject areas except theology. It contains materials for a broad interest in a small, liberal arts college: all Library of Congress classifications from A-Z are found such as Philosophy, Psychology, History, Geography, Anthropology, Economics, Sociology, Political Science, Law, Music, Art, Literature, Theatre, Mathematics, the hard sciences, Warfare and various Bibliographies. The focused areas of the General Collection correspond to the major academic programs of Hellenic College: Greek Studies; Religious Studies; Classics; Human Development and Education. The collection is very strong in all aspects of Greek History and Civilization, spanning the Classical, Byzantine and Modern Greek periods. Also there is a substantial and impressive section of Modern Greek literature and poetry.

In addition to the monographic collection the Library subscribes to over 750 active (current) serial/periodical titles published in various languages. These serials also reflect the curricula of the two schools and their respective areas of concentration as mentioned above. Of particular relevant interest are titles related to the Greek American experience: *Athene*; *Atlantis* and *AHEPAN*. Other titles of significance are also found such as the *Ekklesiastike Aletheia* and the *Hemerologia* of the church of Greece and that of the Ecumenical Patriarchate. The Library also receives numerous newspapers belonging to the various Orthodox jurisdictions, a number of Greek American papers and Greek language papers such as *BHMA* and the *Ethnykos Keryx*.

Besides printed material, the Library possesses a good-sized Audio/Visual collection. As noted above, there are over 500 videocassettes. The largest portion of this number is the series of the GOTELECOM productions of the Greek Orthodox Archdiocese of America. Many of the other videos deal with a wide range of topics: other religious traditions; liturgical celebrations; Greek culture from all historical periods; psychology/counseling; iconography; the monastic communities of Sinai and Mt. Athos; history; etc. There are also a large number of audiocassettes, the majority of which are homilies while others are musical recordings and language cassettes. Also included in this material are old phonograph recordings of liturgical and Greek folk music. Among these records is a collection of recordings of the choir of the seminary from Pomfret. Furthermore, the

collection has some musical CD's of liturgical chants.

The Audio/Visual material also includes a slide collection for the teaching of art history, with emphasis on the early Christian and Byzantine periods. In addition there is a sizable microform collection (both microfiche and microfilm). Among the microfiche are copies of the theses of our own Theology students and those of St. Vladimir's Orthodox School of Theology. Also the Library owns the significant, two-volume microfiche collection, *Author Index of Byzantine Studies* from Dumbarton Oaks Library (Harvard Center for Byzantine Studies). There is also an important collection of microfilms which include runs of papers such as *Apostolos Andreas* (1951-1964); *Greek Sunday News* (1953-1965); *The Hellenic Chronicle* (1968-1985); *Ekklesiastike Aletheia* (1890-1919); *the Greek Orthodox Theological Review*; numerous reels of microfilm copies of Byzantine manuscripts from the Jerusalem Patriarchate, Mount Athos and Sinai.

As noted above, the Library computers all have Internet access and there are several other electronic databases: Bibleworks; Old Testament Abstracts; TLG; Read and Write Greek; Bible for Windows; German Theological Index; Faculty Grants; Patrologia Latina; Encarta; Byzantine Prosopography; OCLC First Search which is a web-based link to more than 70 bibliographic databases in a variety of fields of scholarship. Also the Library subscribes to the web-based version of ATLAS-American Theological Library Association Serials-the full text journal database of 60 theological periodicals.

In addition to the monographic collection, periodicals; A/V materials and electronic databases, the Library has a rich variety of archival material located in the Archive/Special Collections area adjacent to the Reading Room. There are a vast amount of resources for any one studying the history of the Greek Orthodox Church in this country and information related to the study of the Greek-American experience. Included is a large collection of pamphlets and scholarly off-prints dealing with a number of theological issues and broad religious topics. There is a great deal of documentation related to the history of Hellenic College/Holy Cross by way of early faculty publications from Pomfret, the early bulletin of the School (*Hemerologiake Epeteris*), later yearbooks, school catalogues, brochures, pamphlets, etc. The archive also contains yearbooks from St. Basil's Academy, complete runs of the *Orthodox Observer*, many parish commemorative albums, the *G.O.Y.A.N. Magazine*, albums of

various Greek societies and the AHEPA, catechetical materials and archival collections from faculty members, other professors and various clergy, among whom are Fr. George Mastrantonis, Rev. Dr. George Tsoumas, Rev. Dr. Stanley Harakas, Rev. Dr. Nomikos Vaporis and Prof. John Rexine. There is documentation from all the Clergy-Laity Congresses, liturgical books, information on recent patriarchs and hierarchs, and a significant photo-archive. Also included in the Archive are collections of important newspapers, both ecclesiastical and those dealing with the Greek American community, one of which is a complete bound set of the *Hellenic Chronicle*.

Over the years, the collection was enhanced by the donations of the private libraries of many individuals: hierarchs; clergy; academics from various fields; and pious laity. From the very beginning, the Library received books donated from clergy, either directly or posthumously, and on many occasions these gifts contained titles that proved to be essential to the collection since often they were out of print and thus difficult to acquire.<sup>43</sup> The Library continues to acquire materials annually (either through purchasing or via gifts) that support the curricula of Hellenic College and the School of Theology as well as the research needs of its faculties. Of course, the special strengths and foci of the collection are Orthodox Theology and all aspects of Greek Studies. It is often the case that many titles from these two fields of inquiry can be found only in this hemisphere, in The Archbishop Iakovos Library. This special character of the collection reflects the Schools unique position as a vital resource and contributing member to the BTI consortium. Finally, it should be noted that approximately 40% of the collection is in Greek while scholarly publications in other languages such as German, French, Italian, Romanian and Spanish are also represented. Materials in various Slavic languages are likewise included in the collection.

#### DIRECTORS

Over the years the Library of the School has been directed and guided by several very qualified and extremely dedicated individuals:

1. Rev. Dr. George Tsoumas (Fig. 12): During the early years at Pomfret, there was no official librarian, only student volunteers who worked under the guidance of an instructor.<sup>44</sup> In 1938, Fr. George

Tsoumas, who was also the professor of Church History and Patristics, acted as the first Librarian and also made his own books available to the students.<sup>45</sup> This arrangement continued with the School's transfer to Brookline. Fr. Tsoumas is well remembered for his many years of tireless efforts on behalf of the School.<sup>46</sup> In addition to being the first Librarian and a professor, he was a prolific writer of both scholarly topics as well as those of a more popular nature, he served as an acting dean of the School of Theology and as the editor of the *Greek Orthodox Theological Review*.

2. Fr. Dean Timothy Andrews (Fig. 13): Fr. Andrews served as the first official Director of the Library from 1954-1964 and 1967-1981. Fr. Andrews' long term of service was a period of tremendous development, organization and growth in the life of the Library.<sup>47</sup> He was the principle organizer and director of the seminary library who set the foundations for those who followed him. As noted above he also created his own in-house classification system based on the Greek alphabet for Orthodox publications. He oversaw the move and set up of the library into the Cotsidas-Tonna building in 1960. Fr. Andrews also created a system for the development of church libraries on the local parish level. During his tenure as Director of the Library, he was responsible for the conversion from the Dewey Decimal classification scheme to that of the Library of Congress. He initiated the collection of microfilm materials. Cataloguing the collection in OCLC also began under his administration and during his directorship the School joined the Boston Theological Institute (BTI) at which point the Library enjoyed consortial arrangements and privileges with the other eight theological schools in the greater Boston area. In February of 1995, Fr. Andrews was awarded the honorary title of Librarian Emeritus from His Eminence Archbishop Iakovos.<sup>48</sup> At the Hellenic College/Holy Cross graduation ceremonies of 2002, he was also honored with the Three Hierarchs Medallion in recognition for all his service to the School.

3. Mr. Nicholas Minadakis (Fig. 14): Mr. Minadakis served as the Director from 1964 to 1967.<sup>49</sup> It was his initiative that was responsible for bringing about the addition and creation of the Periodical Reading Room connected to the Cotsidas-Tonna Library. After leaving the Seminary, Mr. Minadakis went on to head the Chelsea Public Library for over twenty years. He remains active in the promotion of Greek studies and language at various colleges and universities.

4. Rev. Dr. George Papademetriou (Fig. 15): Fr. Papademetriou served as the Director of the Library from October of 1981 through August 1997.<sup>50</sup> Under his leadership it was determined that all the monographic collection should follow the Library of Congress classification scheme and that eventually all books would be converted over to that system. Also, Fr. Papademetriou initiated the weighty project of the retrospective conversion of the collection in preparation for the transfer to a fully automated catalogue system. During his tenure, the first computers entered the Library as well as the purchasing of electronic databases. He also ensured the gathering of materials for the Special Collections and Archive. In addition, he oversaw the preservation of a number of the rare books housed in the Rare Book Collection. He worked closely with his colleagues in the BTI and in the American Theological Library Association (ATLA) and participated in various collaborative endeavors among the Boston theological libraries. Throughout his directorship, Fr. Papademetriou continually called for the upgrading and modernization of the Library and assisted in the preparatory plans for the new Archbishop Iakovos Library. Fr. Papademetriou is also a well-published faculty member, with special interests in inter-religious studies, cults and St. Gregory Palamas. He frequently participates in various conferences.

5. Very Rev. Dr. Joachim Cotsonis (Fig. 16): Currently, Fr. Cotsonis is Director of the Library who assumed this responsibility in August of 1997. Fr. Cotsonis oversaw the preparations and move into the new Library, the setting up of the new automated library system, the Library's web page and the on-line version of the catalogue. He has initiated the reconciliation project of the entire collection (monographs, serials and A/V materials) that is on-going and is organizing other materials to ensure their availability to faculty, students and researchers who patronize the Library. He has also facilitated the acquisition of more rare books for the Rare Book Collection and directs the ongoing acquisitions. Fr. Cotsonis is also an active scholar in the field of Byzantine Art History who continues to publish and present papers at conferences and international congresses while simultaneously serving as a member of the governing board and committee of, respectively, national and international Byzantine Studies Conferences. He continues to participate in the consortial endeavors of his BTI colleagues and the ATLA conferences.

## CONCLUSION

The Archbishop Iakovos Library and Learning Resource Center stands, after the Chapel, at the heart of the life of Hellenic College/Holy Cross Greek Orthodox School of Theology. The new edifice unites the spirit of the Byzantine architectural tradition with the modern achievements of information technologies. The rich collection housed in this structure is a unique gathering of resources revealing both the living treasures of the Orthodox Faith and Hellenic culture for all those interested in true scholarly pursuits into these fields of investigation. Hence this Library stands as an *empsychos* or enlivened emblem of the achievements of the Greek Orthodox Community in this hemisphere. Following in the visionary path of its namesake, His Eminence Archbishop Iakovos, the Library preserves the wisdom of the past so that it may inspire and inform the dreams of the future.



## APPENDIX I

SELECT LIST OF MAJOR ORTHODOX PERIODICALS & MAGAZINES  
FROM THE LIBRARY'S HOLDINGS:

- Again* (Seattle: v.1 [1978]-current)
- Alive in Christ* (South Canaan, PA: v. 5 [1989]-current)
- Analekta* (Alexandria: v. 6 [1957]-v. 11 [1962]; v. 14-v. 15 [1965-1966]; v. 21 [1972]; v. 23 [1974]; v. 27 [1978]; v. 28 [1978]; v. 31/32 [1982])
- Anapylisis* (Athens: 1888-1915; 1917-1919; 1920; 1922-1942; 1953-1955; 1957- 1983; 1985-current)
- Apostolos Barnabas* (Leukosia: vol. 5 [1933]-current)
- Archeion Ekklesiastikou kai Kanonikou Dikaiou* (Athens: v. 1 [1946]-v. 23 [1966]; v. 24 [1969]-v. 31 [1976]; v. 32: 1-2 [1977]; v. 34 [1979]; v. 36 [1981])
- AREO (American Review of Eastern Orthodoxy)* (New York: v. 1 [1956]- v. 26 [1980])
- Contacts* (Paris: v. 8:7-9, 12 [1956]; 9:13-15, 18 [1957]; v. 10-v. 24 [1959-1972]; v. 33 [1981]; v. 46 [1994]-current)
- Biserica Orthodoxa Romana* (Bucharest: v. 70 [1952]; v. 78 [1960]; v. 81- v. 96 [1963-1978])
- Deltio Biblikon Meleton* (Athens: v. 1 [1971]-current)
- Eastern Churches Journal* (Fairfax, VA: v. 1 [1993]-current)
- Eastern Churches Quarterly* (London: v. 5 [1942]-v. 16 [1964])
- Eastern Churches Review* (London: v. 1 [1966]-v. 10 [1978])
- Ekklesia* (Athens: v. 1 [1923]-current)
- Ekklesia kai Theologia* (London: v. 1-v. 8 [1980-1988]; Athens: v. 9-v. 12 [1989-1993])
- Ekklesiastike Aletheia* (Constantinople: v. 1-v. 47 [1881-1923]{repr. Thessalonike: 1985})
- Ekklesiastikos Kerykas* (Larnaka: v.1-v. 6 [1989-1994])
- Ekklesiastikos Pharos* (Addis Ababa: v. 1-v. 38 [1908-1939]; v. 42-v. 61 [1943- 1979]; Alexandria: v. 65 [1983]; v. 67 [1985]-current)
- Ephemerios* (Athens: v. 1 [1952]-current)

- Epistemonike Epeterida Theologikes Scholes* (Thessalonike: v. 1-v. 29 [1953-1989])
- n. s. Tmema Theologias* (v.1 [1990]-current)
- n. s. Tmema Poimantikes kai Koinonikes Theologias* (v. 1 [1990]-current)
- Evangelikos Keryx* (Athens: 1857-1871)
- Greek Orthodox Theological Review* (Brookline, MA: v. 1 [1954]-current])
- Gregorios o Palamas* (Thessalonike: v. 15 [1917]-current)
- Hagioreitike Bibliotheke* (Volos: 1937-1965)
- Hermeneia: Zeitschrift für östkirchliche Kunst* (Dortmund, Germany: v. 4 [1988]-current)
- Het Christelijk Oosten* (Louvain: v. 16 [1963]-current)
- Hieros Syndesmos* (Athens: v. 3 [1897]-v. 7 [1901]; v. 9 [1905]-v. 42 [1936])
- Journal of the Moscow Patriarchate* (Moscow: Russian ed. [1949; 1958; 1960- 1971]; English ed. [1971-1991])
- Kanon* (Eichenau: v. 1 [1973]-current)
- Keryx Gnesion Orthodoxon* (Athens: v. 23 [1978]-current)
- Kivotos* (Athens: v. 1-v. 2 [1952-1953])
- Kleronomia* (Thessalonike: v. 1 [1969]-current)
- Koinonia* (Athens: v.17: 1-2, 4-6 [1974]; v. 18 [1975]; v. 19: 1-2, 5-6 [1976]; v. 20: 4 [1977]; v. 21: 4 [1978]; v. 23: 2-4 [1980]; v. 24: 1, 4 [1981]; v. 25: 2-4 [1982]; v. 26:4 [1983]; v. 27: 3-4 [1984]; v. 28 [1985]; v. 29: 2-4 [1986]; v. 30: 1, 3-4 [1987]; v. 31-v. 32 [1988-1989]; v. 33: 1-2, 4 [1990]; v. 34 [1991]; v. 35: 1, 4 [1992]; v. 36: 2, 4 [1993]; v. 37: 2-3 [1994]; v. 38- v. 41 [1995-1998]; v. 43 [2000]-current)
- Lumiere du Thabor* (Paris: 1984-1996)
- Le Messenger orthodoxe* (Paris: n. 5, n.7-n. 8, n. 10-n. 12 [1959-1960]; n. 13- n. 25 [1961-1964]; n. 29-n. 36 [1965-1966]; n. 110 [1989]-current)
- Messages de l'exarchat du patriarche russe en europe occidentale* (Paris: v. 5 [1954]-v. 27 [1979])
- Nea Sion (Jerusalem: v. 1 [1904]-v. 22 [1927]; v. 25 [1930]; v. 30 [1935]- v. 31 [1936]; v. 34 [1939]-v. 39 [1944]; v. 43 [1948]-v. 48 [1953]; v. 52 [1957]; v. 55 [1960]-v. 56 [1961]; v. 58 [1963]-v. 66 [1971]; v. 73 [1981]; v. 83 [1991])*
- Orthodox England* (Felixstowe, England: v. 3 [1999]-current)

- Orthodox Life* (Jordanville, NY: v. 1 [1950]-current)
- Orthodox Outlook* (Wallasey, England: v. 1 [1986]-current)
- Orthodox Tradition* (Etna, CA: v. 1-v. 4 [1984-1987]; v. 6 [1989]-current)
- The Orthodox Word* (Platina, CA: v. 1 [1965]-current)]
- Orthodoxe Martyria* (Leukosia: v.1 [1981]-current)
- Orthodoxe Martyria* (Trikorpho Doridos: v. 17:103 [1999]-current)]
- Orthodoxes Forum* (St. Ottilien: v. 1:1 [1987]; v. 2 [1988]-current)]
- Orthodoxia* (Constantinople: v. 1-v. 37. [1926-1962])
- Orthodoxia* (Thessalonike: v. 1:3 [1994]; v. 2:2-3 [1995]; v. 3 [1996]-current)
- Orthodoxos Keryx* (London: v. 1 [1965]-current)
- Ortodoksia* (Helsinki: v. 20-v. 37 [1971-1987]; v. 39 [1989]-current)
- Ortodoxia: Revista Patriarhiei Romine* (Bucharest: v. 11 [1959]-v. 27 [1975])
- Ostkirchliche Studien* (Würzburg: v. 1-v. 31 [1952-1982]; v. 40 [1991]-current)
- Pantainos* (*Alexandria*: v. 1-v. 30 [1908-1938]; v. 32 [1940]; v. 46-v. 50 [1954-1958]; v. 52 -v. 59 [1960-1967]; v. 62-v. 67 [1970-1975]; v. 70:1-2 [1978]; v. 80 [1988]-current)
- Phronema* (Redfern, NSW: v. 1 [1986]-current)
- Russian Orthodox Journal* (Wilkes-Barre, PA: v. 23 [1949]-v. 35 [1962]; v. 36: 1, 8-12 [1963]; v. 37 [1963-1964]; v. 38: 1-9, 11-12 [1964-1965]; v. 39-v. 41 [1965-1968]; v. 44: 4, 6, 8, 8-11 [1970-1971]; v. 45: 1-5; 7, 9-11 [1971-1972]; v. 46: 1-10 [1972-1973]; v. 47 [1973-1974]; 48: 1-8, 10-11 [1974-1975]; v. 49: 1-9 [1975-1976]; v. 50: 2, 6-11 [1976-1977]; v. 51: 1-5 [1977]; v. 52: 8-9 [1979]; v. 53: 5-6 [1979]; v. 61: 7-9 [1989]; v. 62 [1989- 1990]; v. 63: 1-7 [1990])
- Sacred Art Journal* (*Torrance, CA*: v. 1-v. 3 [1980-1982]; v. 4:1-2, 4 [1983]; v. 5 [1984]; v. 6: 1, 3-4 [1985]; v. 7 [1986]; v. 8:3 [1987]; v. 9-v. 14 [1988-1993]; v. 15:1 [1994]; v. 16:1-2 [1995]; v. 17 [1996]-current)
- St. Vladimir's Theological Quarterly* (Crestwood, NY: v. 1 [1952]-current)
- Sobornost* (London: v. 1 [1979]-current)
- Souroz* (Oxford: v. 1 [1980]-current)]
- Stimme der Orthodoxie* (Berlin: 1968-1983)
- Synaxe* (Chalandri: v. 1 [1982]-current)

- The Shepherd* (Brookwood-Surrey, England: v. 14 [1994]-current)  
*Theodromia* (Thessalonike: v. 1 [1999]-current)  
*Teologia* (Arad, Romania: v. 2:3-4 [1998]-current)  
*Teologie si Viata* (Iasi: n.s. 5 (71): 10-12- Dec [1995]-current)  
*Theologia* (Athens: v. 1-v. 24 [1923-53]; v. 26 [1955]-current)  
*The Word* (Brooklyn: v. 1 [1956]-current)

## APPENDIX II

SELECT LIST OF MAJOR ORTHODOX RELATED NEWSPAPERS &  
NEWSLETTERS FROM THE LIBRARY'S HOLDINGS:

- Aletheia* (Athens: Feb. 2000-current)
- Apostolos Andreas* (Constantinople: Mar 1954-Nov 1954; Jan 1956-Jul 1957; Jul 1959-Jun 1960; May 1961; Nov 1961; Jan-Feb 1962; Sep 1962- Aug 1963; Jan-Apr 1964)
- Canadian Orthodox Missionary* (Chilliwack, BC: Jan-Dec 1990)
- Christian Activist* (Mt. Herman, CA: Oct 1995; Mar 1996; Feb/Apr 1997; Aug/Nov 1997; Mar/May 1998; Mar/May 1999)
- Christianike* (Athens: Sept 1993-Jul 1994; Sept 1994-Dec 1994; Dec 1995- Jul 1997; Sept 1997-Jun 1998)
- Church Messenger* (Pemberton, NJ: Jun-Jul 1983; Jun 1984; Aug 1984- Dec 1987; Jun 1988; Oct 1988; Jun 1989; Sep 1989; Jan 1990-Dec 1994; Dec 1995; Jan 1996-current)
- Credinta* (Detroit: Jan/Feb 1977; Dec 1977; Jan 1978-Oct 1983; Jan 1984- Sep 1987; Oct-Dec 1988; Jan 1989-Sep 1990; Jan 1991-Jun 1991)
- Dawn* (Miami/Dallas: Jun 1983; Dec 1984; Jan-Feb 1985; Jul 1985-Nov 1986; Jan 1987-Mar 1987; Jun 1987-Dec 1987; Aug-Sep 1988; Jan 1989- current)
- Diocesan Observer* (Libertyville, IL: May-Aug 1970; May 1982; Dec 1999; Jan 2000-current)
- Diocesan Voice* (San Francisco: Apr 1983; Sep 1983; Dec 1983; Apr 1984; Oct 1984; Apr 1985; Nov 1985)
- Drita E Vertete* (Boston: Jan 1966-Jun 1967; Aug 1967; Oct 1967-Jan 1968; Apr 1968-Aug 1968; Oct 1968-Feb 1969; May 1969-Jan 1970; Apr-Jun 1970; Aug 1970-Jun 1971; Sep-Dec 1971; Mar – Apr 1972; Jul 1972-Feb 1973; May-Dec 1973; Jan-Aug 1975; Nov-Dec 1975; Jan 1976; Mar-Dec 1976; Jan 1977-Aug 1979; Dec 1979-Feb 1982)
- Ekklesiastike Aletheia* (Athens: Mar 1977; Jun 1977; Apr 1978; Oct 1979; Feb-Mar 1981; Jul 1981; Feb 1982; Apr 1982; Jun 1982; Sep-Oct 1982; Dec 1988-Jul 1990; Sep 1990-Jul 1992; Sep 1992-Apr 1993; Jun 1993- Jul 1995; Sep 1995; Nov 1995-Jul

- 1996; Sep 1996-Jul 1997-Sep 1997- Jul 1998; Sep 1998-Jul 1999-Sep 1999-Dec 1999)
- Ekklesiastike Zoe* (Leukosia: Jan-Mar 1973; May 1973; Oct 1973-Feb 1974; Apr 1974)
- Episkepsis* (Chambésy-Geneva: v. 1 [1970]-v. 21 [1990]; v. 23 [1992]-current)
- Herald-Vicnek: Ukrainian Orthodox Church of Canada* (Winnipeg: Nov 1989; Nov-Dec 1992; Jan 1993-May 1994; Aug-Dec 1994; Dec 1995-May 1996; Jul 1996-Oct 1997; Dec 1997-May 1999; Aug 1999; Jan 2000; Mar 2000-Mar 2001; Jun-Jul 2001; Nov-Dec 2001; Feb 2002-current)
- Illuminator* (Pittsburgh: Mar 1980; May-Aug 1980; Oct 1980; Dec 1980; Jan 1981; Mar-Apr 1981; Jun 1981-Mar 1982; May 1982-Aug 1987; Nov Dec 1987; Jul-Aug 1988; Jan 1989-Oct 1994; May 1995-May 1997; Jun 2001-current)
- Kivotos* (Brookline, MA: n. 1-n. 3 [2000]; n.5 [2001])
- Ngjallja* (Tirane: Oct-Nov 1992; Jan-Jun 1993; Sep 1993; Apr-Oct 1995)
- Orthodox America* (Etna, CA/Richfield Springs, NY: Mar 1984-Sep 1987; Oct 1988-Feb 1992; Jul 1992-Mar 1993; Jul 1993-Feb 1994; Sep-Oct 1994; Jan 1995-Feb 1997; Sep 1997-Dec 1998; Jan-Jun 2000; Dec 2000; Feb 2001)
- Orthodox Church* (Syosset, NY: Jul-Aug 1982; Apr 1983; Mar 1984; Jun-Jul 1984; Sep 1984; Nov 1984-Apr 1985; Jul 1985; Oct 1985; Dec 1985; Jun 1986; Aug-Nov 1986; Jan 1987; Jul-Sep 1987; Dec 1987; Dec 1997-Dec 1999; Apr 2000-current)
- Orthodox Observer* (New York: Nov 1934-current)
- Orthodox Way (Orthodoxe Poreia)* (Toronto: Jul 1983; Sep 1983; Nov-Dec 1983; Jan-Mar 1984; May-Jun 1984; Sep-Dec 1984; Jan-Jul 1985; Sep-Dec 1985; Jan-Mar 1986; May-Jun 1986; Sep-Dec 1986; Jan-Mar 1987; May-Jun 1987; Sep 1987; Nov 1987; Dec 1988; Jan-Sep 1989; Nov-Dec 1989; Jan 1990-May 1991; Sep 1991; Nov 1991; Feb 1992-Oct 1992; Dec 1992; Jan 1993; Mar 1993; May-Jun 1993; Sep-Nov 1993; Jan-Feb 1993; May-Jun 1993; Sep-Dec 1993; Feb-Jul 1996; Sep-Nov 1997; Nov 1997; Feb-Jul 1998; Sep-May 1999; Jul 1999; Sep-1999-Jul 2000; Sep 2000-current)
- Orthodoxia* (Athens: May-Jun 1995; Oct 1995; Jun 1996; Jul-Aug 1998; Oct 1998)
- Orthodoxia* (Brussels: Mar 1972; Jun 1973; Jun-Oct 1974; Mar-Apr 1975;

- Jan-May 1976; Nov-Dec 1976; Jan-Feb 1977; Sep-Oct 1978; Mar 1979; Jun 1980; Oct 1980; Dec 1980; Jan-Mar 1981; May 1982)
- Orthodoxon Vema* (Athens: Mar-Apr 1989; Jun 1989; Nov-Dec 1989; Jan 1990-Aug 1992)
- Orthodoxos Skepsis* (Athens: Jan 1958-Dec 1960)
- Orthodoxos Typos* (Athens: Nov 1970; Nov 1972; Jan 1976-Apr 1977; Jun 1977-Sep 1977; Nov 1977; Jan-Feb 1978; Apr-Jun 1978; Aug-Sep 1978; May 1980-May 1981; Aug 1981-May 1982; Jul 1982; Jun 1985-Dec 1987; Feb-May 1988; Aug 1988; Dec 1988; Jan 1989-Jun 1989; Aug 1989-Dec 1989; Jan 1990-Nov 1991; Feb 1992; Apr 1992; Jun 1992; Aug 1992; Dec 1992; Jan 1993-May 1993; Jan-Dec 1994; Feb 1996-Jul 1999; Sep 1999-current)
- Panta ta Ethne* (Athens: 1981-current)
- Path of Orthodoxy* (Bridgeport, WV: Jul-Aug 1984; Oct-Dec 1984; Jan-Sep 1985; Nov-Dec 1985; Jan-May 1986; Jul-Dec 1986; Jan-May 1987; Jul-Dec 1987; Jan 1989; Mar-Dec 1989; Feb-Mar 1990; May-Nov 1990; Jan-Jul 1991; Jan 1992; May 1992; Jul-Dec 1992; Jan-Feb 1993; Apr-Dec 1993; Jan 1994; Apr-May 1994; Jul-Dec 1994; Dec 1995; Jan-Dec 1996; Jan-Apr 1998; Nov-Dec 1998; Jan-Dec 1999; Jan 2000-current)
- Peiraike Ekklesia* (Piraeus: Jan-Apr 1981; Dec 1981; Mar-Apr 1982; May 1983-Jun 1987; Sep 1987-Feb 1988 May-Jun 1988; Nov-Dec 1988; Jan 1989-current)
- Phone tes Orthodoxias* (New York: Mar-Apr 1991; Jun-Aug 1991; Oct-Dec 1991; Jan-Jun 1992; Aug-Sep 1992; Nov-Dec 1992; Jan-Feb 1993; Apr-Oct 1993; Dec 1993; Jan-Mar 1994; May 1994; Sep-Nov 1994; Oct-Dec 1995; Jan 1996; Mar 1996; Jun-Dec 1996; Jan-Jul 1997; Sep 1997; Dec 1997; Jan 1998; Apr 1998; Jan 1999-current)
- Romanian Orthodox Church News* (Bucharest: v. 1 [1971]; v. 3 [1973]-v. 18 [1988]; v. 20 [1990])
- Service orthodoxe de presse* (Courbevoie: Jan 1984-current)
- Solia* (Detroit: Apr 1962; Jul-Nov 1963; Oct 1964; Jan 1966; Apr 1966-Dec 1971; Feb 1972; April-Dec 1972; Jan 1973-current)
- Treis Hierarchai* (Athens: v. 1 [1910]-v. 33 [1942]; v. 36 [1945]-v. 56 [1966])
- Ukrainian Orthodox Word* (South Bound Brook, NJ: Oct 1977; Jan-Feb 1993; Jun-Sep 1993; Nov-Dec 1993; Jan-Feb 1994; May-Dec 1996; Jan-Jun 1997; Sep-Dec 1997; Jan-Aug 1998; Jan-Dec 1999; Jan 2000-current)

## APPENDIX III

SELECT LIST OF MAJOR GREEK AMERICAN  
PUBLICATIONS-MAGAZINES & NEWSPAPERS

- AHEPAN* (Washington, D.C.: Jun 1929-Dec 1978; Spring-Fall 1980; Spring 1991-Winter 1995; Fall 1996; Summer 1997-current)
- Aletheia* (New England: v. 1 [1909]-v. 6 [1914]; v. 21-v. 22 [1930-1931])
- Apollon* (Warren, Ohio: Jul-Dec 1965; Jan-Dec 1966; Jan-Dec 1967; Jan-Feb 1968; Jan-Dec 1969; Nov-Dec 1972; Jan 1973)
- Athene* (Chicago: v. 1-v. 3 [1940-1942]; v. 4:5, 9 [1943]; v. 5: 2 [1944]; v. 7: 2 [1946]; v. 8: 3 [1947]; v. 10:2,3 [1949]; v. 12: 1, 3, 4 [1951-1952]; v. 13: 3 [1952]; 14: 1-3 [1953]; v. 15-v. 27 [1954-1967])
- Atlantis* (New York: 1910-1913; 1917; 1929; 1953-1963; 1965-; 1967-1969)
- Ethnikos Keryx* (New York: current)
- Greek Accent* (New York: v. 1 [1980]-v. 8 [1988])
- Greek America(n)* (Pittsburgh/Burlington, MA: v. 2: 8 [1996]-v. 6:2 [2000])
- Greek American Review* (New York: Jan 1991-Mar 2001)
- Greek Press* (Chicago: Feb-Apr 1964; Dec 1964; Feb-Mar 1965; Jun-Jul 1965; Mar 1977; Jun 1978; Apr-May 1987; Jul-Aug 1987; Jun 1988; Jul 1989; Sep 1989; May-Jul 1990; Sep-Dec 1990; Feb 1991; Aug 1991; Sep 1996; Dec 1996; Jun 1998; Oct-Nov 1998; May 1999; Dec 1999; May 2000; Jul 2000; Sep-Dec 2000)
- Greek Star* (Chicago: Feb-Apr 1964; Jan-Mar 1965; Jul 1965; Feb 1973; Feb- Mar 1987; Jan 1988-Dec 1993; May 1996-current)
- Greek Sunday News* (Boston: Sep-Oct 1964; Dec 1964; Jan-Apr 1965; Jul 1965; Sep 1965; Apr 1971; Sep-Oct 1971; Dec 1971; Oct 1972; Feb 1973; May-Jun 1973; Jan 1978; Aug 1978; Nov 1978; Feb 1989-Dec 1990; Mar 1991-Dec 1992)
- Hellenic Chronicle* (Framingham, MA: 1950-2000)
- Hellenic Journal* (San Francisco: Aug-Sep 1988; Nov-Dec 1988; Jan1989-Dec 1993; Oct 1995-current)
- Hellenic News of America* (Havertown, PA: Dec 1989; Jan-Dec 1990;



Feb 1991-Nov 1994; Dec 1995-Sep 1996; Dec 1996-current)

*Hellenic Times of America* (New York: Nov 1976; May 1983; Dec 1987-Dec 1994; Dec 1995-Dec 1997; Mar-Jul 1998; Sep 1998; Nov-Dec 1998; Jan- Nov 1999; Jan 2000-current)

*Hellenic Voice* (Natick, MA: May 2001-current)

*Krete* (Washington, D.C.: Sep 1930; Jan 1932; May 1932; Sep-Dec 1932; Jan- Feb 1933; Feb 1936; Jun 1937; Jan 1938; Jul 1938; Sep-Dec 1938; Jan- May 1939; Jul-Dec 1939; Jan-Dec 1940; Jan-Dec 1941; Feb 1942-Mar 1943; May 1943-Mar 1945; May 1945-Jul 1953; Oct 1953-Jun 1957; Oct 1957-May 1959; Oct 1959-Jul 1960; Sep 1960-May 1961; Aug 1961- Jul 1962; Sep-1962-Apr 1963)

*Nea Yorke* (New York: May-Jun 1972; Apr 1976; Jan-Dec 1977; Jan 1978-Dec 1991)

*Velouchi* (Charlotte, NC: Jan 1987-Mar 1988; Oct 1988-Sep 1989; Jan 1990- Aug 1992; Jan-Mar 1993; Jul-Dec 1993; Jan 1994-Sep 1994; Jan-Sep 1996)

#### NOTES

<sup>1</sup> Diodorus Siculus, *History*, ed. C. Oldfather, I (Cambridge, MA, 1933 [repr. 1946]), 49:3, 172-173.

<sup>2</sup> W. Treadgold, *The Nature of the Bibliotheca of Photius* (Washington, D.C., 1980), 18. For the Greek original, see Photios, *Bibliothèque*, ed. R. Henry, VIII (Paris, 1977), 214.

<sup>3</sup> *The Archbishop Iakovos Collection Brochure*, inside back-cover.

<sup>4</sup> K. Staikos, *The Great Libraries: From Antiquity to the Renaissance, 3000 B. C. to A. D. 1600* (New Castle, DE and London, 2000), i.

<sup>5</sup> For a fuller description of the groundbreaking ceremonies and listing of major donors up to that time, see *Orthodox Observer* 61:1115 (May 1996), 1 and 4-5.

<sup>6</sup> A general description, with photographs, of the new Library shortly after it opened appears in *Orthodox Observer* 63:1152 (20 November 1998), 28.

<sup>7</sup> Full descriptions of the dedicatory events can be found in *Orthodox Observer* 64:1166 (October 1999), 8 and 64: 1167 (November 1999), 28; *ΕΘΝΙΚΟΣ ΚΗΡΥΞ* (14 September 1999), 1 and 13; *The Hellenic Chronicle* 88:11 (15 September 1999), 1 and 5; and *Η ΠΡΩΙΝΗ* (14 September 1999), 4.

<sup>8</sup> The final construction costs and dimensions were provided by Mead Consulting, Inc. and appear in *Library Journal* 124:20 (December 1999), 58.

<sup>9</sup> G. Tsoumas, "The Founding Years of Holy Cross Greek Orthodox Theological School (1937-1942)," *GOTR* 12: 3 (1967), 254; idem, *A History of Holy Cross Greek Orthodox Theological School* (unpublished manuscript), 33; and G. Poulos, *Pomfret: The Golden Decade* (Brookline, 1988), 36 and plan on 78.

<sup>10</sup> Tsoumas, "The Founding Years," 272; idem, *History*, 39-40 and Poulos, *Pomfret*, 42 and 66-67.

<sup>11</sup> Tsoumas, "The Founding Years," 272-273; idem, *History*, 40; Poulos, *Pomfret*, 42; and N. Vaporis, *A Chronicle of Hellenic College/Holy Cross Greek Orthodox School of Theology* (Brookline, 1988), 5.

<sup>12</sup> Tsoumas, "The Founding Years," 273 where the exact date of the fire is not provided; idem, *History*, 78, where the date 23 November 1943 is given; Poulos, *Pomfret*, 46, states 12 November 1943; while Vaporis, *A Chronicle*, 15, gives 27 November 1943 as the date of the fire.

<sup>13</sup> *Catalogue Issue 1954-1955: Holy Cross Greek Orthodox Theological Institute* (June 1954), 16 and *Cotsidas-Tonna Library Handbook* (Brookline, 1981), 2.

<sup>14</sup> Tsoumas, *History*, 119.

<sup>15</sup> For these expressed concerns and the hopes of future building projects, see Bishop Ezekiel (Tsoukalas) of Nazianzos, Dean of the Theological School, *Reports to Archbishop Michael and the Trustees*, June 1950, 4 and 25 February 1952, 3-4. At the time of the June 1950 *Report*, the Dean was still an archimandrite but at the writing of the February 1952 *Report*, he held the titular episcopal title of Bishop of Nazianzos. For a brief biographical sketch of this hierarch, including his later career as Archbishop of Australia and Metropolitan of Kos, see G. Papademetriou, "†Metropolitan Ezekiel (1913-1987)," *GOTR* 32:4 (1987), 443.

<sup>16</sup> Vaporis, *A Chronicle*, 51.

<sup>17</sup> *Ibid.*, 67.

<sup>18</sup> *Catalogue Issue 1962-1963: Holy Cross Greek Orthodox Theological School* (October 1962), 18-19.

<sup>19</sup> *Ibid.*, 19.

<sup>20</sup> *Ibid.*

<sup>21</sup> *Library Report 1975-1976*, 8.

<sup>22</sup> "Library and Learning Services," *Self-Study Report of Hellenic College and Holy Cross Greek Orthodox School of Theology For the Joint Evaluation Committee of the New England Association of Schools and Colleges and the Association of Theological Schools of the United States and Canada*, 3-6 November 1991, 50.

<sup>23</sup> Tsoumas, *History*, 39.

<sup>24</sup> *Ibid.*, 40; Poulos, *Pomfret*, 42; and Vaporis, *Chronicle*, 5.

<sup>25</sup> While Tsoumas, *History*, 78, claims that the fire destroyed the "many thousand volume library", both Poulos, *Pomfret*, 46 and Vaporis, *Chronicle*, 15, state that the loss was 15,000 volumes.

<sup>26</sup> Tsoumas, *History*, 255.

<sup>27</sup> *Ibid.*

<sup>28</sup> *Cotsidas-Tonna Library Handbook* (Brookline, 1981), 3.

<sup>29</sup> *Catalogue Issue June 1954*, 16.

<sup>30</sup> Tsoumas, *History*, 119 and Vaporis, *Chronicle*, 45. In an article referring to the upcoming G.O.Y.A. drive, D. T. Andrews, "Books for Brookline," *Orthodox Observer* 20:412 (July, 1954), 19-20, discusses the needs of a theological library and its various patrons. In a note describing the Theological School, *Orthodox Observer* 20: 415 (October 1954), 16, it is recorded that the Cleveland, Ohio Chapter of the G.O.Y.A. alone donated 8,000 volumes.

<sup>31</sup> *Catalogue Issue October 1955*, 14-15. Here the amount of the G.O.Y.A. fund

drive is listed as \$30,000.

<sup>32</sup> *Catalogue Issue October 1956*, 20.

<sup>33</sup> Tsoumas, *History*, 142.

<sup>34</sup> *Catalogue Issue 1962-1963*, 18-19.

<sup>35</sup> Hellenic College/Holy Cross Cotsidas-Tonna Library Report 1975-1976, 1.

<sup>36</sup> *Ethnikos Keryx* 29-30 July 1989, 1

<sup>37</sup> *Orthodox Observer* 58: 1089 (March 1994), 6.

<sup>38</sup> This figure was listed for the 2001 annual American Theological Schools Survey.

<sup>39</sup> Hellenic College/Holy Cross Cotsidas-Tonna Library Report 1975-1976, 1.

<sup>40</sup> *A Guide to the Library* (1982), 3 and 10.

<sup>41</sup> *Ibid.*, 3.

<sup>42</sup> Memorandum from the Director of the Library to the Provost, 24 October 1995.

<sup>43</sup> *Cotsidas-Tonna Library Handbook*, 3.

<sup>44</sup> Tsoumas, "Founding Years," 273.

<sup>45</sup> Tsoumas, *History*, 71; Poulos, *Pomfret*, 42; and Vaporis, *Chronicle*, 5.

<sup>46</sup> For brief biographical sketches concerning Fr. Tsoumas, see *The Hellenic Chronicle*, 51:17 (25 October 1979), 4 and *The Orthodox Observer* 45:829 (7 November 1979), 2.

<sup>47</sup> For a biography of Fr. Andrews, see *The Hellenic Chronicle* 78:26 (29 December 1994), 5.

<sup>48</sup> *Ibid.*

<sup>49</sup> For biographical information concerning Nicholas Minadakis, see *The Chelsea Weekly News* 12: 27 (10 December 1987), 1, 5 and 14.

<sup>50</sup> For biographical data concerning Fr. Papademetriou, see *Orthodox Observer* 47: 875 (18 November 1981), 3.



Fig. 1: Archbishop Iakovos & Portrait Bust, Vestibule  
(photo: Areti Bratsis)



Fig. 2: Entrance Façade, from Goddard Ave.  
(photo: Peggy Giovanne)

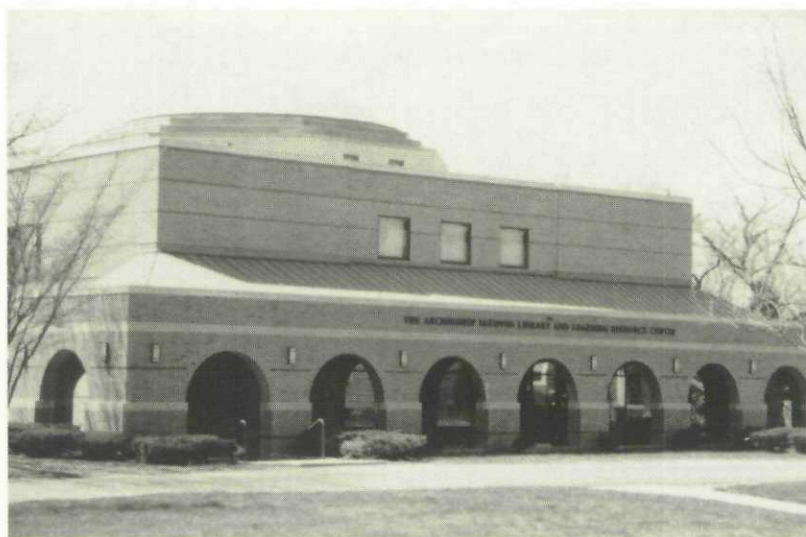


Fig. 3: Upper Level, across Admin. Bldg. (photo: Peggy Giovanne)



Fig. 4: Marble Circulation Desk, First Floor  
(photo: Peter Wanderwarker)



Fig. 5: Theological Collection, Second Floor (photo: Peter Wanderwarker)



Fig. 6: The Archbishop Iakovos Collection, Third Floor (photo: Peter Wanderwarker)

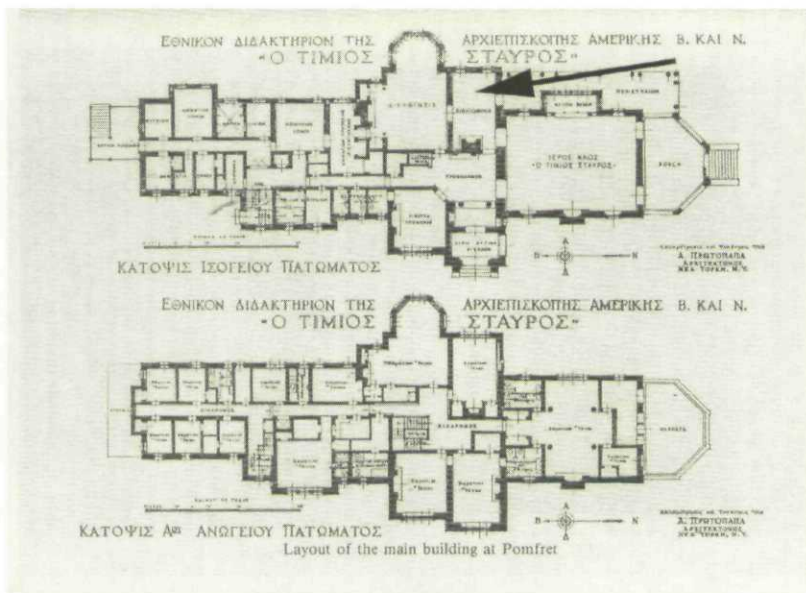


Fig. 7: Floor Plan of Pomfret Bldg. (photo: after G. Poulos, *Pomfret: The Golden Decade*, 78)



Fig. 8: Library; Second Floor of Classroom Bldg., Pomfret (photo: after G. Poulos, *Pomfret: The Golden Decade*, 67)



Fig. 9: First Library of Brookline Campus (photo: Library Archive)



Fig. 10: Cotsidas-Tonna Library, Exterior (photo: Chalue)





Fig. 11: Cotsidas-Tonna Library, Interior (photo: Library Archive)

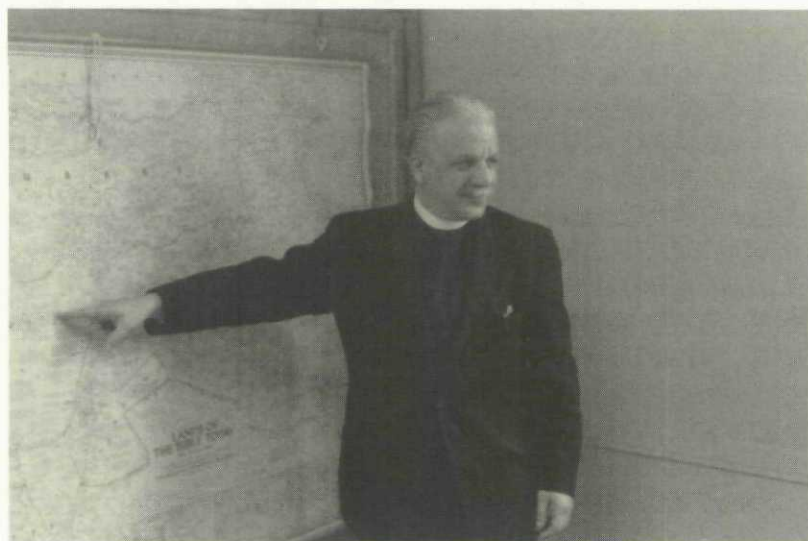


Fig. 12: Rev. Dr. George Tsoumas (photo: Library Archive)

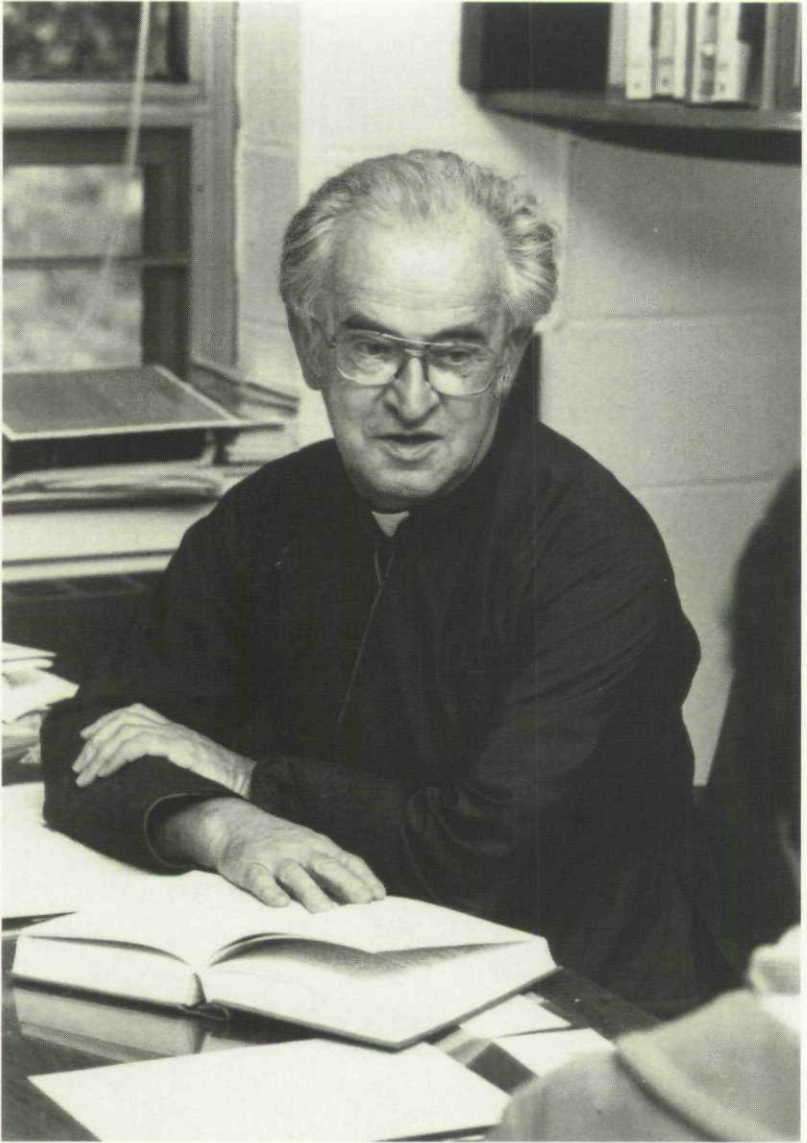


Fig. 13: Fr. Dean Timothy Andrews (photo: Library Archive)



Fig. 14: Mr. Nicholas Minadakis (photo: Library Archive)



Fig. 15: Rev. Dr. George Papademetriou (photo: Carla Osberg)



Fig 16: Very Rev. Dr. Joachim Cotsonis showing a volume from the Library's Rare Book Room to His All Holiness Ecumenical Patriarch Bartholomew, Archbishop Demetrios and Metropolitan Gennadios of Italy (photo: Dimitrios Panagos)

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