

THE LEADER

"But he who is greatest among you, shall be your servant..." – MATTHEW 23:11-12

THE ARCHBISHOP IAKOVOS LEADERSHIP 100 ENDOWMENT FUND

Leadership 100 Supports Plans for Archdiocesan Interchurch/Interfaith Marriages Department

In recent years there has been an ever-increasing number of interfaith marriages conducted in our Church. In fact, two-thirds of the marriages conducted today are interfaith. As a result, the Church has begun to take a proactive approach in recognizing the unique character and needs of this union and to reach out to the couples and their families.

Rather than view this as a problem, the Greek Orthodox Archdiocese, under the spiritual leadership of Archbishop Demetrios, has embraced this reality with optimism and has chosen to conceptualize this as a "promise of things to come" and an "opportunity" for growth.

Recently, a portion of the generous Leadership 100 grant of \$175,000 to the archdiocese was earmarked to develop a Department of Interchurch/Interfaith Marriages based on the research work of Rev. Fr. Charles Joanides, Ph.D., of St. Nicholas Church, Newburgh, NY. A social science researcher and marital therapist, Fr. Charles was commissioned back in 1997 to examine inter-Christian marriages in our archdiocese throughout the U.S. According to him, 66 percent of the marriages conducted annually are inter-Christian or inter-cultural.

"The conversation [on interfaith marriages] on a national level started years ago in the mid-70's and as a result of the increasing number of interfaith marriages today, I was brought in to execute a study based on research and orthodoxy," said Fr. Charles.

In his studies, Fr. Charles came across dated and relatively scant material on the subject. He says there was nothing available from an interfaith marriage perspective addressing the unique needs and challenges these couples and their families face in their efforts to worship in our Church. His study, the *Interfaith Research Project (IRP)* was completed in January 2000 and a number of deliverables have emerged. These include: (1) An interfaith marriage website (www.interfaith.goarch.org), which offers interfaith couples and other interested persons the opportunity to offer feedback, ask questions, and generate conversation in the form of chat rooms. The website has also been mentioned in many newspapers and journals across the country, such as *The LA Times*,

Washington Post, and *Religion Today*; (2) A manual entitled, *The Interfaith Marriage Challenge: A Manual for Clergy and Lay Leaders* currently under review by Archbishop Dem-

PHOTO: GANP/D. Panagos



His Eminence Archbishop Demetrios delivers the keynote address at the official opening of the 35th Biennial Clergy-Laity Congress.

etrios; (3) A companion manual for interfaith couples is currently being prepared with general information about intermarriage, premarital preparation material, and more; (4) Speaking engagements conducted by Fr. Charles on interfaith issues across the archdiocese, e.g. at Holy Cross Seminary; St. John the Baptist, Des Plaines, IL; Iowa State University, Ames, IA; and Kimisis Tis Theotokou, Poughkeepsie, NY; and (5), a regular Orthodox Observer column, which shares results of the project with the faithful.

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Millennium Membership Soars through Leadership

The 1999-2000 Leadership 100 Millennium Membership Drive boasted an all-time high as Leadership 100's concerted efforts continue to attract new members to the organization.

"It has been a phenomenal success," said Millennium Membership Drive Chairman Stephen Yeonas.

The number in memberships has been soaring and Mr. Yeonas credits this success to Archbishop Demetrios and what he has brought in to the Church. He also praised the efforts of the Executive Committee, the Board of Trustees, the various diocese chairmen, and the efforts of Fr. Alex Karloutsos, executive director of Leadership 100.

"We would not have this success without Fr. Alex. His relationships with people around the U.S. has been critical," said Yeonas, citing that a big factor has been the \$10 million pledge to Hellenic College/Holy Cross School of Theology. The pledge has created a surge of interest for the endowment fund. "We've made great strides," Mr. Yeonas added.

With 42 new members, the New Jersey Diocese has already surpassed its goal of 38 new members. Mr. Yeonas praised the efforts of Peter G. Pappas and Harry Magafan, the diocese and Washington area chairmen, for their tireless work.

In the New York Archdiocesan District, 39 new members have joined, representing 63 percent of its goal. Mr. Yeonas also praised the efforts of Michael Jaharis and Peter M. Dion of the New York area and all the area chairmen for this unprecedented success.

As of September 30, 2000, 140 new persons have either joined or have pledged to join since the start of the membership drive in December 1999, reaching a total goal of 461 new members.

Another key factor, says Mr. Yeonas, that has led to the success of the membership drive has been the various social gatherings organized by the area chairmen. "Indeed a key role has been the dinners and the one-on-one meetings with potential candidates."

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Message from the Chairman

Dear Friends,

I hope that you all enjoyed a glorious summer.

I have heard glowing reports that our 35th Biennial Clergy-Laity Congress was a huge success. I am sorry that my unexpected heart surgery prevented me from attending the first Clergy-Laity Congress of our beloved Archbishop Demetrios and the first I have ever missed in 30 years.

Father Alex, our Leadership 100 executive director, informs me that Leadership 100 recruitment efforts have been amazing since our conference in Washington, DC, last May under the capable Millennium Membership Chairman Stephen Yeonas. And with 140 new members, we are getting close to reaching our goals. Everyone can help by recruiting one more member and we will reach our goal of 500 Leadership 100 members. Please help us make this dream come true.

We should have the largest class of new members at our 2001 conference, January 10-14, 2001 in Naples, Florida, under the capable chairmanship of our vice-chairman, Gus Stavropoulos and his gracious wife Maria. It is not early to mark your calendars now and reserve this period of time for what promises to be another outstanding conference.

I am pleased to announce that George P. Kokalis has agreed to serve as chairman of our drive for 200 fulfilled members by the end of 2000 and I am confident that with George's dynamic drive we will see our goal reached by the end of December.

On a personal and sad note, I would like all of us to remember and cherish the life of Nicholas Kallins, the beloved son of our friends James and Virginia and his brother George. We pray God will bless Nick and number him among the holy and saints of the ages. Eternal be his memory!

I would also like to take this opportunity, on the occasion of Archbishop Demetrios' election as primate of the Greek Orthodox Archdiocese of America, to wish him - on behalf of all of us at Leadership 100 - "Panta AXIOS!"

May he be blessed with years of good health and vision as he leads our Church into the promised land of the new millennium.

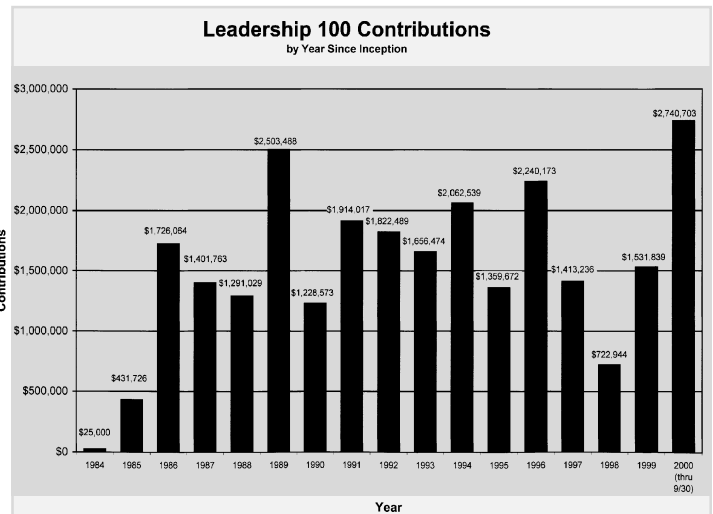
With love in Christ,

Arthur C. Anton
Chairman

Millennium Membership Soars through Leadership

continued from cover

A most successful dinner was the one sponsored by Dr. Nicholas and Nancy Vidalakis and George Marcus of the San Francisco Diocese, on June 7, where 29 potential candidates attended the event in Seattle, Washington. Fr. Nicholas Triantafilou, a former Leadership 100 executive director, in the early 1990's, and newly elected president of Hellenic College/Holy Cross School of Theology, said that he was privileged to represent Leadership 100, Chairman Arthur Anton and Fr. Alex Karloutsos at the event. The event brought in three new members: Clara Nikon, the Panos family and the Kostakis family. On September 28, Mr. Nicholas J. Bouras and Mrs. Cassandra Romas sponsored a dinner in New Jersey, which resulted in two new members. Over the next month, six additional events will be hosted by the chairmen in other dioceses. "Fr. Alex, the chairmen, co-chairmen and area chairmen have a strong commitment to meeting with candidates individually," stressed Mr. Yeonas. "There is complete unity and enthusiasm for achieving the goal at the end of this year."



Newly Fulfilled Members

- Dr. and Mrs. Elias S. Adamopoulos Salisbury, MD
- Lou and Kiki Anderson Kiawah Island, SC
- James G. Galanos Los Angeles, CA
- Mr. and Mrs. Constantine C. Lapaseotes Bridgeport, NE
- Mr. and Mrs. Demetrios N. Laskaris Wisconsin Dells, WI
- Chris and Joan Panopoulos Grand Rapids, MI
- Mr. and Mrs. Michael F. Parlamis Tenafly, NJ
- Mr. and Mrs. Costas N. Trataros Staten Island, NY

Fr. Dean Talagan Joins Leadership 100 Team

Retired priest, Rev. Protopresbyter Fr. Dean Talagan of Cheyenne, Wyoming, has joined the Leadership 100 team as of June 15 on a part-time basis. Fr. Dean will work closely with the Denver diocese to help attract more new members to the growing family of Leadership 100. "I am very excited that I will be working with Fr. Alex and the Leadership committee members to contribute towards a fruitful future for the ministries of our Church," said Fr. Dean.

Archpastoral Reflections

At the beginning of this new millennium we are at the point of facing new tasks, new challenges, and new possibilities for promoting and enhancing our work as a specific group of people. First, we are called to respond to the gigantic social, political, economic, ethical, and demographic transformations occurring all over the globe. Second, we are called to respond to the increasing recognition of the significance of our Orthodox identity, tradition, and witness. Third, we are called to respond to our faith in God who has blessed us with the ability to offer very substantive assistance to the Church and to people in need.

The above three challenges constitute a very strong call for all of us, an invitation to continue our mission in increasing power and effectiveness. The mission is basically a mission to give, and to share in love what was granted to us as faith and as opportunities for good works. However, it is not sufficient to say that our mission is to give and to share. We have to add several qualifiers that further elucidate the specific mission of this particular family of people, Leadership 100.

First, our mission is to develop the art of giving and sharing. This means to give and to share in ways that are full of grace, of beauty, of charm, of tenderness, and that express the most refined of human feelings. Second, our mission is to develop "giving and sharing" in a free, personal, and deliberate way. "Each one," says the Apostle Paul, "must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7) Third, our mission is to give and share in a generous and continuous manner. If we do this, not only is God able to provide "in abundance for every good work," but we will be "enriched in every way for this great generosity." (2 Cor. 9:6-11) Fourth, our mission is in developing giving and sharing as a powerful witness to faith. Giving and sharing is a witness because it constitutes a truly universal language, thus being a powerful manifestation of the love and power of God expressed to our lives and through our lives to others. Our mission is not only a matter of doing, it is a matter of being. The truly great challenge is to be permanently in a condition of giving and sharing, to have giving and sharing as our genuine human identity, and ultimately, to be imitators of Christ, the One who is the unsurpassed model of giving and sharing.

+Archbishop DEMETRIOS
Greek Orthodox Archdiocese
of America

(Adapted from Keynote Address to the Leadership 100 Conference – May 12, 2000)

The Eye of a Needle Spirituality and Success (Part II)

by Fr. John Chryssavgis

In our last column, we explored the "gospel" according to Steven Covey's *Seven Habits of Highly Effective People*. Yet spirituality is not always "good news." The glory of Mt. Tabor cannot be isolated from the suffering on Mt. Calvary. The two hills are complementary. Transfiguration and resurrection are never at the expense of crucifixion. Here are the same life-changing habits from the perspective of spiritual imperfection, and not success:

(i) **Be Proactive:** The way of freedom presumes an understanding of limits. What we human beings can do is also related to what we cannot do and to discerning the difference between willingness and willfulness. Willingness involves the acceptance that we are not in absolute control. Willfulness involves the demand for change - sometimes in ourselves, but usually in others.

(ii) **Begin with the End in Mind:** Secular independence dictates that "the end" always serves my interests. Yet for the Christian, the end (telos) is connected to the perfect (teleios) God who loves the whole world, the just and the unjust alike (see Matthew 5:43-48). Completion (another word for "the end" and for "perfection") is closely related to compassion. No one earns spirituality alone; it is a gift that comes from others and through others.

(iii) **Put First Things First:** Setting directions and choosing priorities means accepting both that we are "in the image of God" and that we always fall short of our vocation. Life is never just "either/or." We are saints and sinners, angels and beasts. This is precisely why we can never be judgmental. We cannot "order" among people. We must always, indeed only, look first at our own shortcomings.

(iv) **Think Win/Win:** The winning lies in the running of the race - not in the watching from the sidelines, and certainly not in analyzing from the comfort of complacency. Yet spirituality is even beyond this. It entails admitting one's powerlessness before God, surrendering to divine grace, releasing every effort to control. That is spiritual victory - when our failure becomes the prelude to receiving a gift from above. Then, we appreciate how both joy and sorrow, good and evil, have a part in the spiritual way and why tears play such an important role.

(v) **Seek First to Understand, Then to be Understood:** Accepting our imperfections is revealed in acceptance of others. Understanding involves letting go of the need to be understood. How can we expect anyone else to be perfect if we ourselves are imperfect? In fact, we do not forgive; we discover (receive) forgiveness. We are forgiven when we are open to forgiving; and we forgive as we are being forgiven. We get only by giving; and we give only by getting. Spirituality means mutuality.

(vi) **Synergize:** Our need for mutuality arises from our imperfection, from the fact that by ourselves we are never enough. We require others to help us; and we need others to help them. Such a home we call "church." It is not the collection of separate (even similar) stories, but the discovery of a story that is shared. It is the reality of community, the experience of generosity and gratitude.

(vii) **Sharpen the Saw:** The spiritual life is one of those realities that you have only so long as you seek it. When you think you possess it, or have succeeded in achieving it, you've already lost it. The goal of the spiritual way is simply to keep moving - one step at a time. It is the agonizing process of falling down and getting up again, of building something up and then being knocked down again.

Fr. John Chryssavgis is Professor of Theology, Holy Cross School of Theology, Brookline, MA.



Nicholas and Kathleen Chimicles, flanked by Metropolitans Panteleimon and Demetrios of the Ecumenical Patriarchate, at the dinner hosted by the Chimicles' at their residence for L100 members in July.

THE BALANCED MAN IDEAL

By Bill Tragos

Somewhere along the line in life we forgot where we are going because we forgot the meaning of the Balanced Man.

The ancient Greeks had an axiom “sound mind, sound body.” It was believed the body’s good health was vital because it was the vessel of the mind. They believed physical training was necessary to keep the body at its peak so that the mind could also operate at its best. And 2,500 years later modern medicine has come to the same conclusion.

These same old Greeks believed just as the body was the vessel of the mind – the mind housed your humanity. That you are what you know. That you had to exercise your mind for it to develop – just like the body.

They believed that the pursuit of knowledge didn’t end when you left academic walls but was a life-long endeavor and that, as your knowledge grew so would your wisdom, and thus your enjoyment of this life – your humanity.

And for them, as I hope for us – these knowledge seeking minds in healthy bodies offered the best chance of achieving not only a virtuous lifetime but a beautiful soul ready to approach God.

Balanced men will not poison their bodies with tobacco, drugs, excessive alcohol, will not be brutes to their fellow men with meanness of any sort, will not disrespect women, will not allow hate to poison their view of their fellow man, hating because they are different – different race, different religion, different ethnicity, different sexual orientation – because Balanced Men know we are all made in God’s image.

Bill G. Tragos is co-founder and recently retired chairman of the worldwide advertising agency TBWA and a member of Leadership 100.

HELLENIKA

Origins of the Greek People 2200-1200 BC

by Prof. Speros Vryonis, Jr.

Since the history of the Greeks is the longest recorded history in Europe (it goes back to the double introduction of written accounts first in the linear B syllabary script between 1400-1200 BC and finally to the Phoenician-derived Greek alphabet after 800 BC) we must look briefly at the thorny question of the origins of the Greek-speaking people as inhabitants of the present-day Greek peninsula. Before the introduction of these two systems of writing most of what scholars believe about the origins of the Greek people depends on three sources: Archeology, Homer and the Iliad and the Odyssey, and on later Greek traditions. In addition, there are the ancient place-names and the Greek language, both of which encase a great deal of information on the prehistoric Greeks. Then there are the geographical and climatic facts of these regions in which they settled during the tribal migrations, which began possibly in 2200 BC and continued for a millennium until the last of the Greeks, the Dorians, entered through Epirus and finally reached the Peloponnese and elsewhere sometime around 1200 BC. Climate and geography were to be among the facts, which determined much in the evolution of Greek political, social, economical and cultural structures for some four millennia.

Greece proper, the islands, the Aegean, the Ionian, Mediterranean, and Black Seas maybe characterized as constituting a land and maritime mass that is heavily mountainous with an extensive, vast exposure to the seas. Prior to the advent of modern mechanical technology, this region was on the whole agriculturally poor, with the exception of the larger Thessalian and Macedonian plains. The arable regions were largely restricted to the small plains around such urban centers as Athens, Sparta, Corinth, Thebes, Elis, Ephesus and the like. The political consequences were the eventual creation of communities that were, each of them, to become independent sovereign city-states with their own laws, coinage, armies, and foreign policy. Geographically splintered and separated by mountainous barriers, the larger society was

“cantonized” into small city-states that had no sufficiency of land to accommodate demographic growth. With demographic growth and the insufficiency of economic revenues, the Greek city-states were very early consumed by civil, political, and economic strife and thus had to innovate and change their societies either through maritime migration, specialization of labor and export or by militarization of the state and conquests of their neighbors. Thus it was from very early times that the Greeks were turned into a nation of emigrants, seafarers and merchants. Those of the Greeks who now live in America, Australia and Canada are the products of such historical conditions and are keenly aware of this historical development. The effect and role of geography on the Greek nation is accordingly profound.

This same geographical cantonization of the Greeks, and their separation from one another by the mountains and seas has produced an astonishing variation in the evolution of the political institutions, dialects, music, and popular culture of the Greeks. It is no accident today that in the greater New York area there is no one central Greek organization but rather countless communities, and over 100 regional cultural societies. The Church forms an exception, of course. And historically the variations in ancient Greek culture are dominant.

Geography, climate, economic poverty have thus, as Herodotos recognized, been a powerful motive force and stimulant to the rich development of a Greek national character.

In the next installment we shall examine, again very briefly, the origins of the Greeks as reflected by archaeology, the Greek language and the Homeric poems of the Iliad and Odyssey, which at the same time, constitute the beginning of that great monument that is European literature. Since the space in which the author of this column writes is necessarily limited it would be advantageous for those who wish to follow the fascinating history of Greek culture to keep close at hand each issue in which this column is published. *For further suggestions and readings, one may contact the author at Vryonis Center, 3140 Gold Camp Drive, Suite 30, Rancho Cordova, CA 95670.*

Prof. Speros Vryonis, Jr., Ph.D., is director of the Speros Basil Vryonis Center for the Study of Hellenism, Rancho Cordova, CA.

“ This is an ancient failing of the Greeks; the constant organizing of factions against each other and their eagerness to bring about the downfall of those who seem superior to them have ruined Greece. Their ancient quarrels and internal feuds had made them easy prey to the Macedonians and slaves to the Romans, and this curse of jealousy and envy have been handed to the flourishing Greek cities of our own day. ”

Herodianus III (238 A.D.)

De Imperii post Marcum Historiarum Libri Octo.

Leadership 100 members have shown that this “ancient failing” is becoming a relic of the past. Congratulations to each and every one.

The Social Ethos of the Greek Orthodox People

A Historical Illustration (Part II)

by Rev. Dr. Demetrios J. Constantelos

The Greek historian of the Roman period, Diodoros Sikeliotes, writes that the Greek city-state of Acragtas, in Sicily, was a most humanitarian city. It had a total population of some 200,000 people in the last quarter of the fifth century BC. The city as well as its territory was very prosperous but the prosperity was used to benefit not only the city's population but many strangers, travelers, and guests. Empedokles, the philosopher, a native, confirms that Acragtas was "havens of mercy for strangers" and the people there "careful to perform good deeds."

The best illustration of an Acragantine philanthropist was Tellias, a wealthy man, "who had in his mansion a considerable number of guest chambers and used to station servants before his gates with orders to invite every stranger to be his guest." But "there were also many other Acragantines who did something of this kind."

Diodoros relates another example of Tellias' hospitality. "Once when five hundred cavalry from Gela arrived there during a winter storm... Tellias entertained all of them by himself and provided them all forthwith from his own stores with outer and under garments."

This very great philanthropist was "quite plain in appearance, and wonderful in character." He possessed also a very sharp sense of humor. Once we had been dispatched on an embassy to the people of Centuripa in Sicily. When he came forward to speak before the Assembly, the multitude broke into a foolish laughter as they saw that in appearance he did not meet their expectations. But Tellias, interrupting them, said: "Don't be surprised, for it is the practice of the Acragantini to send to famous cities their most handsome citizens, but to insignificant and most paltry cities men of their kind."

Athens, too, enjoyed the reputation of a benevolent city. Plutarch writes that Kimon, the son of Miltiades - the hero of Marathon - was a rich man but the money, which he had earned honorably, was spent not selfishly but on his fellow citizens. "He had all the fences on his fields taken down, so that not only poor Athenians but even strangers could help themselves freely to whatever fruit was in season. He also provided a dinner at his house every day, a simple meal but enough for large numbers. Any poor man who wished could come to him... Kimon's generosity was on a scale that surpassed even the traditional hospitality and benevolence of the Ancient Athenians."

Philanthropia in the sense of love in service and action, became a striking feature of Christian Hellenism. The illustrations are numerous: persons like Basil the Great, the Deaconess Olympias, John Chrysostom and John Eleemon of Alexandria are well known as great humanitarians. But how many know of Philaretos of Pontos whose memory is observed on December 1st? Philaretos' wealth consisted of several hundreds of cows, bulls, horses, mules, thousands of sheep and many acres of land. Nevertheless, he used his wealth for the commonwealth and for the underprivileged. His biographer has preserved an interesting episode. Once Philaretos "instructed his wife and daughters to prepare a great banquet," explaining that he expected "royal visitors." His family understood this to mean that the Emperor and his wife, together with the imperial court, were to be the guests. But Philaretos had quite different visitors in mind. Since his purpose was to practice the Lord's Commandment, he went to the agora and invited to the festivity one hundred cripples, amputees, sick people, strangers and poor. The ladies of the household, who had made extra efforts to prepare an elaborate dinner, became frantic and exceedingly angry. Nevertheless each poor visitor enjoyed a hearty meal and received a generous amount of money. *(part III in the next issue)*

Rev. Dr. Demetrios J. Constantelos is Professor of Religion, Richard Stockton College, New Jersey.

Ionian Village Campers Give Thanks to Leadership 100

As a result of a generous Leadership 100 grant, Ionian Village was able to offer a number of scholarships to Greek Orthodox youth this year, who had an interest in traveling to Greece and experiencing the unique Ionian Village camp experience. Below is a sample of the many thank you letters we received addressed to Chairman Arthur C. Anton:

Ionian Village is a Summer Camp and Travel program in Greece for young people from the U.S. and Canada, operated by the Greek Orthodox Archdiocese of America. In a spirit of discovery, campers experience the culture, faith, and proud heritage of Greece. Ionian Village is a place where friendships and memories last a lifetime. *For more information, call (212) 570-3534 or visit the web site: www.ionianvillage.org.*

July 21, 2000

Niko Corley
8642 Ashworth Drive
Montgomery, Alabama 36117

Mr. Arthur C. Anton, Chairman
Executive Committee Members
Leadership 100
8-10 East 79th Street
New York, New York 10021

Dear Mr. Anton and Committee Members of Leadership 100:

My name is James Nicolas Polizos Corley (Niko). I am a senior in high school in Montgomery, Alabama. I was recently awarded the scholarship you so graciously donated to the Ionian Village, and I wanted to write this letter to personally thank you for your help.

Without the scholarship I would not be able to attend the village but through your generosity I will be able to visit the homeland of my ancestors. I will be able to learn about and better understand this part of my heritage and come to fully appreciate that part of my background. Being that I live in Alabama I have not been exposed to the Greek populations of Greeks reside. But through your good will I can further my knowledge of the world and broaden my horizons.

I have always wanted to learn more about my Greek heritage and I felt a trip to Greece was the only way to accomplish this. But in the past this has not been possible. But now my wish to visit the land where my grandfather was born has come true. Thank you very much for your generosity.

Sincerely,
Niko Corley

Amalia Dedousis
131 78th Street
Brooklyn, New York
June 1, 2000

Greek Orthodox Archdiocese of America
8-10 East 79th Street
New York, NY 10021

Dear Mr. Anton and Executive Board Members of Leadership 100,

I would like to thank you tremendously for awarding me the scholarship to Ionian Village. I am very happy that I have been given the opportunity to go to Greece this summer.

I now get the chance to explore and learn more about my Greek culture, heritage, religion, and to visit some beautiful and historical places of Greece. I am also looking forward to making Greek Orthodox friends from all over the United States. I know I will cherish these friendships forever.

I am very grateful for the wonderful opportunity I will soon experience. My heartfelt thanks go out to you.

Sincerely,
Amalia Dedousis
Amalia Dedousis

Leadership 100 Update

NEW MEMBERS

- | | | | |
|---------------------------------------|----------------------|---|-----------------------|
| Mr. and Mrs. Nicholas Alexos | Chicago, IL | James and | |
| Lou and Kiki Anderson | Kiawah Island, SC | Georgia Nicholas | East Grand Rapids, MI |
| Nick Andriotis | Long Island City, NY | Clara Nicon | Seattle, WA |
| The Apostol Family | | James and Barbara Pagos - | |
| Charitable Foundation | Glenview, IL | In Memory of Michael | |
| In Memory of Gregory Auger | Washington, DC | and Elizabeth Pagos | Short Hills, NJ |
| Nick and Elaine | | In eternal memory of Haroula Panos (Panagiotakis) | |
| Bapis & Family | Salt Lake City, UT | by loving Husband Steve (Stavros Panagiotakis) | |
| William Calomiris | Washington, DC | and Sons Artemios S. Panos (Panagiotakis) and | |
| Evan Chriss | Baltimore, MD | Alexander S. Panos (Panagiotakis) .. | Seattle, WA |
| Mr. and Mrs. Charles H. Cotros | Houston, TX | Mr. and Mrs. Michael F. Parlamis | Tenafly, NJ |
| Mr. and Mrs. John Deoudes | Bethesda, MD | Gus Politis - In Memory of My Wife | |
| Theofanis and Efstathia Economides .. | Los Altos, CA | Peaches Politis | Newtown Square, PA |
| John B. and Maria T. Farmakides | McLean, VA | Angene George Rafferty | Washington, DC |
| Constantine Basil Gogos | Washington, DC | Gerry and Jeannie Ranglas .. | Rancho Sante Fe, CA |
| Michael and Maritza Kakoyiannis ... | Garden City, NY | Constantinos Shiacolas | Nicosia, Cyprus |
| Kosta, Anna and Nikos Kostakis | Kirkland, WA | John and Angela Sitalides | Alexandria, VA |
| Kostakopoulos Family Foundation ... | New York, NY | James D. and Noreen Speros ... | Berkley Heights, NJ |
| Nicos John Koulis | New York, NY | Costas Spiliadis | New York, NY |
| Arthur and Vaia Koumantzelis | Lincoln, MA | Manuel and Madeline Tzagournis ... | Columbus, OH |
| Dr. and Mrs. Dimitrios G. | | Constantine G. Valanos | Bethesda, MD |
| Kousoulas | Bethesda, MD | Mr. and Mrs. Alkiviadis Vassiliadis ... | San Diego, CA |
| Michael Lach and | | John J. Veronis | New York, NY |
| Diana Moshovitis Lach | Castle Rock, CO | Gus and Irene Vratisinas | Little Rock, AR |
| Mr. and Mrs. Constantine C. | | Gary M. Vronis | Danville, CA |
| Lapaseotes | Bridgeport, NE | Mr. and Mrs. Peter A. | |
| Wilder A. Ledes | New York, NY | Xenopoulos | Englewood Cliffs, NJ |
| Manuel and Carolyn Loupassi | Richmond, VA | Dr. Stephen J. Yallourakis | Kingsport, TN |
| Stavros and Madeline Meimaridis | Columbus OH | James Youlios | West Paterson, NJ |
| Mr. and Mrs. C. Dean Metropoulos ... | Greenwich, CT | Mr. and Mrs. Peter Zourdos | Bethesda, MD |

LETTER OF PRAISE

August 14, 2000

Reverend Father Alexander Karloutsos,
Executive Director
Archbishop Iakovos Leadership 100
Endowment Fund Inc.
8 East 79th Street
New York, NY 10021

Dear Father Karloutsos,

I am writing to commend you for your intense dedication to the sacred purposes of our Holy Archdiocese by your continuous service to the Church in your diverse capacities.

In regard to the Leadership 100 program, please know that the financial assistance the Diocese of Denver has been receiving for the support of priests assigned to the smaller parishes constitutes admirable missionary work. Most of the priests in these smaller parishes are married with families and they would not be able to survive with the very limited remuneration these smaller parishes provide.

Without the vital assistance of Leadership 100, at least six more parishes of this Diocese would have no priests to serve them. Presently, the parishes of

this Diocese without full-time priests are Fort Worth, Galveston, Port Arthur and Wichita Falls in Texas; Craig, Colorado Springs, Grand Junction, and Pueblo in Colorado; Overland Park and Wichita in Kansas; Missoula, Montana; Bayard and Grand Island in Nebraska; Santa Fe, New Mexico; and Casper, Wyoming. Thanks to Leadership 100, full-time priests are now assigned to Lubbock and San Angelo, Texas; Boulder, Colorado; and Great Falls, Montana. Hopefully this assistance can expand in the oncoming future to Colorado Springs, Colorado; Wichita, Kansas; Santa Fe, New Mexico; and Casper, Wyoming.

It is a sad reality that in the minds of a good number of our people in this Diocese they have no concept of a diocese or Archdiocese. Slowly we have been making progress in attempting to network the people of our forty-eight parishes, and for them to have a strong awareness of the fact that we are an Archdiocese of over 500 parishes and that they are a vital part of the body of Orthodox Christians.

This growing awareness will translate into a greater generosity among our people in providing a liberality of gifts for the work of the Church.

In order for me to succeed in this endeavor, I have a capital campaign in progress in order to raise funds for a permanent Diocese Center here in Denver, which will provide an even greater awareness of our holy Apostolic faith in the plains and mountain states. I believe that you realize that the Denver Diocese encompasses one-third of the continental United States and,

even though our mission is extraordinary, the grace of God which works through His people is ever at work. Leadership 100 is a tangible expression of God's grace in this Diocese, and I am grateful to the membership of Leadership 100 who, through their love for the Church and their goodwill, are making it possible for dedicated priests to be able to serve these small and far-flung pockets of Orthodoxy. Believe me, they are making a great impact, and the people are beginning to realize more than before that the Church hierarchy, priests, and lay administrators, in New York and in Denver, are concerned for them and their welfare.

As the Diocese Center here becomes a reality, I know that we will see a new crop of people asking, "What else can we do for God's Holy Church?" This kind of awareness will ensure the success of all our church projects, from the smallest parish to the Diocese to the Archdiocese, and on to our Holy Patriarchate.

May Christ our God bless you in your holy mission, and may Leadership 100 truly be the well of hope from which God's people will receive refreshment, especially in times of need.

With Love in Christ,
+ Metropolitan Isaiah
Presiding Hierarchy
of the Diocese of Denver

cc: His Grace Bishop Demetrios of Xanthos

Hellenic College Freshman Praises Leadership 100 Scholarship

July 21, 2000

Dr. James Skedros
50 Goddard Avenue
Brookline, MA 02445

Dear Dr. Skedros,

This award of the Leadership 100 has answered just about every prayer that my family and I supplicated. I cannot thank you enough for this great honor and relief. My family has experienced severe monetary problems ever since a contractor took advantage of them when we moved to Tennessee. In order for me to go to the school [Hellenic College] it was anticipated that I would have to apply for several loans and pay them back later. This prospect worried me due to the stories of past graduates who left the school with a terrible amount of debt. The unasked help from you and the committee has been treated as nothing short of a miracle in my community and my household. I am eternally in your debt and will work hard to make your choice to sponsor me a wise one. I will work as hard as necessary to attain high grades and a place in your community. Again, I thank you and hope to meet you in person to express my gratitude when I arrive in Brookline for orientation.

Your grateful student,
Dimitri Constantine Tobias

Dimitri C. Tobias, 18, holds an overall GPA of 3.84 and is a freshman at Hellenic College. He is one of the first students to be awarded a Leadership 100 Scholarship. This letter addressed to Dr. James C. Skedros, acting dean at Holy Cross, speaks for itself and represents all that is good about this new scholarship program.

Leadership 100 Supports Plans for Archdiocesan Interchurch/Interfaith Marriages Department

continued from cover

Fr. Charles says he has "sought to enter into the minds and hearts of interfaith couples, to discover what they think about religion and Greek Orthodoxy." He hopes this effort will assist the Church's leadership in "reaching out more effectively to the interfaith couples/families that worship in their churches: to God's glory and their/our salvation."

"I am just thrilled that the archdiocese is making this a priority and that Leadership 100 has really followed the Archbishop's lead," said Marilyn Rouvelas, a former Archdiocesan Council member and author of "A Guide to Greek Traditions and Customs in America" published by Attica Press, Va. Mrs. Rouvelas became enamored and a devout Orthodox Christian when she married into the Orthodox faith and converted to Orthodoxy thirty years ago.

However, others have strong ties to their own faith and do not want to turn their back on their religion says Rouvelas, adding that Fr. Charles is a kind, understanding, sensitive person who can relate to these couples.

Mr. Jerry Lorant, an attorney, Archon, member of Leadership 100 and co-founder of GOYA is himself very familiar to the challenges of an interfaith marriage. However, he believes that the interfaith marriage challenge is a blessing and that blessing is "being handed to us on a platter to embrace and bring others into the fold of Orthodoxy." He indicates that this has never been addressed before like it is today with Archbishop Demetrios who clearly recognizes the

necessity to embrace all people of all faiths.

"We live in a secular, global society and people are going to intermarry. We have to go where the rubber hits the road and do something fast or else we risk losing our life and blood of the Church."

"Greek Orthodoxy is not simply something that its adherents do on Sunday morning," says Fr. Charles, adding, "It is more like a lifestyle that affects each moment of a person's life. If practicing Greek Orthodoxy is of central importance to one's self-understanding and well being, then this question takes on greater significance and should be carefully addressed by a Greek Orthodox Christian thinking about entering into an interfaith marriage."

Fr. Charles Joanides, Ph.D., LMFT, was ordained in 1980, and has served several parishes across the Greek Orthodox Archdiocese. He is married and is the father of two children. He holds a B.A. from the University of Massachusetts; an M.Div. from HC/HC; an M.A. in Human Development and Family Studies with a specialty in Marriage and Family Therapy from the University of Connecticut; and a Ph.D. in Human Development and Family Studies with a specialty in Marriage and Family Therapy from Iowa State University. He is a licensed marriage and family therapist and has a private practice specializing in reclaiming marriages. He can be contacted at his parish in Newburgh, NY or via e-mail: joanidesch@aol.com.

— by Eleni Daniels

The Mary and Michael Jaharis Galleries for Byzantine Art

Opening: November 14, 2000

This fall, the new Mary and Michael Jaharis Byzantine Galleries for Byzantine Art will open in a dramatically expanded and redesigned space that includes an intimate gallery under the Grand Staircase in the Great Hall—an area never before accessible to the public. Featured in the installation will be the Museum's extensive collection of superb secular and religious art of the Byzantine Empire produced from its capital in Constantinople to its southern border in Egypt. Some of the earliest images developed by the Christian church will be on display as well as contemporary works from the surviving Greco-Roman tradition and examples of

Judaica. Selections from the Museum's rich collection of provincial Roman and barbarian jewelry will demonstrate the accomplished artistry of the diverse people beyond the western borders of the Byzantine state who helped shape early Europe. The opening of the Jaharis Galleries constitutes the first phase in the planned reinstallation of the permanent collection of the Department of Medieval Art and The Cloisters.

This latest stage is part of the three-phase expansion of the exhibition space devoted to Greek and Roman art. The Mary and Michael Jaharis Gallery—formerly known as the Cypriot corridor, now fully sky lit from above and clad in limestone walls as originally envisioned by McKim, Mead and White in 1917—and the six flanking galleries for Archaic and Classical Greek art, constitute the largest and most comprehensive permanent installation of its kind in the Western Hemisphere.

Investing in Excellence: Scholarship in Greek Studies

To ensure that Greek culture will be preserved and shared with future generations, James and Sarah Argyropoulos of Santa Barbara, Calif., have made a \$500,000 gift to UC Santa Barbara for the establishment of an endowed chair in Hellenic Studies and to provide ongoing program support for the study of classical and modern Greek culture.

"Our goal is to support a scholarship in classical studies and to bring a greater understanding of modern Hellenic culture through activities that will touch students and the community-at-large," said James Argyropoulos, a Greek immigrant, successful entrepreneur and a member of Leadership 100. In honor of the recent contribution, the chair holder officially will be the James and Sarah Argyropoulos Professor in Hellenic Studies.

"We are very excited about this generous commitment to Hellenic Studies. We hope that this remarkable gift will inspire others to support this important area," said David Marshall, Dean of Humanities and Fine Arts at the college.



In Memoriam

Our sincere condolences, thoughts and prayers go to the family of Dr. and Mrs. James G. Kallins for the recent loss of their son Nicholas Kallins, 38, on July 11, 2000.



(l to r) the late Nicholas Kallins with his parents, Doctor and Mrs. James G. Kallins, and his brother George with his wife Bettina.

Leadership 100 gave a donation in Nick's memory to the newly founded Greek Orthodox Memorial Foundation for the building of the St. Nicholas Chapel at Rose Hills Memorial Park in Whittier, California.

Worcester Art Museum Reawakens the Roman Empire in Antioch: The Lost Ancient City

A landmark exhibition will reawaken one of the great cities of the Roman Empire with extraordinary treasures created nearly 2,000 years ago as they reunite for the first time since their discovery in the 1930s. This ambitious and significant undertaking in

the Worcester Art Museum's 102-year history opens on October 8, 2000, with *Antioch: The Lost Ancient City*.

Organized by Dr. Christine Kondoleon, curator of Greek and Roman Art at the Worcester Art Museum and a leading authority on Roman mosaics, the exhibition illuminates life in the forgotten city of Antioch, once host to such famous visitors as Julius Caesar, Trajan, Diocletian, Constantine the Great, and John Chrysostom.

"Our goal is to bring the city of ancient Antioch to life by evok-

ing the luxury of the domestic settings of the elite as well as the street life of polyglot urban metropolis," said Kondoleon.

After leaving Worcester on February 4, 2001, *Antioch: The Lost Ancient City* will travel to Cleveland Museum of Art (March 18 - June 3, 2001), and Baltimore Museum of Art (August 30 - December 30, 2001). A 250-page catalogue edited by Kondoleon and published by Princeton University Press will be available in October 2000.



Antioch (Daphne), late 4th Century, *Women's Funerary Symposium*. Mosaic, 46 x 150 inches, Worcester Art Museum, Worcester, MA.

REMINDER

The 2001 Leadership 100 Conference is scheduled for January 10-14 in Naples, Florida Conference Chairpersons: Gus and Maria Stavropoulos.

Please make your hotel reservations directly with *The Ritz Carlton* in Naples, Florida, by calling 1-800-241-3333 or 941-598-3300.

For further information, contact the Leadership 100 office at 212-570-3570.



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WEB SIGHT



www.iocc.org – The International Orthodox Christian Charities, Inc. (IOCC) was established in March 1992 as the official international humanitarian organization of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA). Its mission is to respond to the call of Jesus Christ, to minister to those who are suffering, in need throughout the world, sharing with them God’s gifts of food, shelter, economic self-sufficiency and hope.

www.stbasil.goarch.org – A home away from home for the Church’s least fortunate children. As a residential child care center, in most cases the children we serve come from families who have fallen on bad times because of a death, sickness, financial reversal, or a dysfunctional family situation. St. Basil Academy is located in Garrison, NY, under the direction of Fr. Constantine Sitaras.

www.gaepis.org – Hellenic Public Radio - COSMOS FM (HPR) is the only daily, non-commercial, bilingual radio program in the U.S. broadcasting in the New York metropolitan area from WNYE 91.5FM and on the Internet via real audio stream. Since 1987, it operates under the aegis of the Greek American Educational Public Information System, Inc. (GAEPIS), a not-for-profit media, educational organization dedicated to the preservation and promotion of Hellenic heritage in the U.S. On November 3, GAEPIS will honor John and Margo Catsimatidis with the 7th Annual Phidippides Award.

THE LEADER

Eleni Daniels, *Editor*
Fran Karivalis, *Assistant Editor*

THE LEADER is published quarterly by the Leadership 100 Endowment Fund, Inc. Members are encouraged to submit material pertaining to Leadership, Orthodoxy, Hellenism, and Philanthropy. All material should be typed, signed with name, address and phone number. The editor reserves the right to edit all material submitted for publication.
Send to: Editor, THE LEADER, Leadership 100, 8 East 79th Street, New York, NY 10021. © 2000