

The Leader

VOLUME II, ISSUE 2 - SPRING 2001

BUT HE WHO IS GREATEST AMONG YOU,
SHALL BE YOUR SERVANT - MATTHEW 23:11-12

THE ARCHBISHOP IAKOVOS LEADERSHIP 100 ENDOWMENT FUND

11th Annual Leadership 100 Conference Set Feb. 13-17 in Laguna Niguel

LAGUNA NIGUEL, Calif. — Leadership 100 announced that Alex G. Spanos will be chairman of its 11th annual Leadership 100 Conference at the top-rated California resort of the Ritz Carlton-Laguna Niguel Feb. 13-17, 2002. Already plans are being made for a special program.

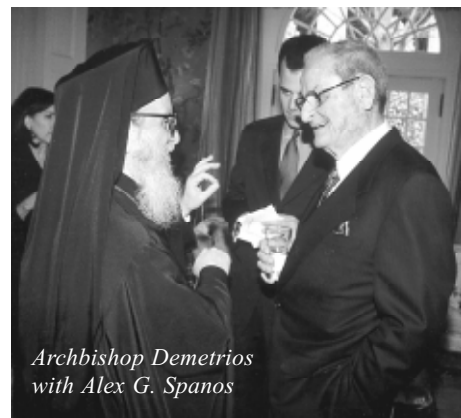
"I'm very pleased and honored to serve as chairman for the conference," said Mr. Spanos. "The mission of Leadership 100 is very important not only to the Archdiocese but to the entire Greek American community.

I hope that the entire membership attends the conference and I'd like to make this my personal invitation to please come and join us."

The Ritz Carlton-Laguna Niguel is a Mobil Five-Star and AAA Five-Diamond Resort. It sits atop a 150-foot bluff overlooking the Pacific Ocean, approximately 1½ hours from Los Angeles International Airport and San Diego Airport and 20 minutes from John Wayne Airport. Town car, van or motor coach service is available at all three airports.

The Ritz Carlton has 393 guest rooms, balconies with ocean and courtyard views, fine in-house dining, golf, tennis and water sports. There are two miles of sandy beaches, two pools, and a fitness center and nearby shopping.

Conference registration packets will be sent to all members in September.



Archbishop Demetrios
with Alex G. Spanos

CHAIRMAN, EXECUTIVE DIRECTOR REPORT PROGRESS TO EXECUTIVE COMMITTEE

Arthur C. Anton, Chairman of Leadership 100, reported that Millennium Membership Drive 2001 has recruited 20 new members to date and that membership events took place in Florida, New York, Washington D.C. and North Strabane Township, Pennsylvania, with additional events planned for Portland, Oregon, Chicago, Dallas, Houston and Boston. He also reported that total contributions year to date have reached more than \$2 million. "We have taken in more than \$6.5 million since beginning our membership drive a year and a half ago," he said, which represents more than one-fifth of total contributions since the inception of Leadership 100.

The committee approved a proposal by Mr. Anton to form three new committees in addition to the Investment Committee, a Grant Committee, Membership Committee and Communications Committee. All com-

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The Ritz Carlton — Laguna Niguel Hotel



Message from the Chairman

Dear Friends,

Our membership continues to increase with our renewed Millennium Membership Drive 2001 and contributions continue to set records. While we have approved additional grants, there are several more we are considering for the Archdiocese, other Orthodox institutions and Orthodox scholars. However, we are taking more of a hands-on approach in our grant making, working with the Archdiocese to develop an overall integrated communications strategy and helping outside agencies develop more meaningful proposals.

Our Executive Committee meeting on June 5th dealt with hard questions regarding our grants, as well as our bylaws and structure, all indicative of our growth and seriousness of purpose. Our new Grant Committee, Membership Committee and Communications Committee will permit greater geographical representation and greater involvement of the total membership.

We have reached a new level of professionalism with our handsome and informative Leadership 100 brochure and are continuing to revise our materials, including our grant guidelines and application, to better communicate our mission.

Our next Executive Committee meeting will be held with our Board of Trustees meeting Friday, November 2nd and Saturday, November 3rd in Dallas, Texas. We will hold a Texas-style Barbecue membership recruitment event Saturday evening.

We are also moving ahead with the planning of our 11th Annual Leadership 100 Conference at the Ritz Carlton-Laguna Niguel, near San Diego, California, as you can see in the article in these pages. We are pleased that Alex G. Spanos has agreed to chair the conference.

Finally, Leadership 100 is moving in a positive direction in its support of the integrity and unity of our Church and the leadership of our Archbishop. We believe in the critical importance of having a national voice and presence in matters relating to our Greek Orthodox Church in the United States, the Orthodox faith and our Hellenic Community. These are critical times for our Church and for our nation.

May God abundantly bless all of you and your families. Your continued generosity, support and participation have made Leadership 100 a great cause in service to our Great Church.

With love in Christ,

Arthur C. Anton
Chairman

Executive Committee Expresses Concern Over Charter Revision

The Executive Committee of Leadership 100, following the completion of its formal agenda of its June 5th meeting, issued a statement on behalf of Leadership 100 unanimously expressing its concern regarding the proposed revision of the Charter of the Archdiocese.

The statement, which was sent to the members of the Joint Committee for the Revision of the Charter of the Greek Orthodox Archdiocese of America, follows in its entirety:

“The Executive Committee of Leadership 100, in view of the ongoing discussion on the Charter of the Archdiocese, having seriously considered the various major issues related to it and the proposed changes, feels the urgent need to emphasize as strongly as possible the unique and vital importance that the Office of the Archbishop has for the present and the future of the Greek Orthodox Archdiocese of America.

Since the Archbishop is the principal and official ecclesiastical authority, agent and guarantor of the unity, the effective function, the preservation and the progress of the Greek Orthodox Church in America, he must have, by clear statements of an explicit and unequivocal language in the Charter, the decisive and definitive responsibility for all administrative, financial and legal issues of the Archdiocese as an ecclesiastical and communal entity embracing the entire United States and the major aspects of the life of the Church.”

Greek Time – Kairos, Chronos and “Timex”

197 AD – Timex, a Greek slave in the household of Roman General Drusus Pertinax Nervus, is tasked by his master with devising a foolproof means of waking him during the ill-fated Fourth Germanic Campaign before howling Allemani tribesmen do it by crushing his skull. Timex experiments with candles placed on the heads of goats and sheep, but abandons the scheme when animal rights advocates complain to the emperor in Rome.

Instead, he puts the candles on top of beehives. The bees become annoyed when the flame burns down to their abode, which encourages them to sting the sound-sleeping general, thus rousing him from his slumbers.

A contemporary account of the death of Nervus (“swatting and scratching himself, howling mightily for mud packs and cursing his servant” – Livy) persuades historians that he died of anaphylactic shock.

The method catches on throughout the Roman Empire, making Timex – who at Nervus’ command was placed alive on his master’s funeral pyre – originator of the buzzing-type alarm now pervading in hotels throughout the world.

From History of the Hotel Alarm Clock – Forbes magazine

June 28, 2001

In recent months analysts of religious trends have given significant attention to the shortage of clergy within many denominations and the impact this is having and will have on parish ministry. Already, major religious bodies in America are closing churches, restructuring institutions, and eliminating programs as a result of the diminishing pool of those who are willing to answer the call to priestly and pastoral ministry.

While in the Greek Orthodox Archdiocese we are not facing an immediate crisis, projections into the near future reveal vital needs that must be addressed *now*, especially when we are laboring to staff our existing parishes adequately, to have clergy available for newly established and growing communities, and to expand our ministries at the diocesan and national levels.

As members of Leadership 100 you are aware of the need to increase the number of clergy serving in our Holy Archdiocese, and you have made a tremendous effort to assist in the preparation of our future priests through the establishment of the *Leadership 100 Scholarship for Excellence* program. This commitment to our beloved Hellenic College/Holy Cross Greek Orthodox School of Theology over the first decade of the 21st century is already having an astounding impact. In addition to assisting 19 students during the 2000-2001 academic year, this program has contributed to a dramatic increase in interest in our school, and thus, an increase in applications. This year may see the largest incoming class in the history of the school. Certainly, we hope, pray, and labor for this blessing, seeking to establish "a trend" that is a vital affirmation of the power and grace of God at work in our modern world. At a time when change is routine, challenges are formidable, and needs are profuse, we must strive to increase and enhance all aspects of our service for the kingdom of God.

For your providential gift and your deep love for the Church we have no better words to express our feelings than the touching words of the Apostle Paul: "*We always give thanks to God for all of you and mention you in our prayers, constantly remembering before our God and Father your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ.*" (I Thessalonians 1:2-3)

With paternal love in Christ,
†DEMETRIOS
Archbishop of America

The Eye of a Needle

RELIGION AND ENVIRONMENT

2. The Theory (Part II)

by Fr. John Chryssavgis

What is the "theory" behind the "practice" that we discussed in the last issue? We tend to call the crisis that we face an "ecological" crisis, and this is a fair description in so far as its **results** are manifested in the ecological sphere. The message is quite clear: our way of life is humanly and environmentally suicidal. Yet the crisis is not first of all ecological. It is a crisis concerning the way we perceive our world. We are treating our environment in an inhuman, God-forsaken manner, precisely because we see it in this way and precisely because we see ourselves in this way. Therefore, before we can effectively deal with or heal our environment, we must change our world-image, which in turn means that we must change our self-image. Otherwise, we are simply dealing with symptoms, not with their causes.

These **causes** are rooted in the way we think, which impels us to pursue a particular lifestyle, particular social, political, and economic interests. The root of the problem is religious. The response, then, must also be religious, though the results may be evident in economy and justice, in policy and politics, in technology and science. This means that religions and churches must shift their focus. We can no longer simply be concerned about a place in another world for ourselves, and what kind of a place that will be. We must now worry about whether our children will have a place in this world, and what kind of a place that will be.

Whenever we speak (whether about things earthly or heavenly), we draw upon established values. The technical language that we adopt, the particular "species" we wish to preserve, all depend on the values or

images that we promote, even presume. In the Orthodox Church, there are three such "images" that play an invaluable role in the way we appreciate our environment: **icons** (the way we perceive the environment), **liturgy** (the way we celebrate the environment), and **asceticism** (the way we respect the environment). Creation seeks but one thing: for us to be truly human, truly humble. A sense of humility implies respect toward other people (beyond *me* - that's the notion of community). We are less than human without each other. It also implies respect toward nature (beyond *us* - that's the shaping of our environment). We are less than human without creation. And, finally, it implies respect toward that which is beyond *both humanity and nature* (the conviction that this world, and even heaven itself are less than they ought to be without one another).

In the *Sayings of the Desert Fathers*, the devil asks a monk sitting quietly and doing nothing: "What are you doing here?" The monk replies: "I am doing nothing. I am simply keeping the place." This reminds me of a phrase in our Orthodox Liturgy, where the priest exclaims: "Let us stand in goodness. Let us stand in awe." The liturgy is in fact saying: "Don't just **do** something; **stand** there!" Before we can act, we must stand still. Let us not forget that it was our doing that got us into this mess in the first place. Finally, the sense of "goodness" (in the phrase "Let us stand in goodness") reminds me of the book of Genesis, when "God saw everything God had made. And indeed, it was good, very good" (Gen. 1: 31).

Such is part and parcel of a Christian Orthodox environmental theology. It constitutes the very heart of the truly ecumenical vision and pioneering work of Ecumenical Patriarch Bartholomew. In the next issue, we shall report on a major international environmental seminar sponsored by "Leadership 100" at Hellenic College/Holy Cross.

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CHAIRMAN, EXECUTIVE DIRECTOR REPORT PROGRESS TO EXECUTIVE COMMITTEE

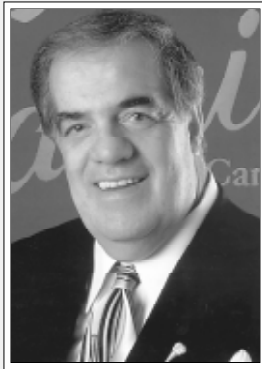
mittees would be composed of nine members, one from each of the nine Dioceses.

In earlier action the Executive Committee approved a grant of \$120,000 for the production of "The Other Holy Land" whose central theme is the genesis of Orthodox Christianity in Asia Minor will include an interview with His All Holiness Ecumenical Patriarch Bartholomew, as well as a grant of \$120,250 to the Archdiocese to archive its entire existing videotape library on DVD.

Father Alex Karloutsos, Executive Director of Leadership 100, reported that the new Leadership 100 brochure, which had been mailed to all Metropolitans, Bishops and parish priests and

to all members and prospects, was getting a tremendous positive response. The brochure, he explained, rounded out an overhaul of all Leadership 100 literature and stationery, incorporating the new Leadership 100 logo.

Father Alex said that the way Leadership 100 presents itself, in words and in art, is an opportunity to explain the Leadership 100 philosophy, that the organization "exists to serve our Church in America and our Hellenic ideals. Our recruitment should be understood as an opportunity for the renewal of faith and challenge to serve," he said, "while our membership is being encouraged to reach out to other Greek Orthodox leaders and witness to our work and service."



**SMALL BUSINESS
ADMINISTRATION HONORS
FRANK SARRIS**

Frank Sarris, a member of Leadership 100 since last year, recently was honored by the Small Business Administration as "Pennsylvania Small Business Person of the Year," and was featured in the May issue of *Dynamic Business* magazine. He attended a recent ceremony in the East Room of the White House where he received a plaque from President Bush.

Mr. Sarris is founder, president and owner of Sarris Candies Inc., a multi-million dollar business he started in the basement of his home in Canonsburg, Pa., 1960, with three employees and \$600 after selling his car to qualify for a bank loan.

Sarris Candies now encompasses three generations of the Sarris family, more than 350 employees at two locations, and nearly \$16 million in sales.

Mr. Sarris contributes significantly to the local community, including the Canonsburg July 4 parade, Washington County 4-H, Washington County Humane Society, Animal Friends, AHEPA and the Kidney Foundation of Western Pennsylvania.

Mr. Sarris was also named runner-up for the National Small Business Person of the Year Award.

He was one of four finalists, among 53 state winners, including the District of Columbia and Puerto Rico, who earned a visit to the White House. He attended the ceremony with his wife, Athena and also attended a dinner at the State Department.

HELLENIKA

**The Greek "Dark Ages"
1200-800 B.C.**

by Dr. Speros Vryonis, Jr.

We know very little about this long period because writing seems to have disappeared from much of the Greek-speaking world (Cyprus was probably an exception). But about 1300 B.C. the flourishing Mycenaean civilization began to show signs of political weakening and apprehension. The archeological evidence is marked by the termination of the sumptuous royal graves, and the concomitant erection of massive stonewalls around Mycenaean acropoleis and palaces. One century later (c. 1200 B.C.) there has transpired a large-scale destruction of Mycenaean palaces, and palace institutions of Mycenae, Tiryns, Thebes, Pylos and Knossos disappeared. Archeologically this was the largest-scale material destruction observable in Greece since the destructions of 2200-2100 B.C., when many have assumed that the first waves of Greek invasions and settlements took place. The disappearance of writing in 1200 (that is of the palace records recorded in clay, in Greek via the Linear B script) is indeed important. The two Linear B archival records of the palaces of Knossos and Pylos indicate clearly two important facts. First, the educated scribal class that possessed the knowledge of writing disappeared because the political structure that hired and trained them had disappeared. Thus the political and educational institutions disappeared during the so-called "Dark Ages". All this was accompanied by a decline in material culture. Practically all monumental stone structures ceased to be erected being replaced by more modest building in brick and straw. Four-fifths of all Mycenaean sites thus far identified underwent demographic decline or were destroyed. The archaeological finds indicate the virtual absence of amber, ivory, and other luxury items, an indication that much of international commerce had come to a halt, though it had flourished previously. Paradoxically the basic Hellenization of Cyprus was set into motion with massive oversea flight of Arcadians from the Peloponnese. Shortly thereafter the emigration of Ionians, Aeolians, and Dorians to western Asia Minor also led to the Hellenization of much of this area.

What were the causes of what apparently was a large-scale catastrophe for the Mycenaean world of Greece? Did this catastrophe bring a decisive break in the patterns of local culture and society? Indeed a discussion of the Homeric poems of the Iliad and the Odyssey loom large in any consideration of the relation of Mycenaean civilization to that of early classical Greece (that is the Greece which arises during the "Dark Ages" after the desolation of much

of the Mycenaean world.

A great deal has been written by archaeologists, historians, and Homeric scholars as to the decline and destruction in the last century of Mycenaean civilization. The older, and in some ways more 'comfortable' explanation of this change, ascribes this semi-collapse to the last wave of Greek migrations into the Hellenic peninsula, the Dorian tribes. It seems that they entered Greece during this period via the northwest region of Epirus and may have pushed the Aeolian and Ionian Greeks to settle in western Asia Minor, as did the Dorians themselves. But the majority of the Dorians ultimately settled the eastern half of the Peloponnese their two most prominent cities, finally, developing at Sparta and Argos. They also settled very heavily on the island of Crete.

According to a second theory, the Dorian migration was part of a larger migratory movement of invasions by the so-called "Sea-Peoples" that destroyed the large kingdom of the Hittites of Asia Minor and went so far as to threaten Egypt itself. The principle written sources for the invasions of the Sea Peoples are Egyptian, but it is very difficult to establish who were the peoples that were involved. A third theory attributes Mycenaean collapse to internal forces and civil strife, though this theory remains without specific evidence to give it serious consideration.

Whatever the causes, one must conclude that the era 1300-1100 was one of enormous change, both political and economic and it has been dubbed the Dark Ages both for its troubled nature, but above all because of the disappearance of written documentation. Were there no elements of continuity between Mycenae and ancient classical Greece? Up to this point one has looked at the discontinuities. But one must also consider what did survive and continue. First and foremost was the Greek language. Second Martin Nilsson has proved clearly the strong survival of Mycenaean religion and religious practices into classical Greek religiosity. Further the Greek adaptation of its life, religion and economics to the sea during the Mycenaean era, continues as an unbroken tradition during and after the Dark Ages. They had already become a maritime people by 1200, and were to remain so for the next three thousand years. Their agriculture and dietary habits seem to have changed very little up to Hellenistic times. Finally the Homeric poems are, today, interpreted as a strong oral tradition going back to Mycenaean times. What does Homer tell us about Mycenae, the Dark Ages and the beginnings of classical Greece?

Dr. Speros Vryonis, Jr. – Emeritus Alexander S. Onassis Professor of Hellenic Civilization and Culture, NYU – For further information or bibliography fax: (916) 933-8460

Leadership 100 New Members

- George Bakes New Canaan, CT
- Stanley Coin Rock Island, IL
- Christos M. Cotsakos Menlo Park, CA
- Demetra De Maris Bal Harbor, FL
- Nicholas Karakas St. Louis, MO
- Mr. and Mrs. Socrates Kyritsis Basking Ridge, NJ
- John Ledes Katonah, NY
- John S. and Annis M. Meimaridis Belleville, MI
- Peter S. and Janice L. Meimaridis Maple Grove, MN
- Dr. Anthony and Sophia Vasilas Manhasset, NY

PHILANTHROPIA

The Social Ethos of the Greek Orthodox People

A Historical Illustration (Part IV)

by Rev. Dr. Demetrios J. Constantelos

Again and again, the principles and religious motives behind the ethos and practice of philanthropy in the Modern Greek Orthodox tradition derive from the belief that the Divinity loves humanity; the presence of the Divine in the cosmos motivates the human to respond to the Divinity's example.

An anonymous Greek writer of the Byzantine era writes that the "Pantocrator Himself" decided to emigrate and become a stranger on earth so that human beings may not become strangers in His kingdom. And until recent years, before the total elimination of Greeks from their ancestral homes in Asia Minor (present day Turkey), a Greek Orthodox woman of Kotyora, when seeing a stranger, or foreign traveler, especially an elderly one, used to exclaim: "I am a sinner, but he may be Christ, let us take him in."

The history of modern Hellenism abounds in similar experiences. I could tell you of Christina and Yannis Constantelos from Spilia, Messenia, who shared the bread of their ten children with relatives and friends, strangers and fellow citizens in the cruel years of German and Italian occupation of modern Greece between 1941 and 1945. Indeed I could tell you of the altruism and the great danger that the brothers Yiannis and Soteris Constantelos put their 24-member families through, in order to offer shelter and hospitality to a British soldier left behind following the collapse of Greece under Hitler's armies. But there is no need for other illustrations.

In the Greek Orthodox experience it is important not to think of the stranger and the traveler, the poor and the destitute, the sick and the lonely, the hungry and the beggar. It is not without significance that to the present day in Southern Messenia, the first slice from the Christopsomo, the Christmas loaf, is given to the first beggar that happens to pass by the house. For, who knows, the beggar may be the Xenios Zeus of the Ancient Greeks, or the unknown god of classical Hellas, or the Philanthropos Christos of the Byzantine and the modern Greeks.

The same humanistic spirit persists in the long history of the Greek nation-whether in Akragas or Athens of ancient Hellenism; Patara, Alexandria or Pontus of Medieval Hellenism; Crete or Messenia of modern Hellas. The spirit of Theseus and the spirit of Odysseus; the spirit of Tellias and the spirit of Kimon, the spirit of St. Nicholas and the spirit of St. Philaretos; the spirit of Nikos Kazantzakis' grandfather and the spirit of the poor anonymous priest of Crete expresses the ethos of Christian Greek Orthodoxy-the epiphany of the divine in the human, a spirit of compassion, toleration, generosity and active philanthropy for the benefit of the human being.

As St. Justin (d. ca. 165 A.D.) the philosopher and martyr would have said, the Greek humanistic tradition was Christian before the coming of Christ. In the social ethos of the Greek Orthodox people today we see a mind and an ethos that has had an unbroken continuity throughout four millennia. Let us honor and preserve this long-standing concern for the human being and the best aspect of our Hellenic heritage.

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

(For more illustrations and commentary on the subject of philanthropy see Dr. Constantelos' books: *Byzantine Philanthropy and Social Welfare*, 2nd ed.; *Poverty, Society and Philanthropy in the late Medieval Greek World*. Both published by Orpheus Publishing Company, Aristide D. Caratzas, Publisher.)

The Leader

George D. Behrakis Endows Boston Museum Collection

BOSTON – The Museum of Fine Arts has received an endowment of \$8 million from Leadership 100 members George D. and Margo Behrakis for its Greek and Roman art collection, and the first-ever curator, Christine Kondoleon, was appointed.

"I am truly delighted that George and Margo Behrakis have chosen to create this new position at the museum," said Malcolm Rogers, the Ann and Graham Gund director of the MFA.

"Margo and I are very pleased that we are able to endow this position in the Department of Art of the Ancient World and with Christine's appointment," said George Behrakis. "We are committed to the continued study and research of Greek and Roman art, and how today's world can still learn from these ancient cultures."

The MFA's Greek collection is rich in breadth and depth. Special strengths lie in Archaic bronze figures, Athenian vases of the sixth and fifth centuries B.C., coins of all periods, Hellenistic terracotta statuettes, Ptolemaic portraits, cameos and intaglio gems.

Among the many individual masterpieces are an Archaic bronze statuette known as Mantiklos Apollo, an Athenian black-figure hydria with the dragging of Hector, the Three-Sided Relief, a rare copy of Pheidias' Athena Parthenos, a Hellenistic gold earring in the form of a Nike in a two-horse chariot and the Bartlett Aphrodite.

Recent acquisitions of the important Roman statuary and South Italian red-figure vases have strengthened what has long been considered one of the best assemblages of Roman art in the world.

Georgia's President Honors Andrew Athens

TBLISI, Georgia – President of the Republic of Georgia Edward Shevardnadze recently awarded World Council of Hellenes (SAE) President Andrew Athens with his nation's highest civilian award, the "Order of Honor," in a private ceremony at the presidential palace.

"We know you as the famous Greek from the U.S., bringing a worldwide charitable mission to Georgia during these troubled times," Mr. Shevardnadze told Mr. Athens.

The award was given "in recognition of his outstanding contribution for medical and humanitarian assistance to the people of Georgia, professional development of Georgia's medical community, establishment of the Greek Medical Center and further strengthening of the friendship between the Georgian and Greek peoples."

Dr. Charles Kanakis, SAE Medical Affairs director, who is assessing the medical needs of the Hellenic communities in Armenia, participated in the ceremony, along with representatives of the Greek community and medical personnel from SAE's medical centers.

The major facility is in Tbilisi, capital of Georgia. Other centers have been established in the Tsalka region, a concentration of 28 Greek villages, and in the town of Tsitsikizvari.

Safiol Establishes Meritocracy Award at NYU

Leadership 100 member George Safiol of Weston, Mass., has contributed \$100,000 to establish a student prize at the New York University College of Arts and Science.

The award will be known as the George E. Safiol Meritocracy Award and memorializes Harold Geneen, the late chief executive officer of ITT who was Safiol's mentor during the first 12 years of his career. The award will be given each year to a student at the end of his or her junior year who has demonstrated academic excellence and leadership, aspires to a business career, and writes the best paper on the subject of meritocracy in the current business climate.

George Safiol is a graduate of NYU's School of Engineering and Science.

He joined Leadership 100 in July 1991.

Argyros Nominated for Ambassadorship to Spain

George Argyros, chairman and chief executive officer of Arnel & Affiliates, a prominent West Coast diversified investment company, has been nominated for the post of U.S. Ambassador to Spain. He currently is a general partner in Westar Capital, a private investment company.

A native of Detroit who was raised in Pasadena, Calif., he graduated from Chapman University in 1959 with a major in business and economics. He was formerly co-owner of AirCal (1981-87) and owner of the Seattle Mariners baseball team of the American League (1981-89).

Mr. Argyros is a member of the Board of Directors of Rockwell International Corporation, First American Corporation, DST Systems Inc., Newell Land and Farming Company, Tester, Doskocil Manufacturing Co., Harper Leather Goods Inc., and Verreq Inc.

Mr. Argyros formerly served as a member of the Advisory Committee for Trade Policy and Negotiations for the U.S. Trade Ambassador, resigning that position in 1990, when he was appointed by President Bush to the board of the Federal Home Loan Mortgage Corporation (FreddieMac). Mr. Argyros completed his term on the FreddieMac Board in March 1993.

He also is chairman of the board for The Beckman Foundation, chairman of the Richard Nixon Library and Birthplace Foundation, foundation chairman for the Nixon Center in Washington, chairman of the Argyros Foundation and past chairman and current board member of the Orange County Business Committee.

Philanthropist P. Angelopoulos, 92, Dies in Athens

Ecumenical Patriarch Presides At Funeral

NEW YORK – Panayotis Angelopoulos, 92, Greek industrialist and major benefactor of the Greek Orthodox Church worldwide, died June 5 in the intensive care unit of Athens' Hygeia hospital after a long illness.

Archbishop Demetrios issued the following statement on the passing of Mr. Angelopoulos: "The church is grateful to the Almighty God for this devoted servant of God. His offerings have left an indelible imprint on the collective life of the Church. As a benevolent benefactor to our Ecumenical Patriarchate, to the Holy Archdiocese and her ministries, Mr. Angelopoulos was a true steward inspiring others through his acts of generosity and faith."

A longtime friend of Archbishop Iakovos, Mr. Angelopoulos was a member of Leadership 100 Endowment Fund, Great Benefactor of the Ecumenical Patriarchate, a supporter of the Archbishop Iakovos Library and Learning Resource Center, Holy Trinity Cathedral, and many other religious and social causes, including the Carter Center in Atlanta.

Ecumenical Patriarch Bartholomew presided at the funeral and Bishop Dimitrios of Xanthos represented Archbishop Demetrios of America.

Milton H. Sioles Dies in Arizona

PARADISE VALLEY, Ariz. – Milton H. Sioles, 80, an Archon of the Ecumenical Patriarchate and member of the Leadership 100 Endowment Fund, died peacefully April 12.

He was born in Peekskill, N.Y., and attended Yale University. He served in World War II and retired as a colonel in the U.S. Air Force.

Mr. Sioles' successful business career spanned 55 years. He was chairman and chief executive officer of Interwest Distributing Corporation of Tempe, Ariz.

Mr. Sioles also was active in many organizations in addition to the Archons and the executive committee of Leadership 100, serving on the board of the University of Arizona Cancer Center and Good Samaritan Hospital Foundation Board.

He was active for many years at St. Sophia Cathedral in Los Angeles and St. Nicholas Church in Northridge, Calif.

Survivors include his wife, Harriet; children Robert Sioles and Elyse Sioles Denniston; and a sister, Katherine Boles of Glendale, Calif. He was predeceased by another son, Dean.

Services took place at Holy Trinity Cathedral, Phoenix.



In Memoriam

Our thoughts and prayers go to the family and friends of our beloved members.

May their memory be eternal.

Panayotis Angelopoulos
of Athens, Greece,
died on June 5, 2001

Milton H. Sioles
of Paradise Valley, AZ,
died on April 12, 2001

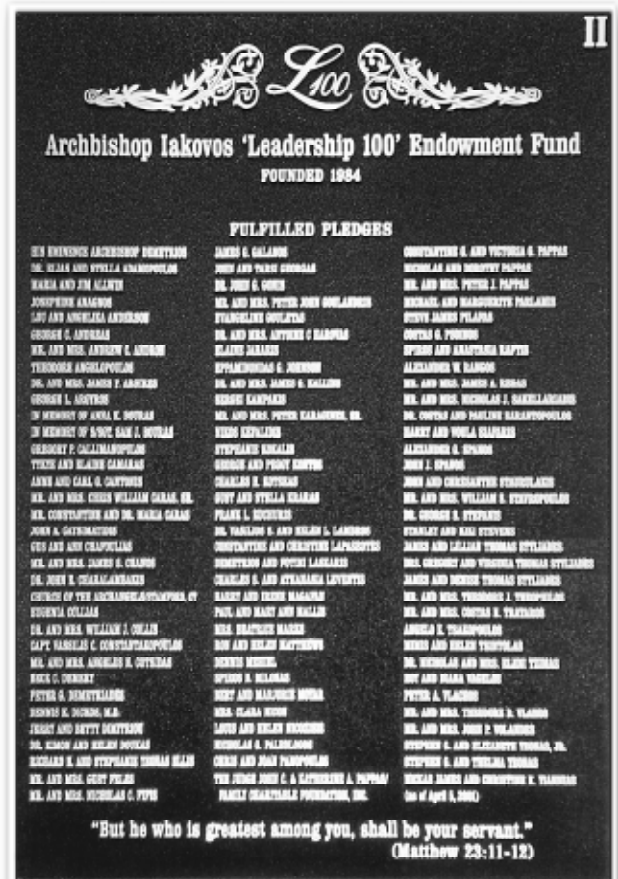
Clara Sylvester
of Jamaica, NY,
died on June 5, 2001

Newly Fulfilled Members

- Mr. and Mrs. John P. Alevizos Waban, MA
Josephine Anagnos Fort Lee, NJ
William (†) and Mary Calomiris Washington, DC
Christos M. Cotsakos Menlo Park, CA
Dr. Kimon (†) and Helen Doukas Boca Raton, FL
Richard H. and Stephanie Yeonas Ellis McLean, VA
Mr. and Mrs. Peter Karagines Yorba Linda, CA
Nicholas and Dorothy Pappas Wilmington, DE
Mr. and Mrs. Harry Sifaris Los Angeles, CA
Stanley and Kiki Stevens Oak Brook, IL
Stephen G. and Elizabeth Yeonas, Jr. McLean, VA

(†) Deceased member.

Second plaque of 100 Fulfilled Leadership 100 members, mounted at the Archbishop Iakovos Library and Learning Resource Center, May 19, 2001.



Millennium Membership Drive 2001 Picnic

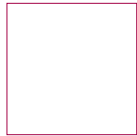
Angel's Acres, North Strabane Township, PA • June 14, 2001



(left to right)
*Angel Kusturiss, His Eminence Metropolitan Maximos of Ainou,
Dolly Tehakis, Lou Nicozisis*



(left to right)
*Thelma Yeonas, Fr. George Livanos, Marion Kusturiss, Mary Manios, Fr. Alex Karloutsos,
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