

Leadership 100 Celebrates 20th Anniversary, Elects New Chairman and Vice Chairman, and Welcomes New Executive Director

L100 Award for Excellence goes to UN Ambassador John Negroponte and Actress Melina Kanakaredes



D. Panagos

Archbishop Demetrios, George Behrakis and John Payiavlas present the Chairman's Award for Service to Arthur Anton (far right) as Madeline Anton looks on

Leadership 100 members gathered from around the country to attend the 13th Annual Conference at The Breakers in Palm Beach, Florida, a turning point in the leadership of the organization, in order to celebrate 20 years of service to the Greek Orthodox Church in America. Some 450 participants and their guests attended the conference, which ran from February 19-22.

The Leadership 100 Executive Committee elected John A. Payiavlas of Warren, Ohio as its new Chairman, filling the vacancy after Arthur C. Anton stepped down a year early from the post. To replace Payiavlas, who was Vice Chairman, the committee chose George D. Behrakis of Lowell, Massachusetts, who with his wife, Margo, hosted the conference.

Anton was made the sixth and final lifetime founding member, joining Andrew A. Athens, George K. Chimples, George P. Kokalis, Peter M. Dion and Michael Jaharis. All are automatically additional voting members of both the Executive Committee and Board of Trustees. The Executive Committee elected Stephen G. Yeonas of Washington, D.C. to fill his vacancy on the committee.

The Executive Committee, along with the Board of Trustees and General Assembly, also welcomed the newly elected Executive Director, Fr. Dimitrios Antokas, currently Protopresbyter at Holy Trinity Church in Westfield, NJ. He was chosen in January, after an intensive five-month search, to replace Fr. Alex Karloutsos, who is moving on to an expanded role at the Greek Orthodox Archdiocese encompassing public affairs, assistance to a new endowment fund and assisting the Archbishop with the activities of the Archons of the Ecumenical Patriarchate.

His Eminence Archbishop Demetrios, who gave two popular Bible Studies at the conference, joined Anton at the Grand Banquet in presenting the Leadership 100 Award for Excellence to the famed television and stage actress, Melina Kanakaredes, and to the United States Ambassador to the United Nations, John D. Negroponte.

Ms. Kanakaredes was honored for exemplifying devotion to the Orthodox faith and Hellenic values in her personal and professional life. The popular actress, best known for her role in the TV series *Providence*, attended the conference with her husband, Peter Constantinides. She was also the featured speaker at the annual Forum on Hellenism where she received an enthusiastic response in describing her upbringing in Akron, Ohio, the importance of the Orthodox Church in her character formation, the emphasis her family placed on education and Hellenism and her commitment to passing on these values.

Ambassador Negroponte, who had served in ambassadorial posts in the Philippines,



D. Panagos

Archbishop Demetrios and L100 Chairman Arthur Anton present the Leadership 100 Award for Excellence to Ambassador John D. Negroponte

Mexico and Honduras, as well as high positions at the White House and State Department, before beginning his service as US Ambassador to the United Nations on September 18, 2001, was acknowledged for his exemplary public service expressing Orthodox and Hellenic values.

In his remarks, the UN Ambassador traced the philosophical and cultural origins of the United Nations to ancient Greece as a marketplace of ideas and dialogue and a forum for democracy (see page 11).



D. Panagos

Archbishop Demetrios and L100 Chairman Arthur Anton present the Leadership 100 Award for Excellence to Actress Melina Kanakaredes

In reports to the Executive Committee, Board of Trustees and General Assembly, Anton said that \$35 million had been raised

MESSAGE FROM THE CHAIRMAN

Celebrating...

♦ from page 1



Celebrating Our Role of Service

Our 13th Annual Conference at The Breakers in Palm Beach, Florida was an outstanding success and a notable turning point in the life of Leadership 100. You will be able to revisit some of our Conference's personalities and events in this expanded issue of *The Leader* – from our beloved Archbishop Demetrios and our remarkable honorees, US Ambassador to the UN John D. Negroponte and the dynamic actress Melina Kanakaredes, to our incoming Chairman and Vice Chairman, John A. Payiavlav and George D. Behrakis and our new Executive Director, Fr. Dimitrios Antokas.

We honored our remarkable Executive Director, Fr. Alex Karloutsos and Presvytera Xanthi, wishing them well in Fr. Alex's new expanded role at the Archdiocese. In stepping down as Chairman, effective May 1, I remarked on what an "alignment of the stars" were in place when I became Chairman four years ago. Under the guidance of Archbishop Demetrios and with the charisma and enthusiasm of Father Alex and our Membership Chairman, Stephen G. Yeonas, we more than doubled our membership and dramatically increased our grant giving with tangible results in our Archdiocese, ranging from communications, home mission and youth ministry to scholarship and student loan aid. We begin to tell this story in a new section of *The Leader*: "Our Grants At Work".

In reflecting on my years of service, which were gratefully acknowledged at the Conference, I wonder in amazement at our achievements despite the many diversions in the life of our Church. In the last analysis, our Executive Committee and Board of Directors were able to keep focused on our role of service, supporting critical ministries and advancing Orthodoxy and Hellenism through innovative programs. Our role of service is what we truly celebrate.

We enjoy vigorous discussion and heartfelt debate. It can be no other way with true Hellenes, but we must always be mindful of our call to service as Orthodox Christians. Our Church offers the treasures of the faith to American society when many thirst for spiritual meaning. We are responsible for the advancement of that mission, as well as for the advancement of our Hellenic culture. This is our calling. There can be no other.

We must be wary of politicizing our disagreements and disparaging our opponents. We must go to each other as brothers and sisters in a family and resolve our differences with love and understanding. We must concentrate on improving our stewardship, making our grants more effective, keeping our obligations and increasing our number and leave the governance of the Church to those who are charged with it, even if it is some of us in different capacities.

My fear is that if we don't adhere to our true purpose, we will lose direction and invite division and disserve our beloved Church. My hope is that the good men and women I have worked with over these years will not allow that to happen, for I know each one of them to be a true servant-leader.

I will not extend my good-bye to you, for, in reality, "I'll be seeing you among all the old-familiar places." I am honored to have become the sixth and last of the lifetime founding members of Leadership 100. I join the auspicious company of Andy Athens, George Chimples, George Kokalis, Mike Jaharis and, my dearest friend, Peter Dion, for whom we all continue to pray for a swift recovery. We honored each one of them in celebrating our 20 years of service at the Conference and their many contributions continue.

Now, enjoy the wonderful pictures and articles in this very special 20th Anniversary issue of *The Leader*. This is just the beginning of many, many more decades of service for Leadership 100. Madeline and I look forward to being with each and every one of you at the 14th Annual Leadership 100 Conference in Phoenix, March 9-13, 2005, and in the years ahead.

Kalo Pascha and God bless you and your families.

With love in Christ,

A handwritten signature in black ink, appearing to read "Arthur C. Anton".

Arthur C. Anton, Chairman

and \$15.1 million collected over the four-year membership drive begun in 2000. Leadership 100 grants, with commitments made for 2004, will exceed \$15.6 million, he pointed out. In addition, he reported that membership now stood at 672, an increase of 15 from the last conference and that 252 members had now fulfilled their pledges, an increase of 21.

Mark Stavropoulos, Grant Committee Chairman, said grants in 2003 totaled \$2,330,400 and grants committed for 2004 totaled \$2,384,075. Among the major recipients were the Hellenic College/ Holy Cross Scholarship Program, the Clergy Student Loan Program, and a program on Orthodox Christianity in American Public Life at the Institute on Religion and World Affairs at Boston University.

Dr. Elizabeth Prodromou, who developed and administers the program at the Institute, described the ongoing program of workshops and planned publication to the General Assembly (*See page 5*).



Fr. Dimitrios & Presvytera Maria Antokas (left) and Fr. Alex & Presvytera Xanthi Karloutsos (right)

Father Alex, in his report, noted the spectacular growth and changes in the four years of his current service as Executive Director since the end of 1999. He had previously served the organization from 1986 to 1992. He noted the dramatic increase of grants, which have enabled scholarship support to double the number of candidates for the priesthood; put in place Information Technology and Internet Ministries at the Archdiocese; assisted retired clergy, helped clergy in need; relieved the burden of student loans for active clergy; and advanced Orthodoxy and Hellenism through innovative video, films and academic programs.

Father Alex credited the inspiration of His Eminence Archbishop Demetrios, the leadership of Arthur Anton, the work of the Executive Committee and Board of Trustees, and the membership recruitment efforts of Steve Yeonas for these accomplishments.

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The Leader

Anton, who presided at the Grand Banquet finale to the conference, recognized, in addition to the Leadership 100 Award for Excellence honorees, the recipients of the Icon for new members and Obelisk for fulfilled members and the winners of the Golf and Tennis Tournaments. He recognized founding Leadership 100 Chairman Andrew A. Athens and founding Leadership 100 Vice Chairman George K. Chimples who stood to applause. He also recognized his predecessor as Chairman, Founding Member George P. Kokalis, who was unable to attend. He saved for the end of his remarks the public announcement of his stepping down as Chairman after four years. He said he wanted to make room for new leadership. In acknowledgement of the Olympics theme of the conference, he said he was passing on the torch to Messrs. Payiavlas and Behrakis, the new Chairman and Vice Chairman, who exemplified the true spirit of Leadership 100.

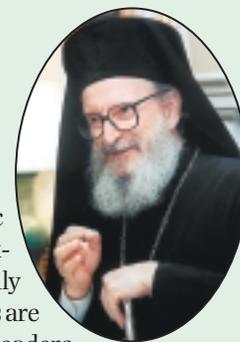
Anton said he had come on as Chairman at a propitious time in history, “an alignment of the stars”, when Archbishop Demetrios had just begun his ministry, when Father Alex had returned to Leadership 100 and when Steve Yeonas had begun as Chairman of the most successful membership drive in the history of the organization. He thanked the Executive Committee and Board of Trustees for their support and leadership, but his most touching words were for his wife, Madeline, his children and their spouses and his grandchildren, most of whom were in the room.

In a surprise move, Payiavlas, who was to introduce the Archbishop, summoned His Eminence and Behrakis to the stage. Behrakis, a fellow Lowellian, extolled Anton’s life and achievements from being valedictorian of his Lowell High School class, to graduating from Boston University and serving in the US Air Force, to his building Anton’s Cleaners into a major New England business and his philanthropic service in the Boston area and nationally through his service to Leadership 100 and the Greek Orthodox Church in America. Anton was then presented with the Leadership 100 Chairman’s Service Award.

The conference also included a first-time ever youth program for all ages run by the Youth Ministry of the Archdiocese under the direction of Fr. Mark Leondis and Deacon Constantine Lazarakis and “High Tea and Fashion Olympique” featuring top designers.

His Eminence Archbishop Demetrios celebrated an Archieratical Divine Liturgy and Leadership 100 Annual Memorial Service on Sunday at St. Mark Church in Boca Raton, assisted by its pastor, Fr. James S. Gavrilos, Fr. Alex Karloutsos, Fr. Dimitrios Antokas and Fr. Martin Ritsi.

Our Olympic Ideals



The 13th Annual Leadership 100 Conference, recently convened in Florida this past February, held as its central theme the anticipated Olympic Games, to be held in Athens this summer. As the backdrop for your annual Conference, this theme was certainly appropriate, for the ideals inherent to the Olympic Games are important ones that readily apply to your mission as leaders of our Greek Orthodox Church in America.

Foremost among these ideals is the spirit of *excellence*, a virtue that is directly related to the special task of Leadership 100. Through striving toward excellence in all things, a leader is able to communicate a vision that encourages and motivates others toward the pursuit of a common goal. The motivation to strive for excellence is in itself a remarkable leadership quality, the effects of which are transmittable and inspiring.

A second, related ideal which is inherent to the spirit of the Olympic Games, and which also applies to the overall success of the task of Leadership 100, is the quality of *perseverance*. Through perseverance, an athlete is able to master the art of overcoming all difficulties, barriers, and obstacles that impede his progress. The application of the ideal of perseverance to the spiritual life is especially appropriate in this context, as expressed by the writer of the Epistle to the Hebrews, *let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith* (12:1-2). There is, indeed, a rich spiritual application to your ongoing work, since this is a work that ultimately aims toward the spiritual progress of others.

In terms of the specific mission of service to which your organization has been called, the ideal of perseverance is especially crucial because it makes possible the cultivation of an equally important and related virtue, namely, the virtue of *focus*. Through focus, an athlete is able to harness all his energies toward the singular accomplishment of his task with exacting precision and intelligence. In our contemporary world, the cultivation of this virtue serves as a vital leadership asset. This is important as we consider that our American society currently faces unprecedented levels of ambiguity and confusion concerning matters of religion, family, and law. By being able to navigate the complex and challenging demands of an ever-changing society through focusing upon your singular task of leadership, you will be able to assure that the ministries for our Greek Orthodox Church in America remain rich and vibrant sources of faith and stability.

As we anticipate the Olympic Games this summer, I pray that we may consider the enduring virtues of *excellence*, *perseverance*, and *focus*, and the rich spiritual application of each of these virtues for our own lives and for our Christian ministry to others. May the Lord God bless you and keep you in His good favor always, as you strive onward in your task as faithful servants and leaders of His Holy Church.

Archbishop Demetrios

† DEMETRIOS
Archbishop of America

A Progress Report on “Orthodox Christianity in American Public Life: The Challenges and Opportunities of Religious Pluralism in the 21st Century”

By Dr. Elizabeth H. Prodromou

Leadership 100 generously awarded a grant to Boston University’s Institute on Culture, Religion and World Affairs, for a project entitled “Orthodox Christianity in American Public Life: The Challenges and Opportunities of Religious Pluralism in the 21st Century.” The project began with a plenary meeting in spring 2003, and has continued with a workshop series during the 2003-2004 academic year.

The project is being directed by Dr. Elizabeth H. Prodromou, who has a joint teaching and research appointment at Boston University. Prodromou will contribute to and edit the project volume that will include contributions from an impressive array of scholars. A summary of the contributing authors reflects the extraordinary diversity of Orthodox Christianity in America. The contributors are both cradle and convert Orthodox drawn from multiple Orthodox jurisdictions in America, such as the Greek Orthodox Archdiocese, the Serbian Orthodox Archdiocese, the Antiochian Orthodox Christian Archdiocese, the Orthodox Church in America, and the Ukrainian Orthodox Church in America. The contributors also cover an incredible range of academic disciplines, including theology, political science, sociology, history, psychiatry, and molecular biology. Finally, the participants are established academics with respected scholarly credentials, yet most participants also have practical experience in diverse policy and professional environments, ranging from the State Department to the National Aeronautics and Space Administration, as well as in local parishes and as public speakers.

The preliminary findings of the project were presented recently by Prodromou to the General Assembly meeting at the annual conference of Leadership 100, in Palm Beach, Florida. Four broad, inter-related sets of findings have emerged thus far in the study.

First, the reality of religious pluralism in America is that of a religious free market, however unpalatable this metaphor may be when applied to matters of faith. More



Dr. Elizabeth H. Prodromou specifically, the religious free market of America implies two fundamental features, namely, diversity and competition. There is substantial evidence that Orthodox Christians of all jurisdictions are behaving in market terms when it comes to their support for versus exit from their faith. Within the Greek Orthodox Archdiocese, these market behaviors are evidenced in the continuing rise in mixed (Orthodox with other Christian) marriages since the latter part of the 20th century, as well as declining rates of baptism, flattening rates of formal membership in the Church, and declining stewardship commitments on a per-family basis to the Church.

As a whole, these indicators reflect the undeniable impact of choice and competition on Orthodox Christianity in America, whether measured in terms of sacramental life, membership, or financial support. In short, the pressures of the American religious market operate as constraints on both the present condition and future path of Orthodoxy in America.

Second, religious pluralism in America has produced a tendency towards denominational behavior by Orthodox Christians; in this respect, the Orthodox are behaving like other Christian traditions (especially, Protestants) in America. Denominationalism for Orthodox Christians is demonstrated in the growing movement across jurisdictional boundaries within the Orthodox ecclesiastical context in America. Furthermore, the phenomenon of denominational behavior by Orthodox in America has been informed by two related factors that deserve further attention. These are

the degree of commitment to and demand for pan-Orthodox unity in America, and the relationship between Orthodox Churches in America and their respective Mother Churches abroad.

Third, the project indicates that religious diversity and competition in America is producing a profound internal transformation in the composition of Orthodox Christianity in this country. The last 15 years have witnessed an influx of converts to Orthodoxy, many of whom come from conservative Protestant backgrounds. Converts to Orthodoxy tend to possess the kinds of institutional experience and organizational skills



that give them an advantage in terms of voice within the Church. Therefore, the influence of converts to Orthodoxy on the direction of the Church may, in the short term, be far greater than their numbers. The convert question demands systematic attention in order to grasp the full dimensions of the internal diversification of Orthodoxy in America; factors for consideration include the numbers of cradle versus converts, as well as the impact of internal diversification on ecclesial life, outreach programs, worldview of future priests, and Orthodoxy’s voice in the American public sphere.

The convert question also underscores the need for Orthodox leaders in America to recognize a simple fact: American religious pluralism means that, in reality, all Orthodox

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L100 Program Assists Clergy with Student Loan Debt

By Fr. Nektarios Morrow

Over the past three years, a unique grant program established by Leadership 100 has assisted 50 active clergy of the Greek Orthodox Archdiocese by reducing or retiring the student loan debt they incurred during their studies at Holy Cross Greek Orthodox School of Theology.

The student loan program began in 2002 after several years of studying the extent and effects of this type of debt on the financial well being of the clergy of the Archdiocese. From the data it was clear that the issue of student loan debt needed to be addressed. Following Leadership 100 programs that had provided resources for retired clergy and scholarships for those preparing for the priesthood, the members of Leadership 100 appointed a committee

to examine the issue thoroughly and prepare a plan of action.

The Leadership 100 Student Loan Committee has worked with the Office of the Chancellor over the past few years to implement and administer a program that has provided tremendous assistance. Since 2002, \$600,000 has been given by Leadership 100 to this program. Of the 50 participants in the program, 27 have had their student loan debt retired, and the remaining clergy have had their debt amounts reduced significantly. By the end of the program in 2006, the Leadership 100 grant of \$980,000 will eliminate the outstanding debt of all the participants.

The program has been administered very methodically by the Office of the Chancellor,

as participants have been asked to update their records annually, and the disbursements have been sent directly to the lenders or loan servicers.

The response of the clergy and their families has been one of gratitude for the generosity and concern shown by the members of Leadership 100. Most of the participants responded to God's call to serve the Church and attended Holy Cross at a time when scholarship resources were limited. Now, they are able to continue in their service to the Church without the burden of student loan debt.

The members of the Leadership 100 Student Loan Committee are Stephen Yeonas, Chairman, Jerry Lorant, John Payiavlas, James Regas, and Mark Stavropoulos.

♦ from page 4 **A Progress Report...**

Christians are converts. It is a fallacy to assume that cradle Orthodox will remain committed when presented with other religious options, particularly in the face of institutional deficits that overwhelm the evangelical message and excitement of Orthodoxy's theological message.

Finally, the study has identified four types of institutional deficits that compromise the capacity of the Church to turn the challenges of America into real opportunities for Orthodoxy. These institutional deficits are as follows: a lack of cooperation and coordination amongst hierarchy, clergy, and laity; a lack of diversity in the lay voice of the Church, especially regarding the systematic incorporation of new lay talent into an already impressive pool of leaders; a lack of meritocracy and accountability in the decisionmaking structures of the Church; and finally, a strong institutional inertia that tends to make efforts at institutional change into a protracted exercise in debate, rather than an efficient exercise in implementation and results.

The correction of these institutional deficits must be a priority for the Church, and corrective mechanisms implicate hierarchy, clergy, and laity as a whole. Above all, institutional reform demands a profound change in the institutional culture of the Church, in order to move beyond a culture of polemics and polarization and towards a culture of civility, cooperation, and theology-sound innovation.

Although not exhaustive, this short-list of findings clarifies the core challenges and opportunities confronting Orthodoxy in 21st-century America. The findings are striking for their urgent relevance to all Orthodox jurisdictions in this country. By the same token, the project deliberations have underscored the richness of Orthodox theology as a way of life that prioritizes creativity, transformation, and unity in diversity—characteristics that place the Orthodox Church in a comparatively strong position to respond uniquely and powerfully to the pressures of American religious pluralism.

The capacity to transform potential into reality, however, depends on the willingness of all members of the Church to invest in the future of Orthodoxy with bold, imaginative steps that are rooted in Orthodox theology. Leadership 100's support for this project is an example of creative action aimed at understanding and responding to the realities of American religious pluralism. The remainder of this project will undoubtedly yield concrete suggestions for realizing the full potential of Orthodoxy in 21st-century America.

Leadership 100 Members

New

Harold V. Anagnos	Long Grove, IL
Constantine and Emmanuelle Barry	New York, NY
Valerie Jaharis	Winnetka, IL
Timothy J. and Kathy A. Joannides	Cheyenne, WY
Peter N. and Maria Pappas Kamberos	Chicago, IL
Terry and Ann Karis Family	Seattle, WA
Peter and Hytho Pantazelos	Lincoln, MA
William P. Planes II	Miami Beach, FL
Dr. John Psarouthakis	Ann Arbor, MI
John C. and Elaine Zouzias Thibault	Chelmsford, MA

Fulfilled

Efthemios and Lily Bentas	Boston, MA
Dr. Peter and Athena Gazes	Charleston, SC
Anastasia and William Hoeft	Minneapolis, MN
Harry and Sandra Nick	Great Falls, VA
Peter and Hytho Pantazelos	Lincoln, MA
William Planes	Tarpon Springs, FL
Gerry and Jeannie Ranglas	Rancho Santa Fe, CA



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D. Panagos



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1- (l to r) Dr. Constantine Papadakis, Eugene Rossides, Stephen Yeonas, and George Behrakis

2- (l to r) George Behrakis, Melina Kanakaredes, Archbishop Demetrios, John Negroponte, and Margo Behrakis

3- (l to r) Dr. George and Bettina Kallins, Ann and Argyris Vassiliou, Jeannie Arida, Elena Arida, Thalia Karakitsios, and Dr. Ken Arida

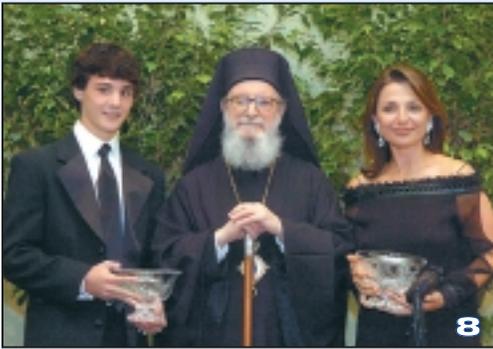
4- Newly-elected Chairman John Payiavlak and Secretary Constantine Caras at General Assembly

5- Archbishop Demetrios with Golf Tournament award winners (l to r) Paul Stamas, Angelo Magafan, Stephanie Stamas, and Aris Pappas

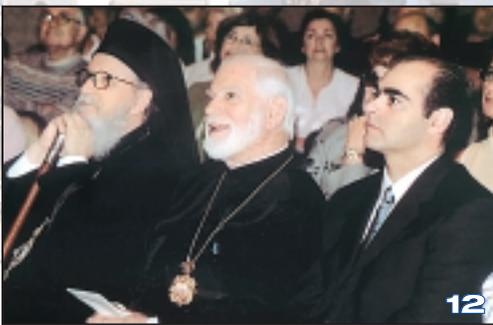
6- (l to r) Chrissoula Dimitriou, Angie Athens, and Louise Athens at the High Tea and Fashion Show

7- (l to r) Fr. Christopher Metropoulos and Fr. Dimitrios Antokas with Their Eminences Metropolitans Alexios, Nicholas and Iakovos participating in the Bible Study

Highlights of the Annual Conference 2004



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D. Panagos



- 8 - Archbishop Demetrios with Tennis Tournament award winners Gunnar Wilmot and Antonia Milonas
- 9 - Leadership 100 members dancing at the Grand Banquet
- 10 - Melina Kanakaredes with (l to r) Michael Steven, Valerie, and Melina Jaharis

- 11 - Designers Nick Meintanas (2nd from left), Tommy Demtriades (4th from right) and Maria Romia (3rd from right) with models at Fashion Show
- 12 - Archbishop Demetrios, Metropolitan Iakovos, and Peter Constantinides at Forum on Hellenism
- 13 - George Safiol in action at Golf Tournament as George Behrakis and Christos Tsaganis look on
- 14 - Anastasia Raftis at New England Lobster Bake with James Thomas in background



**Fulfilled
Members
Receive
Obelisks
from
Archbishop
Demetrios
at the
13th Annual
Leadership 100
Conference**



Dr. Bill and Roula Hunter



Andy and Tina Manatos



Dr. Stavros and Madeline Meimaridis



Elaine and Dr. Steven Jaharis



Gerry and Jeannie Ranglas



Gus and Irene Vratsinas



John Mathrusse



William and Regina Planes



Georgia and George Stamas



Michael and Emily Kavourias



Harry Chakeres and his mother,
Pauline Chakeres



John and Elaine Zouzas Thibault



Alexander and Marine Zagoreos



Arthur and Dianne Pappas



Christos and Mary Cocaine



Stephen and Antonia Kourepinos
and family



Douglas and Shelley Anderson



Spyros and Rose Gavris



Maria and Drake Behrakis

**New
Members
Receive Icons
from Archbishop
Demetrios
at the 13th Annual
Leadership 100
Conference**



George and Jennifer Michaels

In our last column, we introduced two quaint hermits, Barsanuphius (the "great old man") and John (the "other old man"), who lived during the sixth century in the desert of Palestine. They counseled their disciples – lay people, deacons, priests, and even bishops – through letters responding to questions on spiritual and practical matters. In this column, we glimpse at their understanding of the virtue of almsgiving and philanthropy, as critical and complementary for them in the spiritual life as worship and doctrine.

Barsanuphius and John regard almsgiving as a vocation and a gift (Letter 619): "Not everyone can bear [the full consequences of] the application of this virtue. ... There are some who commit themselves to this service" (Letter 618). "Moreover, there are different measures among people, and each acts according to their own measure" (Letter 617). Yet no one can claim to offer sufficient alms to the poor; that is regarded as "the measure of perfection" (Letter 617) described by Christ in Matthew 19.21.

So there are different levels of almsgiving, depending both on one's capacity and need. However, while almsgiving is a unique gift, everyone is called to give from whatever one has. Thus, almsgiving is also an acquired virtue: "Begin with small things, but remember that the one who gives little will also receive little" (Letter 623).

Desert Fathers Inspire Us

Fr. John Chryssavgis

Abba John offers practical advice about whom to help. His criterion of justice is not always compatible with ours. "If two persons require assistance, then you should always prefer the weaker one" (Letter 625). What happens if we wish to give alms, but have doubts about how to donate? "Examine your heart to make sure this is not the result of stinginess. If that is the case, then try to give something even beyond what you would normally have given, and you will receive God's mercy" (Letter 626).

Some degree of discernment is required of everyone, even wealthy benefactors (Letter 622). *Everyone* has something to give. "If you have nothing in order to give alms, then become poor in spirit in order to inherit the kingdom.

Acquire meekness in order to inherit the earth. Hunger and thirst after righteousness in order to be filled. Become a peacemaker in order to be called a child of God. And be prepared through your good deeds [– not, as we might expect, to be honored and lauded, but –] to be persecuted from city to city and receive your reward in heaven" (Letter 627).

For more on Barsanuphius and John, see *Letters from the Desert* (St. Vladimir's Press, 2003).

First Youth Program Held at L100 Conference

For the first time ever, this year's Leadership 100 Conference included a Youth Program to minister to the needs of the youth, young adults and families of Leadership 100. The program was developed and led by staff members of the Archdiocese Department of Youth and Young Adult Ministries, including Father Mark Leondis, Deacon Constantine (Bus) Lazarakis, Melissa Bazos, and assisted by Anastasia Karloutsos and Anastasia Leondis. The program was organized into three age groups: HOPE/JOY (Kindergarten through Sixth Grade), GOYA (Seventh Grade through Twelfth Grade), and Young Adults. Overall, more than 30 children and young adults par-

ticipated in the program. Each group met three times throughout the Conference.

The HOPE/JOY group included various activities, crafts, discussion and games for the children. Approximately 15 children fully participated in the events. The first session was a relay for both HOPE/JOY and GOYA conducted at the beach. The theme focused on our ascent toward God, using the symbolism of the Ladder of Divine Ascent. Following the game, discussion groups were held.

Session Two introduced the children to the Old Testament story of Jacob's Ladder. The children were divided up into teams and given the story to role-play. The third ses-

sion introduced the children to the life of the Theotokos. The children were divided into groups where they illustrated a few stanzas from the Akathist Hymn, explaining their meaning. A discussion took place on the Theotokos and how she is considered the Ladder by whom Christ came down and by whom we are able to ascend to heaven.

In the final session, a discussion was held on things that help us climb our ladders and things that cause us to fall. The children learned the Lenten Prayer of St. Ephraim and created books entitled "Climbing My Ladder" with pictures of things they could do to bring them closer to God. At the conclusion of this session, parents were given a note page explaining what their children learned as well as a copy of The Planner, as a gift from the Department of Youth and Young Adult Ministries.

The first session of the GOYA group was the combined relay and discussion with the HOPE/JOY group. Session Two was a discus-

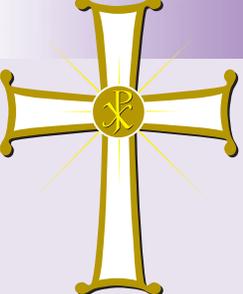


Fr. Mark Leondis and Deacon Constantine Lazarakis (background) lead HOPE/JOY youth group

sion on the Three Youths, Shadrach, Meshach, and Abednego from the Old Testament story. The third activity was a trip to City Walk, an outside Mall.

On Thursday evening, young adults met with His Eminence Archbishop Demetrios. Twelve young adults attended and had the opportunity to greet His Eminence and participate in a discussion with him.

On Friday evening, after the Lobster Bake, a bonfire was held on the beach. For the first hour, the HOPE/JOY children, along with their parents, came to the campfire. A little later, the GOYA participants joined in. Toward the latter part of the evening, the young adults attended the bonfire and participated in the fellowship.



In Memoriam

**EVANGELINE
CONDAKES**
of Weston, MA
died on January 16, 2004

**ALFRED A.
JOHNSON, MD**
of New York, NY
died on January 22, 2004

MAY THEIR MEMORY BE ETERNAL

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

Remarks of Ambassador John D. Negroponte as Recipient of Leadership 100 Award for Excellence

Thank you Your Eminence Archbishop Demetrios, Your Eminence Metropolitan Iakovos, Reverend Clergy, fellow honoree Ms. Kanakaredes, Mr. Anton, Members of Leadership 100,

It is a great honor to be with you tonight and a greater honor still to receive your Leadership 100 Award for Excellence.

It would be unwise to tell you that you are being too kind to me, since kindness is at the root of your identity and mission, but I do want to emphasize that whatever I have contributed in my diplomatic career has been done in conjunction with others, through others, and because of others.

Diplomacy, after all, is the fundamental recognition that no state stands alone. Indeed, the root meaning of kindness has to do with this fact: all human beings are kin, all are of a kind, and American diplomacy's objective is that we behave that way at the level of states.

In this regard, let me venture to say that the United Nations is the most extraordinary diplomatic initiative in the history of *human-kind*. A few dozen original members, bound by a Charter designed to support peace, protect human rights, and foster economic and social development, have become 191 nations engaged in daily congress.

One can search the history books forever and find no instance of comparable scope and complexity.

And how do we organize ourselves within this great undertaking? What are the fundamental conceptions that bind us together as we take turns serving on committees, enunciating our views, advancing resolutions, debating and voting on them?

I would invite you to come to New York when you have a chance and visit the General Assembly, the Security Council, and meetings of the various UN committees and sub-committees. I would invite you to consider the protocols and practices that play out before you. I would invite you to look at the UN building itself and take in its open but encompassing passageways and chambers.

And then I would ask you to name one country—or perhaps it would be better to say, one heritage—from which all of this derives. Con-



ceptually, the UN is Greek, of course. Physically and organizationally, it is a symbolic polis. You feel this moving through the building. There is a polis-like quality in the people approaching one another to make a point, in the small groups gathered here and there in thoughtful discussion, in the way the UN's resident citizens hail one another familiarly across meeting rooms and conference tables.

Or close your eyes and listen to the hum and sometimes roar before a working session is called to order. Again, what you're hearing is the echo of 5th century Athens. This is how it was then, and this is how it should be now. Twenty-six centuries later, especially because the world has grown so diverse and multitudinous, the necessity remains that grave, complex issues be distilled into direct human engagement.

President Roosevelt knew this as World War II unfolded before his eyes and he brooded about creating an effective successor to the League of Nations. President Kennedy knew this when the Soviet Union placed nuclear weapons in Cuba. President George Herbert Walker Bush knew this when he vowed that Saddam's invasion of Kuwait would not stand, and President George W. Bush knew this when he said that Saddam's decade-long defiance of UN Security Council Resolutions would not stand, either. But simply to gather together is not enough, not in ancient Hellas, not in modern New York.

Each president I have just named, and all

those in between, has recognized that if one has the capacity to lead, one has the duty to lead. This, too, of course, goes to the root of your own identity and mission. It is impossible to be kind, to be philanthropic, without extending oneself, without doing one's best to show the way, without mustering resources from all quarters to do the right thing.

And that's a challenge. In diplomacy or in a family, the leader is subject to criticism, resistance, and legitimate calls for genuine negotiation—for the true leader, as Aristotle made clear, is not a tyrant. Rather, the true leader is one who will take the perspectives of others into account while standing fast on principles.

So there's an inescapable tension between being a member of a group and leading the group. This will not go away, and at the UN, the United States must live with it. But this should not shake our confidence. You see, we do have a set of principles upon which to stand which ultimately will draw others closer to us. And these principles can be summed up in another Greek idea: democracy.

During the Cold War, democracy was our best ally even as democracy was at stake. Now, during the War on Terror, the same thing is true. This accounts for the tremendous importance of the transitions to constitutional democracy in Afghanistan and Iraq. This also is the logic behind President Bush's broader democracy initiative in the Middle East as a whole. Democracy—fair and free elections. Democracy—rule of law. Democracy—individual rights. The more UN members who commit themselves to democracy, the better it will be for their people, for the UN, and for the people of the United States.

I am sure that you in Leadership 100 understand this point. After all is said and done, leadership is not too great a burden when your basic objective isn't to hoard your treasure but to share it. Indeed, the Hellenic antecedents and inspiration for the United Nations amply illustrate the fact that the good you give is the good that grows.

Thank you again for honoring me with the Leadership 100 Award for Excellence, and thank you for allowing me to share with you these thoughts about American diplomacy at the UN.

Leadership 100

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OUR GRANTS AT WORK

Our grant activities have been intense. Many of our multi-year commitments have now been fulfilled, including our one million dollar pledge to the Archbishop Iakovos library, and our pension supplement program for the retired clergy pension, in the amount of \$814,000.

The clergy student loan program has eliminated \$600,000 of debt that active clergy have incurred during their studies at Holy Cross Greek Orthodox School of Theology. An additional \$380,000 has been allocated for the balance of the program, which runs through 2006.

Through the Leadership 100 Scholarship Program at Hellenic College / Holy Cross, enrollment has increased 21% per year, since the programs inception in the fall of 2000, bringing total student enrollment to 220 students. Our scholarship has graduated nine priests thus far, with an additional nine ordinations to the holy deaconate.

As you can see your grants are having an important impact on the life of our church, with special attention towards our clergy, and Hellenic College / Holy Cross Greek Orthodox School of Theology.

Our total grants paid from inception through 2004 now total \$15,679,420.



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