

The Leader

VOLUME II, ISSUE 3 - FALL 2001

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

THE ARCHBISHOP IAKOVOS LEADERSHIP 100 ENDOWMENT FUND

High U.S. Administration Official, Academic Leader, Noted Scholars to Speak at California Conference

Andrew S. Natsios, Administrator of USAID, the Bush Administration's point man on the humanitarian response in Afghanistan, will lead the Business Forum at the 11th Annual Leadership 100 Conference in Laguna Niguel, California. Mr. Natsios will speak on the subject, "The Humanitarian Response: War and Peace and the Marketplace". An expert on foreign policy and humanitarian emergencies, Mr. Natsios, who is a graduate of Georgetown University and Harvard University's Kennedy School of Government, has held high governmental positions in Massachusetts and, previously, with USAID.

The Forum on Hellenism will be led by Dr. Constantine Papadakis, President of Drexel University and the MCP Hahnemann University in Philadelphia. A member of Leadership 100, Dr. Papadakis was formerly Dean of the College of Engineering at the University of Cincinnati, Vice President of Tetra Tech, a Honeywell subsidiary and Chief Engineer with Bechtel, Inc.

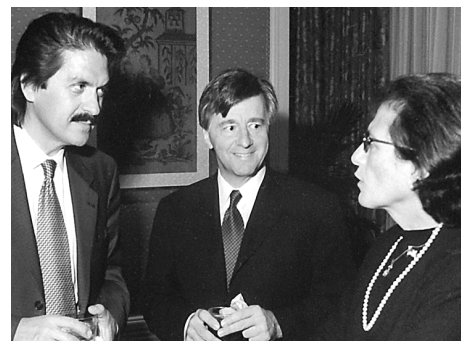
Two noted scholars will speak at the Leader-

ship Lecture Series. Dr. Helen C. Evans, Curator of Early Christian and Byzantine collections in The Department of Medieval Art and The Cloisters at The Metropolitan Museum of Art in New York, will speak on "The Glory of Byzantium"

Dr. Evans, who received her doctorate at the Institute of Fine Arts of New York University, has taught at Columbia University, University of Chicago, Hunter College of the City University of New York and Oberlin College in Oberlin, Ohio. She has mounted numerous exhibitions and established galleries at the Metropolitan and other museums, notably The Mary and Michael Jaharis Galleries for Byzantine Art, and two exhibits on "The Glory of Byzantium".

The second Leadership Lecture will be given by Maria Pantelia, Professor of Classics at the University of California, Irvine, who is Director of the "Thesaurus Linguae Graecae" (Thesaurus of the Greek Language, the "TLG"), a unique project to preserve in a digital collection all Greek texts

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New member Kostas Alexakis meets new Board member Michael Leo Stefanos and Xanthi Karloutsos in Chicago.

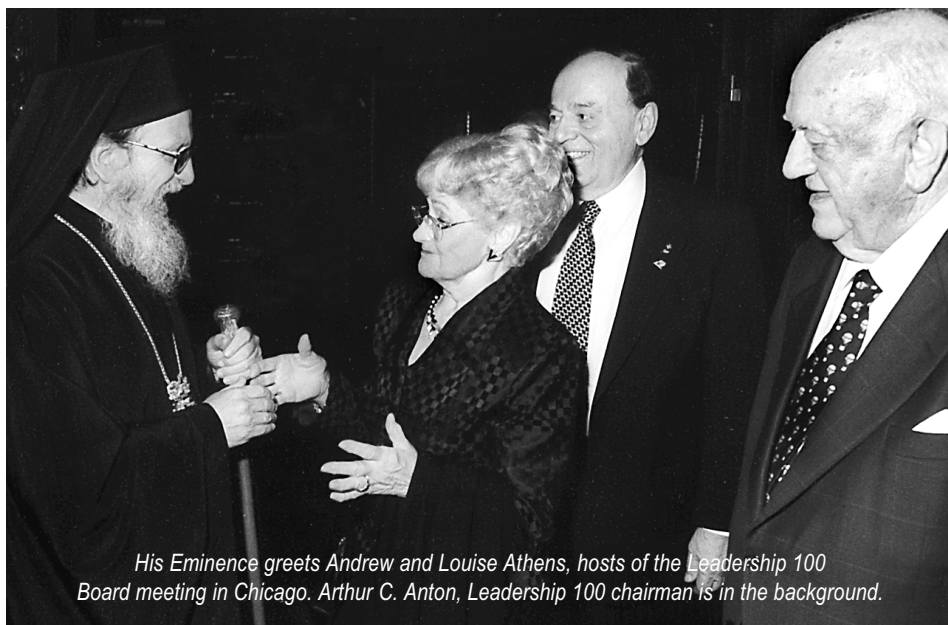
Leadership 100 Board Convenes In Chicago

The Leadership 100 Board of Trustees met in Chicago November 3 and approved two new grants for 2002 and approved three replacements on the Board, all in the form of recommendations from the Executive Committee, which met the previous day.

The new grants included \$100,000 to establish "Primary Health Care Services in Southern Albania", an initiative of SAE's (The World Council of Hellenes) Medical Relief Fund, which has been addressing the health care needs of Hellenic Orthodox Christians in various countries since 1997. The current program will be run in cooperation with His Beatitude Archbishop Anastasios of Tirana and All Albania.

The second grant was \$100,000 for "Come Receive the Light", the National Orthodox Christian Radio Program, which operates out of St. Demetrios Church in Fort Lauderdale, Florida. The grant represents the second year of funding for the radio ministry. Leadership 100 awarded "Come Receive the Light" \$100,000 for 2001.

The Board also accepted the recommendations of the Executive Committee to fill three vacancies on the Board of Trustees. Peter G. Pappas of Bethesda, Maryland was approved to fill the seat vacated by the resignation of Michael G. Cantonis in the class of 2002; Theodore J. Theophilos of Hillsborough, California was approved to fill the seat vacated by the resignation of Alexander G. Anagnos in the class of 2003; and Michael Leo Stefanos of Orland Park, Illinois was approved for the seat of Milton H. Siolos of blessed memory, also in the class of 2003.



His Eminence greets Andrew and Louise Athens, hosts of the Leadership 100 Board meeting in Chicago. Arthur C. Anton, Leadership 100 chairman is in the background.



Message from the Chairman

Dear Friends,

Good News continues to bless our efforts at Leadership 100 as we respond to our National Tragedy and continue to equip our Church in the challenging days ahead. Our early commitment of \$500,000 to the September 11 Relief Fund established by His Eminence Archbishop Demetrios set the tone for renewed commitment with continued membership and contribution increases. In these pages, you will see that we have reached 585 members toward our goal of 600, but by the time you receive The Leader we will no doubt be edging up even closer to our goal.

What is even more impressive is that this year alone we have raised over \$3 million, which means that over the period of our Millennium Membership Drive we have raised \$7.7 million, representing 25% of the \$31 million raised since the inception of Leadership 100.

Our Executive Committee and Board of Trustees met in Chicago the beginning of November and moved us forward in our mission with the approval of two significant grants. We awarded \$100,000 to The World Council of Hellenes to establish "Primary Health Care Services in Southern Albania" and \$100,000 to "Come Receive the Light", the National Orthodox Christian Radio Program.

In addition, we elected three new members of the Board to fill vacancies. They are Peter G. Pappas, Theodore J. Theophilos and Michael Leo Stefanos.

Our 11th Annual Conference February 13 to 17 at the Ritz Carlton, Laguna Niguel, California is taking shape with the commitment of exciting speakers you can read about in these pages. I know Andrew S. Natsios, Administrator of USAID, and his family in Boston. We will be privileged to get an inside view of the recent actions in Afghanistan.

As we move toward the Christmas Season, a word must be said about our special blessing in the leadership demonstrated to our Church, our Community, our nation and the world by our Archbishop. His Eminence has led us with grace, wisdom and compassion through these trying times. And his leadership is being recognized everywhere. In just one example, recently he met with New York Governor George Pataki who committed to the inclusion of the rebuilt St. Nicholas Church as an integral part of the memorial planned at the World Trade Towers site.

St. Nicholas Church has become more than a symbol for our Church. As His Eminence explains, it will be a model for our Church, New York, America and the world. How fitting that the great saint, protector of orphans, widows and travelers, should guide us into the future.

In the midst of these difficult times, we have assurance of a steady hand and a steady course as Leadership 100 remains true to its purpose in supporting the critical ministries of our Church, in advancing the Orthodox faith and Hellenism.

May God indeed bless all of you and your families as you welcome the Christ Child into your homes and hearts and rejoice anew in that wonderful gift of love.

With love in Christ,

Arthur C. Anton

Chairman

Archbishop Praises Leadership 100 for Role in September 11 Tragedy

His Eminence Archbishop Demetrios told the Leadership 100 Board of Trustees at their meeting in Chicago November 3 that Leadership 100 was "a pioneer as always" in making an immediate commitment of \$500,000 to the September 11 Relief Fund established by the Archdiocese the day after the tragic events of September 11.

His Eminence spoke of the "continuing effect" of September 11 in "intensifying everything we do," manifesting tremendous potential and a strong tendency toward unity of the Omogenia and the Church. He alluded to a meeting of 30 Greek American organizations brought together by Andrew Athens, President of SAE and Leadership 100 Founding member where a consensus was reached to use the Archdiocese as a clearing house for a broad range of activities.

The Archbishop also spoke of the overwhelming generous response to the destruction of St. Nicholas Church with gifts coming from a variety of sources, including the City of Bari, Italy, the American Jewish Committee and the Plumbers Union of America.

His Eminence met with Governor George Pataki of New York to coordinate plans for the rebuilding of St. Nicholas Church with the memorial planned for the World Trade Center site. He emphasized to the Leadership 100 members that St. Nicholas would be rebuilt not only as a National Shrine for New York and America, but for all the world as a model for the Church to include services, counseling, outreach and operations going far beyond its present activities.

Furthermore, His Eminence said Leadership 100 provided not just capital to the Church but acted as an example of the highest degree of leadership in its dedication to service rather than to power, control and glory.

High U.S. Administration Official, Academic Leader, Noted Scholars to Speak at California Conference

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ever written up to the present era. For almost 30 years, the "TLG" has put together a collection of almost 11,000 works of 3,000 authors, including ancient Greek literature, Byzantine literature, the New Testament, the Septuagint, the Acts of the Ecumenical Councils and the writings of the Church Fathers. As a result, scholars can research the use of a word in an author, historical period or genre in no time.

Other speakers include Rev. Protospyter Martin Ritsi, Executive Director of the Orthodox Christian Mission Center (OCMC). Fr. Martin, who is a graduate of the University of California, Holy Cross School of Theology, the Fuller School of World Missions, served as a teacher and parish priest, catechist and youth worker in East Africa, principally Kenya, and in Albania, where he established and supervised Diaconia Agape, the Orthodox Church of Albania's office of relief aid and development.

His Eminence Archbishop Demetrios traditionally delivers the Keynote Address at the Conference and conducts a Bible Study. This year, besides the Keynote, His Eminence will conduct two Bible Studies by popular demand of the membership.

Newly Fulfilled Members

- Thomas and Elizabeth Cappas Munster, IN
- Nicholas James Kallins, Esq. † Miranda Heights, CA
- George and Jean Kaludis Potomac, MD

† In Memorium

The tragic events of September 11th are still vivid in our minds, and the pain and sorrow inflicted upon many still burdens our hearts. However, in the midst of such terrible loss, love, strength, and goodness have been shown in so many ways. These attributes of *leadership* are so critical during times of crisis, for the true foundation of *leadership* is compassionate service.

This truth is so beautifully illustrated by our Lord in the parable of the Good Samaritan (Luke 10:25-37). A man lay broken and dying. Some passed by unwilling to help. However, the Samaritan, "as he journeyed, came to where he was; and when he saw him, he had compassion and went to him..." (10:33-34). The response of a heart filled with love was to react immediately to a tremendous need. In the strength of true *diakonia*, he lifted him up and cared for him. From the goodness of his manner of life, he gave what he had to ensure healing and restoration.

I offer this example because this deep understanding of *leadership* has been manifested by you the members of Leadership 100. Immediately after the events of September 11th you responded in love, strength, and goodness by contributing generously to the relief efforts. In so doing you followed the example of the Good Samaritan and of our Lord Jesus Christ, manifesting the power of faith and mercy in a manner that ignored personal gain or recognition. Instead, the driving concern was to provide the necessary means to ensure that critical needs would be met.

This laudable response was in keeping with the on-going mission and work of Leadership 100. As true leaders you have not been ones "to pass by on the other side," but you have labored under the guidance of the Holy Spirit to identify genuine needs and to provide the resources to meet them. My deepest hope and prayer is that God will continue to bless you with this compassionate sensitivity and with this deep love for the Church and her ministry. Through your example others will hear the words of Christ and will "go and do likewise!"

With paternal love in Christ,

† DEMETRIOS

Archbishop of America

The Eye of a Needle The Ground of our Being

by Fr. John Chryssavgis

To date, I have been apprehensive about commenting on the events that marked the last weeks and that no doubt will shape our history in years to come. I have felt uneasy about reflecting prematurely or conventionally, even impersonally. How many of us were quick to state a religious perspective or the Orthodox Christian "take" of September 11th? How many of us still remember the names of those directly affected? I have felt uncomfortable about identifying with the certainty of those who sought to pinpoint with precision the mystical absence of God or the palpable presence of evil. Certainly, God was visible in people's response to the tragedy, even if we cannot make sense of the meaning of it all. Yet this is not the time for words, however beautifully or sincerely phrased. It is not an occasion for theological speculation but rather for silent meditation. In any case, all of our words remain ineffective and insufficient before the immensity of the tragedy. As T. S. Eliot once wrote: "Humankind cannot bear very much reality." Evil itself is a mystery, a puzzle, not easy to bear or to comprehend.

From an Orthodox perspective, there are three spiritual dimensions that might help put some of the pieces of this puzzle together. Those who witnessed the crashing of the twin World Trade Center towers described the first sound immediately after the collapse as being **the sound of silence**, a deafening stillness and void that were far louder and greater than any words could ever articulate. It is a sound that still characterizes and echoes in the somber site. No word can make sense unless it comes out of the depth of such silence. This silence is the center of our heart, the place where we know God and where we confess that God exists. It is the language they speak in heaven.

Those who experienced "Ground Zero" – now almost a sacred name for a hallowed shrine – described the appearance two days later of a powerful image, **the icon of the cross**. We have all seen photos of the 20-foot cross, made of steel girders, that was found standing upright in the basement of Building Six. For Christians, the cross is the ultimate word and mystery. It is the center of our existence, the most eloquent expression of God's word, the most articulate definition of God's love. The cross is an icon of hope, an image that holds together and transforms all the tears and the sorrow, all the confusion and the anger, all the sinfulness and even the evil, every fear and form of terror.

I will always retain in my heart a photograph in the *Orthodox Observer*. It is an image of **the power of prayer**, conveyed in a

scene depicting His Eminence Archbishop Demetrios praying over an Episcopalian chaplain who had requested his blessing. Yet the photograph declares a truth far more profound. A closer glance reveals the Archbishop too in a posture of prayer. He is not in fact praying over but praying with the chaplain. He is not conferring a blessing but actually invoking a blessing upon them both. He is not offering something to the man on his knees but standing as if about to receive something from above. The reality is that, when we have reached the "ground zero" of our life, then we know without a shadow of a doubt that God Himself is the very ground of our being. There is no definition of human life outside of God. And when we understand that truth, we recognize that His light is far stronger than any darkness in our hearts and in our world. We then realize that, for some mysterious reason, God sees us more accurately when we face despair; He holds us more firmly when we feel helpless; He saves us at that very moment when we lie in total surrender to Him. He has the vision of an owl, and can see better in the stillness and darkness of the night.

The final part of the series on the environment, a description of an international conference at Holy Cross sponsored by Leadership 100, has been postponed for the next issue.



His Eminence at Ground Zero

MEET DEAN AND STEVE KYRIAKOS

Two of Leadership 100's newest members can relate in a special way to the goals of the organization, the support and nurturing of the Church's national ministries.

Dean and Steve Kyriakos, sons of Fr. Peter and Presvytera Kay Kyriakos of Tarrytown, N.Y., who is a retired priest with more than 50 years of service, are intimately familiar with the mission of the Church through their experiences growing up as "priest's kids." They grew up in various communities their father served in his long career, but mostly at Holy Trinity parish in New Rochelle, N.Y., and Sts. Constantine and Helen Cathedral in Cleveland.

"It's a way of giving back to the Church," said Steve, who now lives in New Canaan, Conn., and who is a senior vice president with Morgan Stanley. He says being a member of Leadership 100 and meeting others from around the nation "whose goal is the betterment of the Church is a tremendous experience."

Steve said he is especially interested in Leadership 100's support of Holy Cross School of Theology.

Dean is an owner of Taow Partners, a medical software and strategic planning firm in Portland, Oregon.

He learned about Leadership 100 through his "dear friend Peter Dion."

After receiving information about the endowment fund, he became very interested in learning more about it. "I did not hesitate to join when I learned what Leadership 100 was all about," Dean said. "Leadership 100 seems to be structured to promote Orthodoxy and the various ministries, including youth education."

Another incentive for him to join was his godfather, Archbishop Iakovos. "Knowing he is the pioneer and creator of Leadership 100 had special meaning."

Echoing his brother's comments, Dean stated "Leadership 100 is a tremendous experience, a chance to give back to the Church and provides an opportunity to meet others across the country whose goal is the betterment of the Church." He, too, wants the fund to provide strong support to Hellenic College/Holy Cross.

In addition to his software business, Dean has partnered with George Veras to form "Soupa Productions," dedicated to presenting Hellenic themes through film or TV programs.

HELLENIKA

Homer, the Iliad, the Odyssey: History and Epic Poetry and Greek Civilization

by Prof. Speros Vryonis, Jr.

In the previous installment we discussed the vast political and economic upheavals that shook the brilliant Mycenaean world between 1300 and 1200 B.C. thus setting the stage for the so-called "Dark Ages" (1200-800 B.C.) during which writing, and therefore written records disappeared. And, though we have no written records from the period nevertheless archaeological excavations at Mycenae, Tiryns and Pylos demonstrated that Mycenae in particular had been an affluent 'state' and well organized. Indeed the Greek poet Homer speaks of Mycenae as "rich in gold", as "well built", and as having "broad streets". Further, he praises Agamemnon the King of Mycenae, of the Argive plain, and of many isles. According to Homer Agamemnon was the leader of the assembled Greek forces that set out to wage a ten-year war with the Trojans, and that he furnished 100 ships to the Greek armada. Accordingly, the Iliad seems to refer to a period, before the collapse of the Mycenaean world, when this great war took place and when one of the other Greek kings took another ten years to sail back to his wife Penelope and to his Kingdom in Ithaca.

This brings our narrative to the poet Homer, to his two epic poems, and to the eighth century B.C., the end of the so-called "Greek Dark Ages." Further, it confronts us with the birth of European literature. Who was Homer, what were, and are, the Iliad and the Odyssey? And what do the two epics tell us, if anything about the history of the Mycenaean era and of the beginnings of classical Greece? It is clear that the Iliad and the Odyssey constitute the first written surviving record of European literature. They also served the ancient Greeks as a cultural 'bible' for their history, religion, politics, and education, as well as a never depleted source of literary inspiration. Even in medieval Byzantium, with its radical religious and political changes Homer remained the basis of the educational system and Byzantine scholars continued to copy and analyze his texts passing them on to humanists of the Italian Renaissance. Since that time Homer has cast a long and dense light on European literature and education. And yet, even the ancient Greeks knew very little about him, as the poet was not self-revealing in his poems.

Greek tradition has it that seven cities competed in claiming him as their child, of whom Smyrna and Chios seem to be the most likely candidates (as regions where the Ionic dialect of Greek were spoken). Tradition has it that he was blind and as we shall see this is a distinct cultural possibility. There is an ancient tradition of blind poets and reciters, and that this is possible is confirmed by modern studies of epic oral poetry among the South Slavs of the Balkan as of the beginning of the twentieth century. The German classicist A. Wolff (in 1795) argued, convincingly, that Homer could neither read nor write, and this has been confirmed

by modern research that shows that the Homeric poems were, for a very long period of time, probably going back to the era of Mycenae, recited, and that they were not written down until classical times. This important conclusion is born out by the nature of the oral composition of both poems and by the use of what were called formulaic phrases and epithets (i.e. descriptives). Ancient Greek poetry was composed according to the length and/or shortness of the vowels. In the case of these poems the meter was hexameter (six feet to the line), and not syllabic (where there was no difference between the short and long vowels). Thus the oral reciters and composers of poems had a whole array of phrases that fitted into the feet of the meter at certain places in the line. Thus in reciting, the oral reciters, who were well stocked with these formulaic phrases, could finish, begin, or flesh out a line with great ease.

This oral composition corresponds thus to a non-literate state of Greek society (the Greek Dark Ages) as writing was reintroduced only about 800 B.C. when Greeks borrowed the Semitic alphabet of the Phoenicians and with considerable alacrity were transformed from an oral to a literate society. How well does Homer recall the long departed glories of Mycenae, and the Trojan War? Homer, both by ancient Greek tradition, but also by the contents and mind set of the poems had faint recollections of a long-gone past that had been glorious: The glories and power of Mycenae are clear in his narratives, but they are also confirmed by the archaeological finds. The Trojan War was long thought to have been a figment of the Homeric imagination. But the excavations of Schliemann and later of Blegen have confirmed that there was a city of Troy on the Hellespont, and that it had been sacked, on more than one occasion. Thus, the veil of myth and poetic imagination was partially removed from the quests of Homer, the epic and history. Whereas Homer recalls the past glory, and though his particular descriptions of the types of shields and helmets used in Mycenae have been confirmed by archaeology, the rest is rather vague. In effect the political and social world he describes reflect his own times despite the archaic nature of his literary language. Undoubtedly the poem underwent much alteration until this later poet (inspired by the older Mycenaean poetic traditions), whom we call Homer, unified them and then, much later, they were committed to writing and were soon given a canonic form after which they changed very little.

Homer not only produced these first literary epics in the eighth century B.C., he also preserved the ancient historical memories and adapted them within the framework of the surviving oral poetry of the Mycenaean age and of his own times and society. Thus the Greeks had, at the onset of the appearance of the first institutions of classical Greece their history, their historical myths, their pantheon of deities, and two specific and yet differing lessons in virtue.

Speros Vryonis, Jr., is Emeritus Alexander S. Onassis Professor of Hellenic Civilization and Culture, New York University

Women and Philanthropy

by Rev. Dr. Demetrios J. Constantelos

In the more than 3,000 year history of Hellenism, several women have been recorded as paradigms of virtue, faithfulness, sacrificial love and philanthropic activity.

Whether we study archaic, classical, Hellenistic, Byzantine or modern Hellenism, the beliefs and culture of the Hellenic, the Greek people, we find that women played leading roles in family, social, national and religious life. Here we are not concerned with the Clytemnestras, the Medeas and the Circes of Greek mythology, but with historical persons.

It is true that we do not know much about women written by women. Most of the information we possess about them, whether in pre-Christian or Christian Hellenism times, comes to us from the writings of men. And the evidence they present sometimes is contradictory.

For example, whereas literature, both poetic and narrative, assigned women a prominent role, historical and legal sources indicate that women were second-class citizens.

The study of several women in antiquity reveals some women were literate, that they could read and write. From as early as the seventh century before Christ, women wrote beautiful poetry. The quality of the lyric poetess Sappho of Lesbos, made ancient authors in the sixth century proclaim her as the 10th muse.

Later, in the sixth century, Corinna, a lyric poetess from Tanagra, in Boeotia, was considered a rival of the celebrated lyric poet Pindar. Erinna of the fourth century, whose poem of 300 hexameters was highly praised, was compared with Homer and Sappho; Nossis, too, of the late fourth century, a poetess from Epizepheros in Locris, central Greece, was highly praised for her epigrams and love poetry.

In addition to women who wrote poetry, several have come down to us as philosophers. Among the disciples of Pythagoras and Plato we find several women. Theano, Pythagoras' wife and Myia, his daughter; Melissa and Axiothea, were disciples of Pythagorean philosophy; Axiothea and Lasheneia were Plato's students. Hipparchia the Cynic, Arete the daughter of the philosopher Aristippos and Hypatia of late antiquity were some of the best-known women philosophers.

As a whole, however, the main role of women in Greek antiquity, and in Christian or Byzantine Hellenism, was to be wives and mothers, bearers of legitimate children. They lacked political rights, could not vote in political assemblies, and could not hold office. But, whether in ancient Greece or in the Byzantine Empire, women could exert influence through men, husbands, sons or lovers.

The notion that women in the history of Helle-

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Newly Consecrated Church Joins Leadership

ANNAPOLIS, Md. — Sts. Constantine and Helen Church, the only true Byzantine style church in Maryland, was consecrated by Archbishop Demetrios on Oct. 21, and became the third church to join Leadership 100.

Prior to the consecration, the Archbishop went into the Sanctuary to light a candle and tour the church with Fr. Kosmas Karavellas, along with the Archbishop's deacons, Parish Council President George Petros, and Consecration Chairman Sava Tshontikidis.

At a youth rally, the young people of the community sang, danced and asked His Eminence questions. The Archbishop gave each child a memento of the event, a silver coin with the IC XC NI KA cross and Sts. Constantine and Helen stamped on the back.

Eleven priests from the Washington/Baltimore metropolitan area, Wilmington, Del., New York and New Jersey took part in the Vespers service on Saturday, where the Archbishop also tonsured eight readers. Sava Tshontikidis, consecration committee chairman and parish council vice president, received the St. Paul Medal, the highest award the Church bestows

upon a layperson.

At the beginning of the Consecration and the Divine Liturgy, His Eminence took the Holy Relics on a paten in the procession and circled the church three times. His Eminence, along with the church godparents, opened the doors and everyone entered the sanctuary.

The Archbishop placed the relics in the altar and sealed it. He then washed the altar, placed the icons of the evangelists on each corner and a white cover over them.

The service then moved to the anointing of the church with Holy Chrism. With a sponge His Eminence anointed the sanctuary. The antimensia were next placed on the altar and the Divine Liturgy began. Afterward, the Archbishop conducted a 40-day memorial service for the Sept. 11 victims and blessed the congregation and gave everyone a piece of the Savanon as he dismissed them.

Parish organizations gave the Archbishop gifts to remember the historic event. The community gave His Eminence a gift of \$10,000, the first payment as part of the future vision of the church in joining Leadership 100.



His Eminence accepts a Leadership 100 gift from (l. to r.) George Petros, Sava Tshontikidis and Father Kosmas Karavellas

Leadership 100 New Members

Nadia Allega	New York, NY	Maria Marmarinos	Wellesley, MA
Kostas and Laura Alexakis	McLean, VA	Dr. Kirk and Angela Pandelidis	York, PA
Spyridon & Anastasia Anthoulis	Brooklyn, NY	Harry and Agopie Pappas	Downey, CA
Nicholas & Adriana Arvanitopoulos	Miami, FL	Steve Pavlis	Bensalem, PA
George and Helene Bapis	New York, NY	Paul G. Perantinides	Akron, OH
Drake and Maria Behrakis	Sudbury, MA	William Planes	Palm Harbor, FL
Fotios and Judy Boliakis	Old Greenwich, CT	George C. & Patricia Coukos Polley ...	Richmond, VA
Angelo Courtris	Rocky River, OH	George M. Psoinos	Hudson, NH
John and Eleftheria Dallas	Hingham, MA	George and Cathy Sakellaris ...	North Quincy, MA
Alexandros & Anastasia Demetriades	NY, NY	Fred and Dora Salusbury	New York, NY
Chris Georgoulis	New York, NY	Nicholas C. Sarris	Tyngsboro, MA
Ike Gulas	Birmingham, AL	Chris and Georgia Skeadas	Villanova, PA
Chris and Connie Jouflas	Grand Junction, CO	Peter and Aphrodite Skeadas	Greenwich, CT
George and Maria Kalaitzis	Whitestone, NY	Sts. Constantine & Helen Church ...	Annapolis, MD
George and Maria Komodikis	New York, NY	St. George Church	Bethesda, MD
George and Kalliope Koukounaris	Lynn, MA	Chris Tjotjos	Rocky River, OH
James Kozonis	Chicago, IL	Christos Tsaganis	Brockton, MA
Thanasi and Stephanie Liakos	Nashua, NH	George Tsandikos	New York, NY
Nicholas and Maria Makrinos	Brooklyn, NY	Michael and Catherine Tzeairlidis	Union, NJ
Edward and Julia Makris	Alpine, NJ	Demos and Kathy Vasilidou	Broomall, PA
Edward and Cyndy Maletis	Portland, OR	Nicholas and Joanne Vern	Darien, IL
Markos and Maria Marinakis	New York, NY	James Wymer	Westlake, OH
Timothy Marken	Boston, MA	Lula Zapis	Westlake, OH

Millennium Membership Drive 2001 Nears Goal With Two Key Events

The Millennium Membership Drive 2001 has reached 585 members towards its goal of 600 after two highly successful campaign events in Boston and New York in November, which exceeded their Diocesan goals. The Boston event, hosted by George and Margo Behrakis and George and Margo Chryssis saw the recruitment of 12 new members while the New York event, hosted by Michael and Mary Jaharis and Peter and Diana Dion, realized 17 new members. Other events took place in December in Cleveland and King of Prussia, Pennsylvania, where a total of 6 new members were recruited.

Arthur Anton, Leadership 100 Chairman, who spoke at both events, said, "I was overwhelmed with the results and the caliber of our new members. Leadership 100 is moving dynamically into the future."

The Millennium Membership Drive 2001 is the second year of the membership effort. Over that

period it has raised \$7.7 million in contributions, which represents 25% of the \$31 million raised since the inception of Leadership 100! This year alone, over \$3 million has been raised to date.

Stephen G. Yeonas, Millennium Membership Drive Chairman over the two-year period, said the drive actually delayed campaigning in observance of a 40-day remembrance after the tragic events of September 11. As a result, he explained, the campaign will continue until January 31, 2002.

Other events are planned in January in Las Vegas and Houston.

The Executive Committee of Leadership 100, meeting in Chicago November 2, expressed a consensus that with the completion of the drive, future efforts would, instead, concentrate on fulfilling pledges. The Board of Trustees agreed with the recommendation.



MMD 2001 event at LeCirque in New York City shows L100 chairman Arthur C. Anton with Froso Beys, co-host Michael Jaharis and new members, Markos and Maria Marinakis

AHEPA Joins, Philoptochos Reactivates Membership

Two of the major institutions of the Greek American community, the National Philoptochos and AHEPA have recently committed themselves to Leadership 100.

Though the Philoptochos was one of the first groups to join Leadership when it was formed, the women's organization had not been active in recent years until National President Eve Condakes recently took steps to reactivate the Philoptochos membership. She noted that Peter Dion had donated \$1,000 toward the group's payment balance. Mrs. Condakes also made an appeal to the Philoptochos National Board for contributions to the organization's final \$14,000 payment.

In August, AHEPA's then Supreme President Johnny N. Economy and Board Chairman A. Steve Betzelos announced at the 79th annual grand banquet that the organization is joining Leadership 100.

The two AHEPA leaders presented Archbishop Demetrios with the initial \$10,000 installment before an audience of 800 AHEPA family members and Hellenes.

"As good Hellenes, as good people, and certainly as good Greek Orthodox Christians, we present this first installment," said Economy.

Economy described how our parents and grandparents sacrificed everything to come to the United States and through it all never lost their faith in the

Church. It was the strength derived from this faith that sustained them, he added.

"It's not that we owe the Church something," said Economy. "It's that we owe the Church everything."

His Eminence offered thanks on behalf of Leadership 100 and stated that this "act of faith" coincides with everything that AHEPA does in conjunction with the work of the Church.

"This is not a check and this is not business," said Archbishop Demetrios. "This is an expression of theology and faith."

Upon learning of AHEPA's decision to join Leadership 100, Chairman Arthur Anton, in a letter to AHEPA's new president, Andrew T. Banis, said, "With this act, our Church and Community have reached a true milestone. The joining of the oldest and leading Hellenic Organization in America to the most prominent organization dedicated to the support of our Orthodox Church and the advancement of Hellenism is a remarkable achievement.

"We believe there will be many creative and productive ways in which we can work together toward our mutual goals, expressing a unity of purpose while benefiting from a diversity of experience.

"Our best wishes for every success in the commencement of your presidency. We look forward to meeting with you in the coming months and exploring areas of cooperation."

Leadership 100 Helps Boost HC/HC Enrollment

Leadership 100 officials presented the second payment of a \$10 million scholarship grant for Hellenic College/Holy Cross School of Theology, which was approved last year, to Fr. Nicholas Triantafylou, school president. To date, payments have provided full scholarships for 38 students studying for the priesthood.

Hellenic College/Holy Cross School of Theology welcomed a record number of new students to the school and celebrated the feast day of the Elevation of the Holy Cross. The presentation of the 76 new students was a cause for joy at the school, since there are 60 percent more entering students this year than last, which increases total enrollment by 20 percent over last year.

Many see the size of this entering class as a harbinger of good things to come for the school and for the Orthodox Church, as there are so many new people of all ages and backgrounds who have received the calling to serve the Church.

Commenting on the Leadership 100 Endowment Fund grant to the school, Fr. Triantafylou said, "Leadership 100 is very important to Hellenic College and Holy Cross. It has given the opportunity to deserving students to come and study at an Orthodox school and to become priests and lay leaders—an opportunity that would have otherwise been lost to some of our students. It will also reduce or even eliminate the burden of an educational debt for future faithful, priests, and lay leaders who will serve the parishes of our Archdiocese."

Galanos to be Honored at Opera-Fest by the Sea

World-renowned designer James G. Galanos, longtime member of Leadership 100 will be honored at Opera-Fest by the Sea, a special evening at the 11th Annual Leadership 100 Conference in Laguna Niguel, California.

The conductor Peter Tiboris, the founder and director of MidAmerica Productions, who is also a member of Leadership 100, is organizing Opera-Fest by the Sea. The program will feature several renowned Greek and Greek American opera singers.

Often named as America's greatest designer, James G. Galanos was born in Philadelphia and worked for other designers in Paris and New York before opening Galanos Originals in Los Angeles in 1951, specializing in cocktail and evening dresses famous for their exquisite construction. Retired, he still resides in Los Angeles.

Opera-Fest by the Sea will take place in the Pacific Promenade at the Ritz Carlton Hotel in Laguna Niguel, which is situated on a 150-foot bluff overlooking the Pacific Ocean.



Argyros Named Ambassador to Spain

George Argyros, chairman and chief executive officer of Arnel & Affiliates, a prominent West Coast diversified investment company, and a member of Leadership 100, has been confirmed by the U.S. Senate as ambassador to Spain. He was sworn in Nov. 21 in Washington.

He also 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.

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 George H. W. Bush to the board of the Federal Home Loan Mortgage Corporation (FreddieMac).

Mr. Argyros was a recipient of the American Academy of Achievement Golden Plate Award in 1996, and recipient of an honorary Doctor of Laws degree from Pepperdine University in 1997.

PHILANTHROPIA

Women and Philanthropy

continued from page 5

nism were kept in "oriental seclusion" is totally inaccurate. A variety of sources, such as literature, philosophy, history, legal and law court orations confirm that women could leave their houses to visit relatives and friends, to work in the fields, to draw water, attend weddings, work as market traders and craftswomen, midwives, wet nurses and even physicians.

Again, whether in pre-Christian or Christian Hellenism down to the present day, women have played a prominent role in the public religious life.

In the pre-Christian era, cults of a female deity such as Demetra, Artemis and Athena Polias were served by women, some of who were designated as priestesses.

In Christian Byzantium, women were ordained to the rank of deacon and were greatly engaged in philanthropic activity, the main subject of this article.

The work of the Philoptochos Society in the Church today reminds us of the social ethos and the enormous philanthropic work of Greek women in ancient and medieval times, as well as late contemporary times.

I speak of ancient, medieval and contemporary Hellenism because Hellenistic heritage is marked with continuity and it possesses diachronic dimensions.

Greek tradition with its various enactments and forms is a continuous and irresistible stream that in its course and development makes turns and detours, passes lakes and creates water routes and waterfalls, but is never cut off, or stops, or vanishes.

Yesterday is alive in the present. Pre-Christian and Christian Hellenism come together not only in language, in laic civilizations, in beliefs and customs, but also in social ethos and comprise a unity.

Greek tradition, from remote ancient times until today, has some permanent and stable characteristics, which first appeared in Homeric times and have never disappeared completely, neither under Roman and Frankish conquest nor under Ottoman Turkish rule.

And this, because the Greek never liked the abrupt innovations and thoughtless and radical changes.

The history of our nation verifies that Greeks respect their traditions even when conditions demand they surpass them, and they continue them under another mantle. "One of the most noteworthy characteristics of Greek genius is the manner in which Hellenism has preserved the ancient next to the new," writes a specialist who has studied Greek civilization. And this is true of many other virtues of hospitality, philanthropy, of honor and social morals generally.

There are many examples, from every period of Greek history, that confirm the aforementioned situations. We shall simply mention and comprehensively refer to the philanthropic and social work of only a few women, who stand out as inspirations for today's Greek women.

There is no better beginning than the examples we find in Homeric epics – the bible of ancient Hellenism and the source of social ethos. There we find the basis of Greek ethics, of philosophy and the justification of philoxenia, of philanthropy, of civility. "The stranger and suppliant are like your brother. And stranger you are welcome. Our house is yours."

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



In Memoriam

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

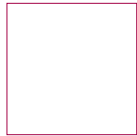
May their memory be eternal.

John P. Condakes
of Weston, MA,
died on July 24, 2001

Betty W. Mezines
of Bethesda, MD,
died on October 29, 2001



Dr. Constantine Papadakis (right) addresses (l. to r.) Stephen Yeonas, Thelma Yeonas, Eliana Papadakis and others at MMD 2001 dinner in King of Prussia, Pennsylvania. Host, Lou Nicosisis is in background.



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December 7, 2001

Dear Mr. Anton,

On behalf of the retired clergy and all the clergy and their families who serve our beloved Church here in America, please accept our deepest appreciation for Leadership's sterling example and heartwarming generosity in supporting our hero priests in their retirement.

Gestures such as yours convey the loving dimension of Leadership's work and are a source of great comfort and inspiration to all priests within the Archdiocese to do more and serve with a greater capacity, striving to meet the needs of our faithful in their life's walk.

Your commitment of love makes this Season of Joy most special for these retirees and we are thankful to you and all Leadership 100 members praying your Christmas and New Year will be blessed and joyous as you bless and make joyful those around you.

In Christ,

 Fr. James C. Moulketis, Chairman
 Archdiocese Benefits Committee

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The Leader

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