



His Eminence Archbishop Iakovos accompanied by Fr. Peter Kyriakos



Mrs. Mary Jaharis, Member L100 and Bishop Philotheos of Meloa



Hon. Judge Yorka Linakis, Board of Trustees and Mrs. Lily Katos, Member, Leadership 100



Louis and Helen Nicozisis, Board of Trustees and Member of Leadership 100, respectively

## Archbishop Iakovos Marks 92<sup>nd</sup> Birthday

by Paulette Poulos

July 29 marked the 92<sup>nd</sup> birthday of His Eminence Archbishop Iakovos. Friends hosted a black tie dinner celebration in his honor at the Westchester Country Club.



Birthday messages were read from His all Holiness Ecumenical Patriarch Bartholomew, His Beatitude Archbishop Christodoulou and His Eminence Archbishop Demetrios. Due to a previous commitment to attend the National AHEPA Convention in Phoenix, Archbishop Demetrios was unable to be present.

The speakers, representing various Archdiocese Institutions, were persons who have known Archbishop Iakovos for many years. Among those who spoke were: Michael Jaharis, Vice Chairman, Archdiocesan Council; Arthur C. Anton, Chairman, Leadership 100; Rev. Nicholas C. Triantafyllou, President, Hellenic College/Holy Cross School of Theology; Georgia Skeadas, President, National Philoptochos; Steven Kyriakos, President, St. Michael's Home for the Aged; George Tsandikos and Froso Beys offered greetings on behalf of the planning committee for the event.

Mr. Peter T. Kourides, the longest living friend and co-worker of His Eminence offered a toast to the honoree, praising the Archbishop for leading the Church to the highest plateau and thanking him for his spiritual leadership for almost four decades. The evening concluded with Archbishop Iakovos expressing his heartfelt gratitude to those in attendance, the speakers and for all who shared his ministry throughout the years.



His Eminence Archbishop Iakovos, Metropolitan Methodios and John Marks, Board of Trustees, L100



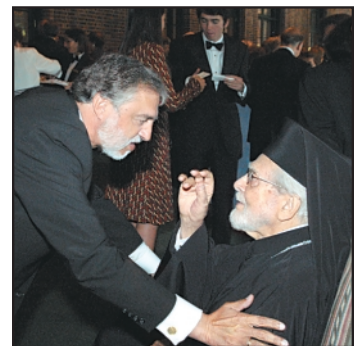
Arthur C. Anton, Chairman, Leadership 100



Mrs. Georgia Skeadas, President, National Philoptochos



Mrs. Froso Beys, Board of Trustees, Leadership 100



Fr. Alex Karloutsos, Executive Director, Leadership 100

## MESSAGE FROM THE CHAIRMAN



The highlight of my summer was the opportunity to pay homage to a truly great man, the founder and namesake of Leadership 100, His Eminence Archbishop Iakovos, on his 92nd birthday July 29.

I go back a long way with His Eminence, from those beginnings of his ministry in Lowell, Massachusetts, where he was ordained in 1940 at Holy Trinity Church, my church and my town. My father told me when we went to church that I would see that day a young man being married to our Church who was destined for greatness.

His Eminence has fulfilled that prophecy, giving us more than himself. He has, in truth, given us a legacy for our times. His insight and inspiration have created the leaders of our beloved Orthodox Church and Hellenic Community.

He has taught us that our culture, our history, and our achievements are part of our spiritual growth.

From that day in Lowell, he evidenced a light and a spirit that lit a flame in all of our hearts and moved us into an unknown, but a promising future. I was privileged to be part of that history in the making when he asked me to join the Archdiocesan Council in 1970 and then when he tapped me to be Chairman of LOGOS, traveling with him for 10 years throughout the country, from 1972 to 1982, with the ever effervescent and most dynamic Paulette Poulos.

Archbishop Iakovos led us through the great events of our history as a Church, a Community and a Nation, whether it was his bold march in Selma with Martin Luther King Jr., his dynamic young adult ministry as Dean of the Boston Cathedral, or his role in creating an organization to support the national ministries of our church – the Archbishop Iakovos Leadership 100 Endowment Fund Incorporated, of which I am privileged today to serve as Chairman and witness first hand the great work that he envisioned for our Church in America.

His frequent presence in our Nation's capital, pressing our cause with every President, from John F. Kennedy on, filled us with awe and made us grateful Hellenes and proud Americans, as well as devoted Orthodox Christians.

He has always been a lamplighter and continues to enlighten our Archdiocese's course into the 21st century. He has elevated the Church to new heights and, indeed, has brought us to the top of the mountain in America. He has opened doors that were closed to all of us.

As the years go by and Leadership 100 grows and the funds increase for expanding the National Ministries of our beloved Church, we will always treasure the wisdom and insight of Archbishop Iakovos in establishing Leadership 100.

I know all of you join me in wishing him *Chronia Polla*.

With love in Christ,



Arthur C. Anton, Chairman

Annual Conference 2004

## 13<sup>th</sup> Annual L100 Conference Set for February 19-22, 2004 at THE BREAKERS Resort- Hotel in Palm Beach, FL



THEBREAKERS, a distinguished and luxurious resort-hotel with exceptional meeting facilities, a Mediterranean-style spa, award winning dining and seven restaurants, has been at the center of social life in Palm Beach for a century. Palm Beach is located in Southeast Florida, and THE BREAKERS is only six miles from the Palm Beach International Airport. Transportation is available with advance reservations.

THEBREAKERS has 569 guest rooms, including 45 suites, an Oceanfront Conference Center, featuring the Ponce de Leon Ballroom. The Beach Club features a 6,000-square-foot rooftop terrace for indoor/outdoor events. THE BREAKERS has two championship golf courses and 10 lighted tennis courts, four heated oceanfront pools, three fitness centers, and a half-mile private beach.

Nearby are Worth Avenue and CityPlace shopping, local tours, and other opportunities for entertainment, fun and relaxation.



Mark your calendars to attend the 13<sup>th</sup> Annual Leadership 100 Conference at the unequalled BREAKERS in magnificent Palm Beach. Members may call now for reservations at 1-888-BREAKERS (273-2537) indicating they are with Leadership 100.

*the Leader*

## Q and A on the New Charter Now Available On Archdiocese Web Site

Now available on the web site of the Greek Orthodox Archdiocese of America is a brief *Question and Answer* on the new Charter. This article reviews questions that have been raised during the process and highlights many of the key issues related to the Charter and its process of preparation.



The distribution of the Charter of the Greek Orthodox Archdiocese of America began in July with the posting of the official English and Greek texts on the web site of the Archdiocese. Also posted with the Charter is the letter of His All Holiness Ecumenical Patriarch Bartholomew upon the granting of the Charter by the Holy and Sacred Synod of the Ecumenical Patriarchate and the letter of His Eminence Archbishop Demetrios of America to the Clergy, Parish Councils, and Faithful of the Greek Orthodox Communities in America.

Printed copies of the Charter and the letters were distributed to the parishes in August. The complete text of the Charter in Greek and English and the letters were published in the August issue of the *Orthodox Observer*.

The Charter and the related documents are available on-line at [http://www.goarch.org/en/archdiocese/documents/charter\\_index.asp](http://www.goarch.org/en/archdiocese/documents/charter_index.asp).

## ARCHPASTORAL REFLECTIONS

One of the more memorable and remarkable features of our lives, often taken for granted, is the refreshing enthusiasm that comes with *newness*, a powerful occurrence marked by the dramatic beginning of a new phase in one's personal life or career. This phenomenon has been observed and documented across cultures, giving rise to the awareness that there is a unique inspiration that comes with the newness of change. New episodes in life invigorate us by offering fresh realities, responsibilities, challenges, and goals. Milestones such as graduating from high school or college, marriage, or the birth of a child create new opportunities to appreciate the abundance of life and the blessings of family and friends. Similarly, a new job, a promotion, or a new assignment at work, not only enhances work performance; it enhances the manner by which we ascribe meaning to our life, giving us a renewed sense of mission and a fresh understanding of purpose.



In the Christian understanding, newness is a reality that moves beyond the parameters of this world, occupying a sacred dimension. It is this understanding of newness that is conveyed by St. Paul when he declares: *if anyone is in Christ, he is a new creation* (2 Corinthians 5:17), and also when he exhorts: *be transformed by the renewal of your mind* (Romans 12:2).

In terms of Orthodox Christian leadership, this translates into a constant commitment to spiritual renewal, to *innovation*, to enhancing our time-honored traditions and practices with the spiritually transforming, fulfilling, and renewing effects of love. In our contemporary age, we who are leaders are called in a spirit of newness and freshness to offer bold and dynamic Christian leadership to all members of our society and to our Orthodox Christian faithful, especially to those whose relationship with the Church has lapsed, whatever may be the reason. This task requires that we harness new sensitivities, define new challenges, delineate new responsibilities, and develop new means of communicating the Gospel to a diverse audience.

What are these new responsibilities that are before us? What new programs should we be implementing in order to communicate the Gospel more effectively and precisely throughout our communities? How do we cultivate the Christ-like ability to develop new and innovative approaches to reaching those who are thirsty for authentic Christian spirituality? These questions address critical areas of need; they are questions of leadership, and, as such, they form a concise foundation for the development of further programs of vital organizations such as Leadership 100.

Over the years, your organization has been characterized precisely by a spirit of newness and innovation, created, to a large extent, for that very purpose. In the days and years ahead, as our Greek Orthodox Church in America moves onward in its life and mission, each of you are called to be creative and faithful ministers of the Gospel, leaders of the Church entrusted to the care of the faithful, whose needs are complex and many. As we embark upon another ecclesiastical year, it is my hope and fervent prayer that God may always inspire you in this calling, that He may continuously ignite and renew the fire of creativity within your hearts so that you may continue to develop fresh means of sharing the joy of eternal salvation with others while being constantly transformed by Christ. May your every effort reflect the joyful enthusiasm of renewed service, and may our Lord Jesus Christ bring every prosperity to you and your families, to our faithful, and to all people in all places.

† DEMETRIOS

Archbishop of America

# New Members Receive Icons from Archbishop Demetrios at the 12<sup>th</sup> Annual Leadership 100 Conference Amelia Island, Florida



Patricia and George Polley



Annette and Gianni Caparos



Matthew Mirones



Cina and John Daskalakis



Bess and George Bilidas



Charles C. Condes



Aphrodite and Peter Skeadas



Fotios E. Boliakis



Socrates A. Kyritsis



Zoë and Dean Pappas



Robyn and Leon Andris



Angene Rafferty with husband, Joseph Rafferty and daughter, Catherine Rafferty



Lea and Dr. John Bendo with sons, Andrew and Alexander



Miriam and John Courembis



Athena and Dr. Peter Gazes



Genevieve and James Stefatos



Angela and Dr. Kirk Pandelidis



Nicholas and Angeline Tsakalos



William and Regina Planes



Thanasi and Stephanie Liakos



Sandra and Harry Nick, with Loula Nick



Nicholas L. Coch

**Fulfilled Members Receive Obelisks  
from Archbishop Demetrios  
at the 12<sup>th</sup> Annual Leadership 100 Conference  
Amelia Island, Florida**



Chrissoula and Theodore Dimitriou



Kalliope and George Koukounaris



Dimitris and Eleni Bousis with daughter,  
Victoria Bousis

# Meditations on the Beatitudes

Fr. John Chryssavgis

What follows are Meditations III and IV in the series on select Beatitudes of Christ in the Sermon on the Mount (Matthew ch. 5).

In his Gospel, St. Matthew is addressing a community in transition, a people in crisis. The early Christians believed Jesus would indeed come again, and return **very soon**. Yet St. Matthew believed and proclaimed otherwise. For him, the kingdom of heaven is already at hand, even now in our hands. God is already present in those who live a life of restoration and resurrection in Christ.



The parable of those who built on rock and those who built on sand from the Sermon on the Mount. Wall-painting from the western exonarthex of the Philanthron Monastery on the lake island of Ioannina, dating from 1560.

## Meditation III

**Compassion as Concern:** *Blessed are the merciful; they shall receive mercy*

An essential aspect of justice and righteousness is mercy. Mercy is the personal experience and practical expression of God's love. To be blessed by God is to show compassion, to have concern, to care for every living person and every living thing. We remember in this regard Abba Isaac the Syrian describing the merciful heart:

*As a heart that burns out of compassion for birds, beasts, human beings,*

*even demons. ...Such a heart cannot bear to hear of the slightest pain suffered anywhere in creation.*

Blessedness, then, means showing mercy. Indeed, the perfection of God and our blessedness are almost synonymous with the quality of mercy. Mercy is a sign, a flash of God's kingdom. Mercy is a circle of care. We may think here of the parable of the generous king who forgave the large debt. When the official refused to show comparable compassion to the servant, the forgiving king was angered. Sadly, while the mercy of the master changes the situation of the official, it does not change his heart; it does not actually change the official. A Christian cannot win God's mercy. But a Christian can lose God's mercy by not extending it to others and to the environment.

At the same time, God's mercy is also loving; God's compassion is passionate, full of *pathos* (or passion). If we do not show mercy, if we are apathetic, if we do not care, if we are indifferent to the cry of the earth, if we remain neutral in the face of injustice: then we do not reflect God's image and we are not revealing God's kingdom.

There are no excuses for our involvement. We have the information. Anyway, we are deeply involved in one way or another. We must choose to care. Otherwise, we are not being fair; we are not acting in a just manner. Otherwise, we are being hypocritical, self-righteous.

The Prophet Hosea writes: *it is mercy that I desire, not sacrifice* (6.6). And St. Matthew quotes Hosea on two separate occasions in this connection (9.13, and 12.7).

Consider one specific example from the life of Christ. In the miracle of the feeding of the multitudes, the Lord encourages the disciples to act for their environment:

*There is no need for them to disperse. Give them something to eat yourselves* (14.16).

*Use your own resources* is what He is telling them. The disciples' response frequently reflects our reaction:

*We have nothing here* (14.7).

What they are saying is that we only have limited resources, and perhaps even less faith. Yet it is the willingness to share that transforms what looks like very little in the eyes of the world into what is more than sufficient. We shall never give people enough to eat. But we must give them from our table - from our own positions, from our personal possessions, from the authority of our power. How many people sit at our table? What kind of people do we invite to sit with us at our table? How many issues do we ignore at the table of our life? How significant - or just how subtle - is our attitude of prejudice? Fasting also means abstaining from all forms of rejection, indifference, and prejudice. If we alienate our brothers and sisters, even our environment and earth, from our table, we will be separated ourselves from the table of Christ. Mercy builds up communion and cosmos.

## Meditation IV

**Making peace:** *Blessed are the peacemakers; they shall be called children of God*

To understand how it is that we can work for peace in a way that God will call us His children, it may be helpful to remember what it means for Christ to be called God's Son. In the Gospel of Matthew, Christ is called *Son* twice, and that call comes from a voice in heaven. The first time was at His baptism; the second was on the mount of transfiguration. On both occasions, it is said:

*This is my beloved Son; in Him I am well pleased* (3.17, and 17.5).

Christ is the Son of God because He is in full communion with the nature of God and because He is fully committed to the will of God. Full communion - in the language of the Beatitudes, in the mind of the Fathers, and in the terminology of these reflections - could mean sharing in all His resources. Full commitment to the Beatitudes signifies a reflection of God's unity, of divine peace, life, and justice. Even though Christ's communion and commitment lead Him to the cross and to death, nevertheless He

remained surrendered to God's purpose, irrespective of whether this meant standing in direct contrast, indeed contradiction to the way society understood peace and justice. So perhaps it is important to stop measuring progress or success in the way society regards these. The criterion for success cannot be defined in quantitative terms.

Now, the emphasis on becoming children underlies yet another point. Peacemaking means building community. And community begins by realizing and respecting the dignity of each person. Each member of the community is precious in the eyes of God. Therefore, when Christ was asked about greatness, He called a young child over, stood it in the midst of those who were gathered, and said: *I assure you, unless you change and become like little children, you will not enter the kingdom of God* (18.2-3).

This was a radical, and not merely a sentimental gesture. At the time of Jesus, children were denied any human rights. They had no access to necessary resources for basic survival. By their age, as well as by law, they were segregated from the rest of society. In order, then, to be a *peacemaker*, in order to be called a *child of God*, we are to give way (that is to say, we are to defer) to others, out of reverence for the rights of others. We must recognize that all people require the resources of this world. All people therefore share the responsibility toward the environment.

It is in this light that we are invited to become peacemakers. This means that making peace is work. It is, in fact, very difficult work. Yet it is our only hope for the restoration of a broken world. By working for peace, by working to heal the environment, by removing obstacles for peace, by avoiding what harms the environment, we may - this is what we are assured - hear a voice in our heart that says: *This is my beloved. In my beloved I am well pleased.*

What greater joy, what richer blessing, what more abundant grace can there be than this?

## International Biblical Conference At Holy Cross This Fall

**H**oly Cross Greek Orthodox School of Theology will hold a biblical conference during October 29-November 1, 2003 under the title *Sacred Text and Interpretation: Perspectives in Orthodox Biblical Studies*. The keynote address will be delivered by His Eminence Archbishop Demetrios on Wednesday evening, October 29, at the Maliotis Cultural Center, to which the public is invited. The conference, bringing together some fifteen Orthodox biblical and patristic scholars, and other invited professionals from Europe and America, will concentrate on the interpretation of Holy Scripture from various perspectives. A first of its kind in America, the conference will have an academic character, providing opportunities for the presentation of papers, extensive discussions, and the building up of personal and professional bonds between Orthodox biblical and patristic scholars.

As a highlight of the conference, Holy Cross will also grant an honorary doctorate of theology to Professor Savvas Agourides, Professor Emeritus of the University of Athens, a preeminent New Testament scholar, theologian, and thinker in the modern Greek world. The international biblical conference is a tribute to Professor Agourides for his immense scholarly contributions to Orthodox biblical studies and his uncompromising life and witness.

The official festivities will take place at Holy Cross Chapel on October 30, 2003, attended by His Eminence Archbishop Demetrios, school officials, representatives of regional theological schools, invited dignitaries, scholars from other institutions, as well as faculty and students of Hellenic College and Holy Cross.

A native of Athens, Greece, Professor Agourides graduated from the University of Athens in 1943.

During 1947-1950, with a grant from the World Council of Churches, he studied at Union Theological Seminary of the University of Columbia and at Duke University, receiving a PhD from the latter (1950). He taught at the University of Thessalonike (1955-1968) and at the University of Athens (1968-1985) from which he retired as Professor Emeritus. A man of extraordinary intellect and energy, Professor Agourides has shown prodigious productivity in scholarly works, participation in ecumenical and academic bodies, and activities in governmental and social institutions in Greece, where he is known as an incisive critic of modern Greek thought and culture. Professor Agourides was visiting professor at Holy Cross during 1962-63 and has been an ardent supporter of Holy Cross over many decades at the level of both academic and governmental circles in Greece.

Fr. Nicholas Triantafyllou, President of Hellenic College and Holy Cross said: *Holy Cross strives to be a center of bold and creative thinking for both the advancement of Orthodox theology and the fulfillment of the pastoral needs of the Church. We welcome this international conference bringing together Orthodox biblical and patristic scholars to discuss mutually supportive ways of the interpretation of the sacred Scriptures. We are privileged in the context of this conference to honor Professor Savvas Agourides, a preeminent theological thinker and a leading voice in biblical studies for over fifty years.*

Holy Cross Greek Orthodox School of Theology is a graduate school of theology, whose primary purpose is the preparation of clergy and lay leaders for service in the Orthodox Church in America and the world at large. It is located at 50 Goddard Avenue in Brookline, Massachusetts. For directions to the campus, or more information, visit its web site at [www.hc.edu](http://www.hc.edu).

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The Estate of Louis W. Mitchell

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Los Altos, CA  
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River Forest, IL

## Telemachus A. Demoulas

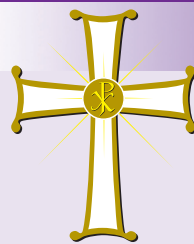
**O**ur sincere condolences, thoughts and prayers go to the family of Telemachus A. Demoulas, 82, of Andover, Massachusetts, who passed away on May 24, 2003. Telemachus or Mike as he was known, became a member of Leadership 100 in 1985 and was one of the first fulfilled members.



He was a successful businessman who along with his brother George turned his immigrant family's local grocery store into the multibillion-dollar Market Basket supermarket chain with over 58 stores in New England. In addition, he was a generous philanthropist, deeply committed to the development of the city of Lowell, and contributed to various charities, including schools, hospitals, museums, programs for the blind, and the Boys and Girls Clubs.

The funeral was held on May 27 at the Holy Trinity Greek Orthodox Church in Lowell, Massachusetts and officiated by His Eminence Metropolitan Methodios. Leadership 100 Chairman, Arthur C. Anton, a close friend of Mr. Demoulas was asked by the family to give the eulogy. Mr. Anton spoke of Mr. Demoulas's success as a businessman and as a great benefactor, as well as his love for his family, including his wife of 54 years, Irene, his four children, Frances, Glorianne, Caren and Arthur T. and 14 grandchildren. His son, Arthur T. recently joined Leadership 100. The funeral was attended by more than 1,000 well-wishers, many who watched on closed-circuit TV.

Leadership 100 gave a donation in Mr. Demoulas's memory to the Holy Trinity Church in Lowell, where he had been a life-long member.



## In Memoriam

PORTIA BAKES  
of Riverside, CT  
died on May 21, 2003

TELEMACHUS A. DEMOULAS  
of Andover, MA  
died on May 24, 2003

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

**MAY THEIR MEMORY BE ETERNAL.**

NEW YORK, NY 10021  
8 EAST 79TH STREET

*Leadership 100*



# Leadership 100

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## Letters

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Winter Phone:  
(732) 329-8388

March 26, 2003

Leadership 100  
Greek Orthodox Archdiocese  
8 East 79<sup>th</sup> St.  
New York, New York

Dear Mr. Anton,

I would like to thank you for the generous and helpful underwriting of the 2003 Orthodox Camp Directors Conference. It was certainly both informative and inspirational for those of serving the Orthodox youth in this country through camping. All of us learned much and shared much, allowing us to return to our mission with better resources and stronger networks for future support. Leadership 100 has laid a strong foundation for improving the quality of our camping programs through this Pan-Orthodox conference.

Our accommodations were most comfortable and the offerings diverse. Everyone was very congenial and professional in arranging the sessions and program. I and our St. Andrew's Camp community are very grateful for this unique opportunity for gaining new insights, new program ideas and most importantly new colleagues in our journey to affect the lives of young Orthodox persons.

Sincerely,  
*Daria York*  
Daria York, Executive Director

Rev. Michael Antonopoulos Mrs. Pauline Blood V. Rev. Igor Brudhoff James Christopher Cain V. Rev. John Chizek Mrs. Isabel Cwikla  
Deacon Peter Dzendzick Mrs. Vera Dzendzick Mrs. Deborah Ellingsworth V. Rev. Alexander Gargano Mrs. Mary Katsik Mrs. Argen Lapchuk  
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March 17, 2003

Mr. Arthur Anton  
Chairman  
Leadership 100  
8 East 79<sup>th</sup> Street  
New York, New York 10021

Dear Mr. Anton:

I wish to thank you and Leadership 100 for hosting Pete Sotiras, our camp director, and myself at the recent American Camping Association and Orthodox Camp Directors' Conferences held in New York City.

I found this retreat, held in conjunction with the American Camping Association (ACA) convention, to be very valuable to our camping program at St. Nicholas Ranch. At the ACA convention I attended many seminars including talks on creating effective staff orientations, running leadership training programs, creating a safer camp environment, and presentations that taught a host of ice-breakers and games for large groups. These seminars, along with the many others Pete and I attended, will help our camp be a safe, fun, and memorable experience.

I found the Orthodox Camp Directors' section particularly valuable. Fr. Michael Nasser of Antiochian Village gave an excellent keynote address on making our camps a more spiritually meaningful place. Other talks with subjects like "Camp Counselors as Christian Educators," "Building a Camp Curriculum," and "Camp Issue Brainstorming" will help us greatly as we create our camp program.

Thank you for sponsoring this eminently practical, timely, and well-needed program!

Sincerely,  
*Michael P. Tervo*  
Michael P. Tervo  
Youth Director of the Metropolis of San Francisco  
Assistant Director, St. Nicholas Ranch, Conference, and Retreat Center  
Dunlap, California

cc: His Eminence Metropolitan Anthony

A MINISTRY OF THE BROTHERHOOD OF SAINT NICHOLAS  
GREEK ORTHODOX ARCHDIOCESE OF AMERICA  
METROPOLIS OF SAN FRANCISCO

*the Leader*

George Schira - Editor  
Fran Karivalis - Assistant Editor

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