

The Archon

ORDER OF SAINT ANDREW THE APOSTLE
ARCHONS OF THE ECUMENICAL PATRIARCHATE IN AMERICA



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May-June-July 2009

Save the Date

2009
ARCHON
WEEKEND

OCTOBER 30TH – NOVEMBER 1ST
WALDORF-ASTORIA · NEW YORK

See **page 16** for
additional details



N. MANGINAS

Ecumenical Patriarch Bartholomew receives Patriarch Kirill of Moscow and All Russia

ISTANBUL, TURKEY

His All Holiness Ecumenical Patriarch Bartholomew welcomed His Beatitude Patriarch Kirill of Moscow and All Russia to the Phanar on July 4-6, 2009. This was the first official visit of Patriarch Kirill to the Mother Church of Constantinople as Patriarch. Shortly after his election as Primate of the Russian Church, he had announced his intention to follow the

traditional ecclesiastical protocol for Heads of Churches, that is, to make a visit to the other Heads (Greek, Prokathemenoi) in the proper order, beginning with the Ecumenical Patriarch, the Archbishop of Constantinople and New Rome. His entourage included, among other clergymen, His Eminence Archbishop Hilarion of Volokolamsk.

After being received at the airport by the delegation of the Ecumenical Patriarchate, including His Eminence Metropolitan John of Pergamon, His Eminence Metropolitan

Gennadios of Sassima, and V. Rev. Archimandrite Elpidoforos, Patriarch Kirill attended a Doxology at the Patriarchal Church of St. George, presided over by His Eminence Metropolitan Evangelos of Perge, Chairman of the Synodal Committee for Inter-Orthodox Affairs at the Ecumenical Patriarchate. That afternoon, the two Patriarchs also jointly chaired a special session of the same Synodal Committee.

During a formal reception in the Hall of the Throne, His All Holiness referred to the long acquaintance, friendship, and cooperation with Patriarch Kirill over many years and

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U.S. Ambassador
to Turkey supports
reopening of Halki
Theological Seminary
page 19

Archons lead Historic
Pilgrimage to holiest
places in Christianity
pages 3-12



Russian Patriarch Kirill visits the Ecumenical Patriarchate

« *Continued from page 1*

on many levels, congratulating the Russian prelate on his deserved election and assuring him of the support of the Ecumenical Patriarchate:

“Your Beatitude! You were born into a priestly family, you were nurtured by the piety of your priestly father, so that the Pauline words also hold true for you: ‘You have known the sacred letters from childhood, and these are able to enlighten you for salvation through faith in Christ Jesus.’ (2 Tim. 3.15) When you were born, there was still ‘deep night’; and while you were a child, you experienced the horrible persecution that broke out exactly fifty years ago against the Church. You matured in difficult days, being molded as iron in the fire. All this was divine dispensation in order that you may be well prepared and qualified in ecclesiastical matters, gaining training and invaluable experience for the struggle that you have assumed upon your shoulders with the great burden of Patriarchal responsibility for the difficult and critical times that lie ahead. Your qualifications, together with your broad education, your spiritual cultivation, the open horizons of your thought, your manifold virtue, your numerous acquaintances throughout the world, as well as the confidence and love of your Hierarchy, clergy and laity, bode brightly for a fruitful Patriarchal tenure. We assure you that we are beside you. We extend to you a hand of sincere love and unfeigned cooperation. We are ready to work with you, in the context of canonical order and the ages-old and sacred ecclesiastical traditions, in directness of heart before God, for the benefit not only of our two Churches, but of the entire Orthodox and Christian world.”



His All Holiness with Patriarch Kirill in the Throne Room of the Ecumenical Patriarchate.

MOSPAT.RU

The spiritual leaders of the Churches of Constantinople and Moscow concelebrated the Divine Liturgy in the Patriarchal Cathedral of St. George, manifesting the unity of the Church in the Mystery of the Divine Liturgy. The Ecumenical Patriarch stressed the historic role of coordinating between the various Orthodox branches, as well as the respectful relationship of the Russian Orthodox Church with the Ecumenical Patriarchate through the centuries – from the Christianization of the Slavs in the tenth century to the transmission of Orthodox monasti-

cism and spirituality in the lives of the Saints. Addressing Patriarch Kirill, Ecumenical Patriarch Bartholomew spoke of times of certain difficulties in the past, “From time to time clouds have temporarily overshadowed ties between the sister churches. These ... must immediately be sent to their places in the pages of history.”

Patriarch Kirill underlined the significance of his visit to Constantinople as “the glorious land of Orthodoxy ... where the most formative events of Orthodoxy – and indeed of the world – took place,” adding that “we recall the

events that led to the Baptism of Russia.”

As a way forward, the Ecumenical Patriarch proposed that all Orthodox Churches should look to Pan-Orthodox unity and cooperation, which will be manifested in the preparations for and process toward the Great Council. Moreover, the Ecumenical Patriarch underlined the successful deliberations and exemplary collaboration at the recent Pre-Conciliar meeting in Geneva: “Still fresh in our memory as an example of this strong will among our Churches, for the sake of securing at any cost the unity of our holy Orthodox Church, is the wonderful unanimity realized during the recent fourth Pre-Conciliar Pan-Orthodox Conference, which took place at our Patriarchal Center on Chambésy-Geneva, where important decisions were taken to resolve the question of the Orthodox Diaspora, thereby removing one of the more serious hurdles in the journey of our Orthodox Church for the realization of the Holy and Great Council, which was decided with Pan-Orthodox consent.”

In response, Patriarch Kirill emphasized the pioneering role and contribution of Ecumenical Patriarch Bartholomew:

“Yesterday, we had the opportunity to discuss the importance of Pan-Orthodox unity. I would like to emphasize your personal role in coordinating this dialogue at a very difficult time. ... It is very clear that our two Churches have the potential to permit us to preserve our inter-Orthodox relations for the benefit of all Orthodoxy. ... Such relations are not a modern issue for the

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HISTORIC ARCHON PILGRIMAGE

CAPPADOCIA + HOLY LAND + MT. SINAI



Archons and pilgrims from across the U.S. returned from a 13-day pilgrimage visiting historic sites of Cappadocia, Turkey, the Holy Land in Israel and Mt. Sinai, Egypt. One of the many highlights of the pilgrimage for the almost 80 participants was being in the presence of His All Holiness Ecumenical Patriarch Bartholomew, His Beatitude Patriarch Theophilos of Jerusalem and All Palestine and His Beatitude Patriarch Daniel of Romania. With the blessings of His Eminence Archbishop Demetrios of America, Exarch of the Ecumenical Patriarchate, leading the pilgrimage were National Commander Anthony J. Limberakis, MD; Sergeant-of-Arms Alexander Pritsos; and Spiritual Advisor to the Archons Fr. Alexander Karloutsos.



Archons and pilgrims with His Beatitude Patriarch Theophilos III of Jerusalem, All Palestine, and Holy Zion in the Throne Room at the Jerusalem Patriarchate.



B. WARD

CAPPADOCIA



[Top] The “Dark Church” of the Goreme Monastic Caves contain some of the most ancient iconography found in the Byzantine World. [Left] Archons and pilgrims arrive in Keysari, Turkey.

Following a tour of the monastic caves, pilgrims traveled to learn about the trade of carpet-weaving, of which Turkey is one of the best in the world. The afternoon ended with a luncheon served with traditional Turkish cuisine in a “cave setting.” Later in the day, the pilgrims attended a Vespers Service presided by Ecumenical Patriarch Bartholomew and Patriarch Daniel.

The service took place at Saints Constantine & Helen Church, which was filled to capacity, in the old Greek town of Sinasos, pres-

The group of travelers arrived in Istanbul on May 29 and traveled immediately to Cappadocia. Following a day-long journey, Archons and pilgrims gathered at the Dinler Hotel in Urgup for a welcoming dinner. Early the next morning the pilgrims explored the monastic dwellings of Goreme — a volcanic valley filled

with richly painted churches hollowed from the soft volcanic stone, dating back to the 9th-11th centuries. The icons adorning the ancient cave churches have been desecrated over the years where eyes of religious figures have been gouged out by Turkish locals.

Regional Commander Peter Skeadas and National Philoptochos President Aphrodite Skeadas explore the “Buckle Church” of the Goreme Caves.



[Right] Outside the volcanic valleys of Cappadocia. [Below] Archon Andrew George Kampiziones enjoys a camel ride during a brief stop outside the volcanic valleys.





Ecumenical Patriarch Bartholomew and Patriarch Daniel of Romania concelebrated the Divine Liturgy inside Saint Theodore Church in Malakopi, Turkey.

ently know as Mustaphasha.

On Sunday morning, May 31, Ecumenical Patriarch Bartholomew and Patriarch Daniel concelebrated the Divine Liturgy, which commemorated the Fathers of the First Ecumenical Council. The Liturgy, held in the church of St. Theodore inside the old Greek town of Malakopi (Derinkuyu) was a t -

tended by His Excellency Konstantine Stephanopoulos, Former President of The Hellenic Republic. Following the service, pilgrims toured the region with a visit to one of the largest underground cities, Kaymakli. The long, narrow labyrinth-like dwellings were used for shelter by thousands of people, including Christians, from the frequent invasion of enemies. Twenty underground levels have been discovered, but only eight can be visited.

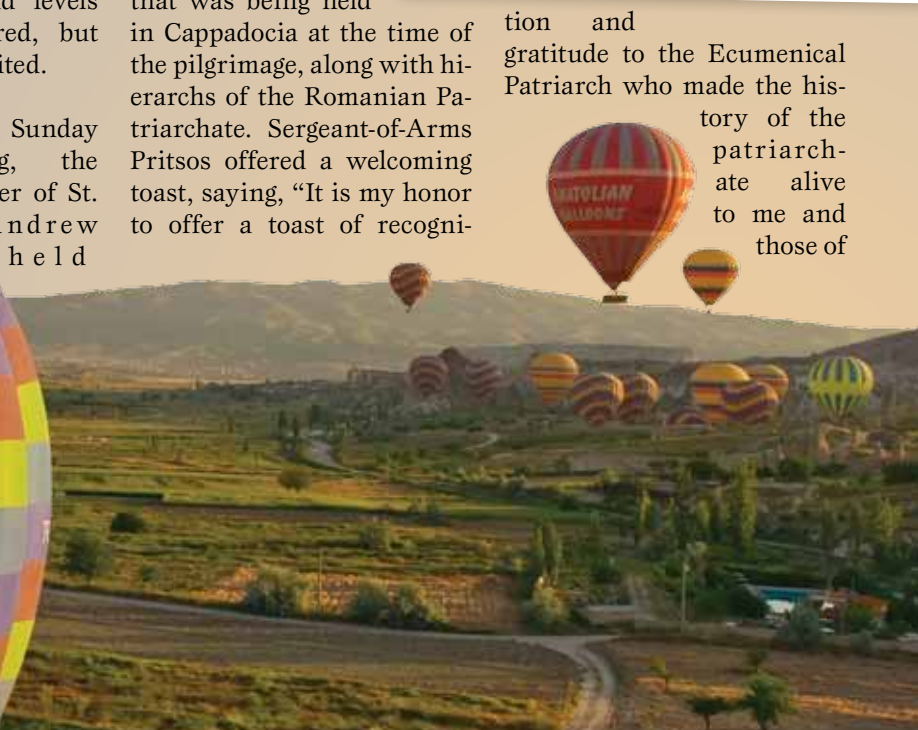
a banquet in honor of His All Holiness. Esteemed guests included Patriarch Daniel, President Stephanopoulos, National Philoptochos President Aphrodite Skeadas, Professor Anastasios Kalofoutis, Head of the Medical Symposium on Primary Care that was being held in Cappadocia at the time of the pilgrimage, along with hierarchs of the Romanian Patriarchate. Sergeant-of-Arms Pritsos offered a welcoming toast, saying, "It is my honor to offer a toast of recogni-

On Sunday evening, the Order of St. Andrew held

tion and gratitude to the Ecumenical Patriarch who made the history of the patriarchate alive to me and those of



His Excellency Kostas Stephanopoulos, Former President of the Hellenic Republic, between the two patriarchs during Vespers at Saints Constantine and Helen Church in Sinasos, Turkey.



Twenty-three pilgrims took advantage of the optional opportunity on early Sunday morning, to travel by hot-air balloon and explore the beauty of the volcanic obelisks of the Cappadocia region.



National Council members and Regional Commanders present a wooden diptych icon during a banquet celebration honoring His All Holiness.



[L-R] Archons Kampiziones, Limberakis, Economides, and Kallins with President Stephanopoulos (middle).



National Commander Limberakis in discussion prior to the banquet with President Stephanopoulos and Professor Anastasios Kalofoutis, Head of the Medical Symposium on Primary Care that was being held in Cappadocia at the time of the pilgrimage.



Sergeant-of-Arms Alexander Pritsos offers a welcoming toast.

my generation in a most meaningful manner; who has given it meaning and purpose, who has knitted the mission, value and purpose of the Ecumenical Patriarchate to our hearts like no other in this generation; who has rekindled the flame of Byzantium and Constantinople to his flock in America and throughout the known world today.”

In his remarks, National Commander Limberakis later said, “How fitting it is as we embark on our historic Archon Pilgrimage that we are blessed to be in the presence of our

worldwide and beloved spiritual father His All Holiness Ecumenical Patriarch Bartholomew, the 269th successor of the First Called Apostle of Jesus Christ, Andrew, whose home we will visit later next week in Capernaum. How fitting it is as Pilgrims we venerate the sacred ground where the Christian Church clearly expressed the true worship, the Orthodox Faith, where the Cappadocian

Fathers, St. Basil the Great, bishop of Caesarea, his younger brother St. Gregory of Nyssa, Bishop of Nyssa and St. Gregory the Theologian, Archbishop of Constantinople and author of the Nicene Constantinopolitan Creed pursued their ministries.”

The National Council and Regional Commanders made a special presentation of a wooden diptych icon of St. Andrew the First Called and St. Bartholomew to His All Holiness, who offered his appreciation and thanks. ■



Ecumenical Patriarch Bartholomew and Patriarch Daniel with Archons and pilgrims following the banquet.



JERUSALEM



[Top] A shrine dedicated to the Crucified Lord at Golgotha, inside the Church of the Holy Sepulchre. [Above] Archons and pilgrims had the rare privilege to visit with His Beatitude Patriarch Theophilos in the Throne Room of the Jerusalem Patriarchate. His Beatitude spoke on the historical places of worship found throughout the Holy City of Jerusalem. [Right] Archon Michael Parlamis speaks with His Beatitude.

Pilgrims continued their journey to Jerusalem and had a private audience with His Beatitude Theophilos III, Patriarch of the Holy City of Jerusalem, All Palestine and Holy Zion, at the headquarters of the Jerusalem Patriarchate. The Patriarch offered an explanation on the various holy sites of the city and entertained questions from pilgrims. A special offering was made to His Beatitude on behalf of the National Council and Regional Commanders and His Beatitude re-



Archon Theofanis Economidis in discussion with His Beatitude.



Archon Nicholas Tsakalos and his wife, Angeline, show a portrait to His Beatitude during their last encounter with him several years ago.

1. Archon Stephen Cherpelis venerates the site of Golgotha—the place where our Lord was crucified.
2. National Commander Limberakis receives the 'Order of the Orthodox Cross-bearer of the All-Holy Sepulchre' from Patriarch Theophilos during the banquet.
3. Inside the Praitorion, Archons and pilgrims pray at the foot of a 300-year-old cross which is carried in procession every year by the Patriarch of Jerusalem.
4. Iconographer Elias Damianakis discusses the Byzantine-style icons found inside the magnificent church of Shepherd's Field in Bethlehem.
5. Pilgrims prepare to stoop through a tiny entrance which prevented enemies from entering the Greek Orthodox Church of the Nativity in Bethlehem.
6. Archons and pilgrims outside the Church of the Nativity in Bethlehem.
7. The group is led into the underground cavern towards the Birthplace of the Theotokos, in a chapel dedicated to St. Anna.
8. Archon Larry Hotzoglou, and his wife, Irene, pray by the Stone used to seal the Tomb inside the Church of the Holy Sepulchre in Jerusalem.
9. Philoptochos President Skeadas offers the toast at the banquet.
10. Patriarch Theophilos addresses pilgrims at the banquet.

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reciprocated with a special gift and his blessings for each of the pilgrims.

This visit to Jerusalem offered Archons and pilgrims an opportunity to visit holy shrines at the Church of the Holy Sepulchre - the site of Christ's death and Res-

urrection - and to venerate the site of Golgotha—the place of the Crucifixion. The area where the Christ's body was anointed with spices and fragrant oils in preparation for burial was also venerated. Pilgrims were then led to pray before the Tomb of Our Lord. Fr. Karloutsos offered biblical and theological explanations on the various shrines and led pilgrims in prayers at each significant site in the Holy Sepulchre, and throughout the pilgrimage.

All Nations outside the Garden of Gethsemane. The pilgrims also prayed and offered hymns at the Tomb of the Virgin Mary and venerated a miracle-working icon of the Most Holy Theotokos. Continuing in their remarkable journey they traveled to the Church of St. Anne where they prayed in the Chapel and underground caverns where the Virgin Mary was believed to be born. Pilgrims then visited the Greek Orthodox Church atop the Mount of Olives and the Prison of Christ, also known as the Praitorion, where the thief and murderer Barabbas was also held prisoner. At the Praitorion, they had the rare opportunity to venerate a cross, carried by the Patriarch of Jerusalem in Holy Friday processions for over 300 years.

Archons and pilgrims were later led to the Church of



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On the following day, June 3, Archons and pilgrims



traveled to Bethlehem to visit the Church of the Nativity and worship the site where our Lord Jesus Christ was born. They also visited the Greek Orthodox Church of Shepherd's Field, identified as the scene where the Angel of the Lord visited the shepherds and informed them of Christ's birth. One of the underground caves is a Church functioning first as a shelter, then as a tomb of the shepherds, and has been treated as such by Christians since the Fourth Century. Later, the pilgrims visited Holy Cross Monastery in Bethlehem, located upon the site where the wood from the tree that was used for the Holy Cross can be prayed before.

A banquet at the King David Hotel honored Patriarch Theophilos that evening. His Beatitude awarded National Commander Lim-

berakis with a cross of the "Order of Orthodox Cross-bearers of the All-Holy Sepulcher" for his honorable work and faithful dedication to the Mother Church of Constantinople and the Jerusalem Patriarchate. Limberakis, who humbly accepted the award, said, "Let us never forget the sacred ministry of His Beatitude Patriarch Theophilos and the Patriarchate of Jerusalem preserving the birthplace of our Christian Faith and protecting The Holy Fire that illumines all Christendom. Your Beatitude, please know that you

and your holy Patriarchate will be in our prayers and we most respectfully ask you to bless us and pray for us so that we may strive to be Christ-like and in the words of our Lord and Savior, 'good and faithful servants.'" ■



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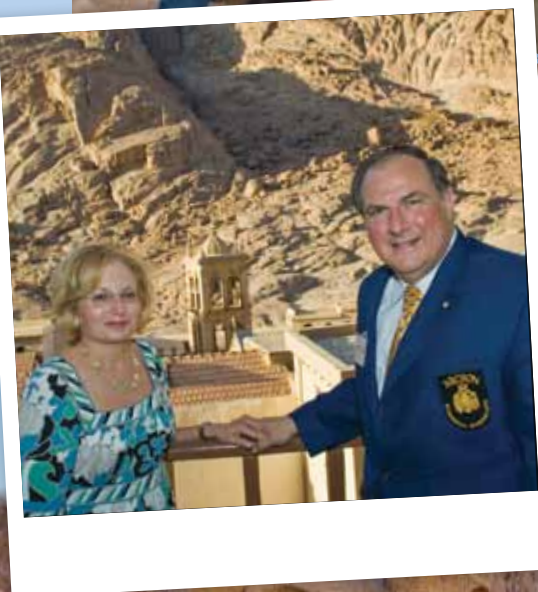
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S MOUNT INAI



On Thursday, June 4, the group traveled via the Dead Sea to the Taba Border and into Egypt to the Monastery of St. Catherine in the Sinai Peninsula—one of the world's oldest Christian monasteries. Founded by Saint Helena, mother of Constantine the

Great, in the early Fourth Century, the monastery is under the spiritual guidance of its Abbot, Archbishop Damianos. It is revered as one of the most sacred and significant monasteries found in world-wide Christendom and contains a large living shrub that is said to be a direct descendent of the very Burning Bush mentioned in the Old Testament scriptures that was seen by Moses.

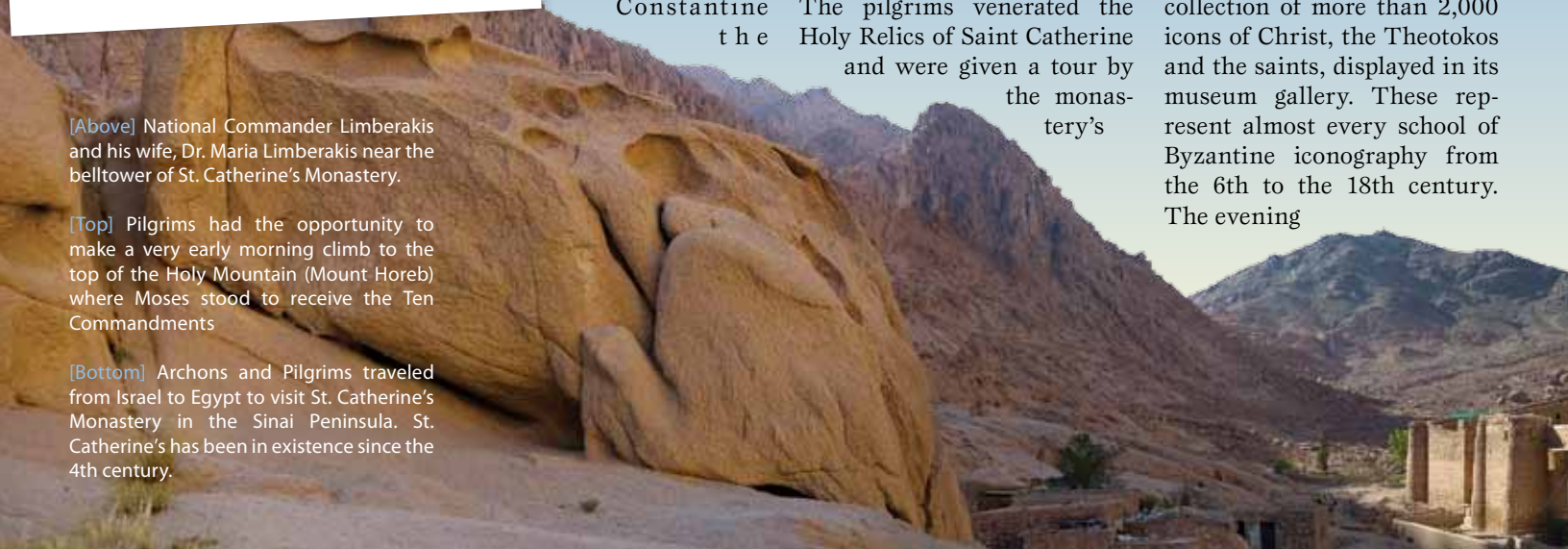
The pilgrims venerated the Holy Relics of Saint Catherine and were given a tour by the monastery's

librarian, Fr. Justin Sinaites—the only American ever to live at the monastery. They toured the chapel and library—the oldest in the Christian world which preserves the second largest collection of early codices and manuscripts in the world (outnumbered only by the Vatican Library). The library collection includes more than 3,000 manuscripts and more than 5,000 early religious books. It also has a precious collection of more than 2,000 icons of Christ, the Theotokos and the saints, displayed in its museum gallery. These represent almost every school of Byzantine iconography from the 6th to the 18th century. The evening

[Above] National Commander Limberakis and his wife, Dr. Maria Limberakis near the belltower of St. Catherine's Monastery.

[Top] Pilgrims had the opportunity to make a very early morning climb to the top of the Holy Mountain (Mount Horeb) where Moses stood to receive the Ten Commandments

[Bottom] Archons and Pilgrims traveled from Israel to Egypt to visit St. Catherine's Monastery in the Sinai Peninsula. St. Catherine's has been in existence since the 4th century.





concluded with an audience with Archbishop Damianos.

[Top] A question and answer session with the Abbot of St. Catherine's Monastery, Archbishop Damianos.

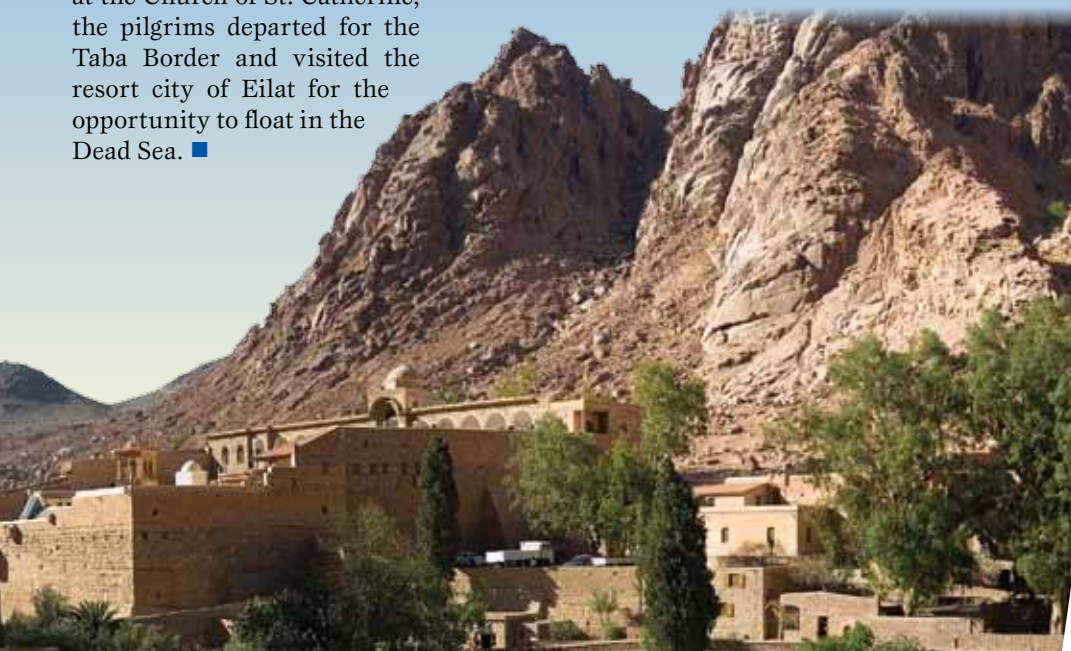
[Top, right, 1, 2] Archon George Peter Argerakis and Aphrodite Skeadas speak to the monastery's librarian, Fr. Justin Sinaites, in the museum.

On early Friday morning, 23 pilgrims made a climb to the top of the Holy Mountain (Mount Horeb) where Moses stood to receive the Ten Commandments, and visit the Chapel dedicated to the Holy Trinity. After Divine Liturgy at the Church of St. Catherine, the pilgrims departed for the Taba Border and visited the resort city of Eilat for the opportunity to float in the Dead Sea. ■

[Above] Pilgrims learn about the historic library—the oldest in the Christian world which preserves the second largest collection of early codices and manuscripts in the world (outnumbered only by the Vatican Library).

[3] Archons Stephen Cherpelis and Larry Hotzoglou stand next to the Burning Bush.

[4] Pilgrims make the 3-hour descent down from the top of Mount Horeb.





Archon Dr. James Kallins on the way to Capernaum, where our Lord began His ministry and where His first chosen apostles Andrew and Peter lived..



Archons and pilgrims are blessed with Holy Water at the River Jordan.

June 6th began with a visit to the ancient city of Jericho to the Church of St. Elisseaos on the Mount of Temptation, followed by a visit to the Monastery of St. Gerasimos Iodanitis. Father Demetrios Tsigas led a prayer service at the River Jordan—the site where St. John baptized our Lord—and blessed the pilgrims with Holy Water from the Jordan River. Later, pilgrims were led to the Church of Tabgha by boat

across the Sea of Galilee. The church is located on the Mount of Beatitudes in beautiful Capernaum where our Lord began His ministry and where His first chosen apostles Andrew and Peter lived.

Fathers Demetrios and Konstantine Tsigas celebrated the Feast of Holy Pentecost at the Church of the Transfiguration on Mt. Tabor. A visit was made to the Greek Orthodox Church in Cana where Jesus offered His first miracle, turning water into wine. Visits were also made to Annunciation Church in

Nazareth, the home of Mary and Joseph and the birthplace of Jesus, the Churches of the Annunciation and Virgin Mary, Mt. Carmel in Haifa and the Church and Tomb of St. George in Lydda.

The pilgrimage concluded with visits to the Western Wall (or the Wailing Wall—the last remaining wall of King Solomon’s Temple), Mt. Zion, the Upper Room of the Last Supper, King David’s Tomb and the House of St. John the Theologian.

Archons and pilgrims left Je-

rusalem for their return to America on Tuesday, June 9. Their visit and the tour of the holiest places of Orthodox Christianity offered a rare chance to travel as true pilgrims, walking in the footsteps of Jesus Christ, His disciples, and the ancestors who have formed our Orthodox Church.

A day-by-day breakdown of the entire Archon pilgrimage can be viewed at www.archons.org/photo-gallery. This tour was arranged by Ms. Cally Papas of Cloud Tours. ■

Maria Allwin gazes upon the stunning iconography inside the Church of Tabgha near the Sea of Galilee where the Lord preached His most inspiring sermon, The Sermon on the Mount, pronouncing the eight Beatitudes (*Blessed are the poor in spirit, for theirs is the kingdom of heaven ...*).

Fathers Demetrios and Konstantine Tsigas recite kneeling prayers for the Feast of Holy Pentecost at the Church of the Transfiguration on Mt. Tabor.

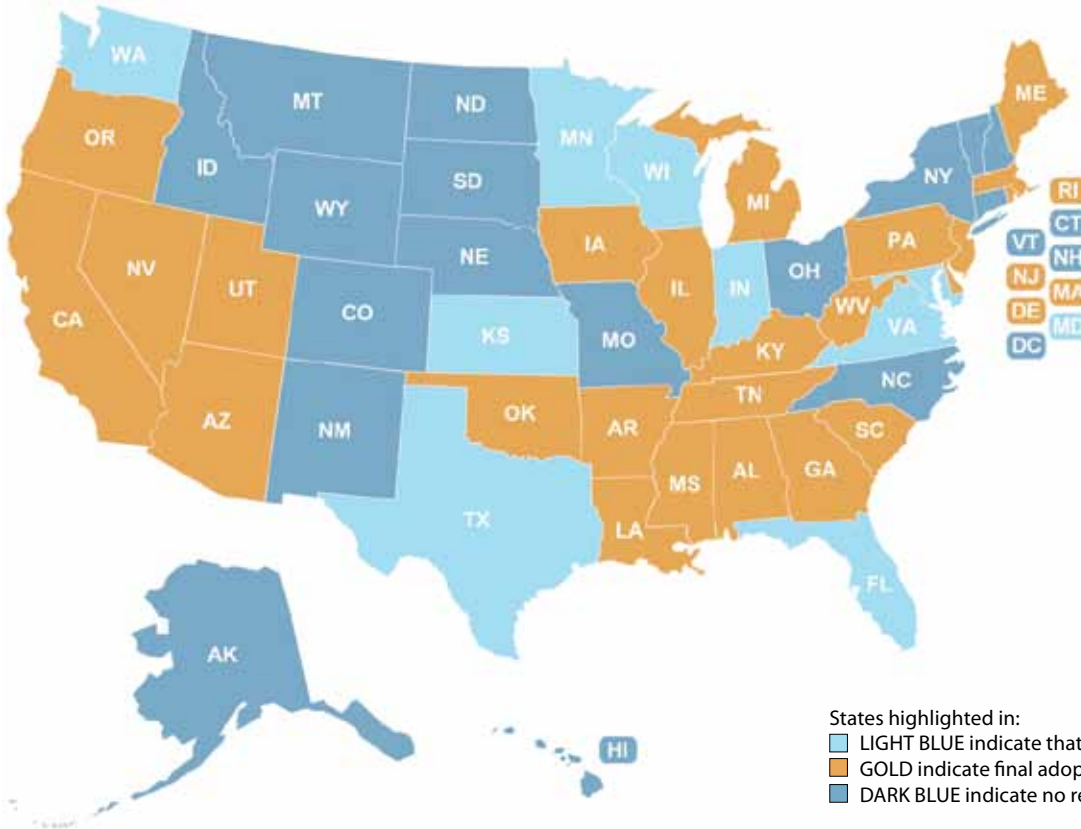
Archon Pritsos prays, holding the chains used to bound St. George.

Prayers were offered at the Tomb of St. George in Lydda.

PILGRIMAGE PHOTOS BY J. MINDALA UNLESS OTHERWISE NOTED



U.S. RELIGIOUS FREEDOM RESOLUTION UPDATE



The National Council of the Order of St. Andrew initiated in 2006 the Religious Freedom Resolutions project. The goal of this project, which represents one component of the overall, multi-faceted Religious Freedom Initiative, is the adoption of religious freedom resolutions in support of the Ecumenical Patriarchate in every state legislature. This project is an ongoing effort of the Order of Saint Andrew and represents an important part of the governmental and public affairs strategy of the Religious Freedom Initiative.

<p>Learn more about the Archons efforts toward the Religious Freedom Project: archons.org/resolutions</p> <p>To see what measures you can take for your State to pass a resolution for religious freedom for the Ecumenical Patriarchate, contact:</p> <p>Stephen Georgeson National Coordinator for the State Resolutions Project spgeorgeson@yahoo.com</p>	<p>NEVADA</p> <p>Introduced on 3/25/2009 Adopted by House 3/31/2009 Adopted by Senate 4/2/2009</p> <p><i>Thanks to the efforts of Father George Bratiotis, Assemblyman James Ohrenschall and John Copoulos, the Nevada Assembly and the Nevada Senate both gave final adoption to the Religious Freedom resolution, ACR 31.</i></p> <p><i>The resolution was sponsored by Assemblyman Ohrenschall and Senator William Raggio.</i></p>	<p>TEXAS</p> <p>HCR 193 - Introduced on 4/23/2009 Adoption Pending SCR 70 - Introduced on 5/4/2009 Adoption Pending</p> <p><i>Thanks to the efforts of Louis Papaliodis, the Religious Freedom resolution, HCR 193, was introduced in the Texas House of Representatives by Rep. Dennis Bonnen.</i></p> <p><i>A second Texas Religious Freedom resolution, SCR 70, has been introduced in the Texas Senate by Senator Joan Huffman.</i></p> <p><i>A great deal of work has gone into this effort, and recognition and thanks go to His Eminence Metropolitan Isaiah, Father Luke Uhl, Father Jordan Brown and Archons Chris Pappas and John Zavitsanos. Special thanks extended to Archons Chris and John for putting together the meeting in Austin with Lt. Governor Dewhurst that led to the introduction of this resolution.</i></p>	<p>OREGON</p> <p>Introduced on 5/4/2009 Adopted by Senate 5/6/2009 Adopted by House 6/1/2009</p> <p><i>The religious freedom resolution SJR 16 was made possible by the joint effort of the Agia Sophia Academy (friends and donors) and the Oregon Archons. Said one friend and donor of Agia Sophia Academy, "There is a high probability the future 'defenders of the faith' will be the children we are educating in an Orthodox school at an early age."</i></p> <p><i>We want to thank Senators Rod Monroe, Bruce Starr and Richard Devlin for sponsoring the Resolution and testifying on its behalf. Also, very special thanks go to Jack Isselmann from the firm of Tonkon Torp for donating his time to navigate the resolution through the Oregon Legislature.</i></p>
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As of 7/15/2009, **28 resolutions** have been adopted by **24 states**.



The article published below was printed in the Harvard University Gazette Online based on a speech delivered by International Relations expert for Boston University, Elizabeth Prodromou, who is also a member of the United States Commission on International Religious Freedom.



Elizabeth Prodromou
KRIS SNIBBE/HARVARD NEWS OFFICE

Religion key to foreign policy, says HKS speaker 'Religious ideas inform national identity'

CAMBRIDGE, MA

As President Obama and his new administration seek to redirect U.S. foreign policy back toward more emphasis on diplomacy and less on the use of force, they should not overlook Orthodox Christianity as a resource.

That was the message, implicit and explicit, that Elizabeth Prodromou, assistant professor of international relations at Boston University, carried to the Belfer Center Library Monday (May 11). "It's impossible to ignore the Orthodox churches," with their 350 million adherents, she said. They are relevant in three parts of the world where the Obama administration seeks to hit the "reset" button – Russia, the Middle East, and Europe.

The relationships Orthodox churches have with their national governments are unquestionably different from those of churches in the West. They are at least "tight," and arguably complicitous. But these churches are not monolithic, she said. "Underneath the umbrellas of these official churches there are myriad cleavages and subgroups." Some of these hold views more helpful to U.S. interests than others, and smart policy, she suggested, would be to engage with those more helpful elements. A first step would be "acknowledging that the official church is not a unified actor."

Prodromou began her talk, "Religion and U.S. Foreign Policy: Understanding and Engagement with Orthodox Christianity in Russia, the Middle East, and Europe," by noting that it is a com-

monplace to observe that social scientists and policymakers have "rediscovered" religion since the end of the Cold War.

"But there's a curious ahistorical side of this," she said. Policymakers tend to see religion broadly as a threat to U.S. interests. But they also tend to forget the role that religion, specifically Christianity, has had historically in nation building in the United States. "Religious ideas informed the particularities of national identity," Prodromou said. This is seen in the story of the Pilgrims' landing at Plymouth and in the conception of the rights articulated in the Declaration of Independence as divinely granted. More recently, it was also seen in the explicit framing of the Cold War as a conflict with "Godless communism."

And indeed, Orthodox Christianity figured into high-level American thinking during the Cold War, according to Prodromou. Recently declassified archives show, she said, that President Dwight Eisenhower and his secretary of state, John Foster Dulles, understood the importance of Orthodox Christianity in Russia, Ukraine, and also the "post-Ottoman space" of Southeastern Europe and the Middle East.

Those parts of the world are relevant again – or still – as the Obama administration seeks to create "change you can believe in." In foreign policy terms, Prodromou said, this means "the revaluation of diplomacy over force, multilateralism and partnership over unilateralism and exceptionalism." It

also means "a reconceptualization of global cultural heterogeneity in terms of religious pluralism and constructive engagement, rather than religious cleavage and civilizational conflict."

All this matters for Orthodox Christianity, Prodromou continued, because Obama has mapped this vision onto certain specific geographical areas where Orthodoxy is important. Failure to understand this means that the United States has not yet "leveraged the assets" of this historic faith.

She warned against two tendencies in American views – two "ideologies of otherness" that lead to the omission or misunderstanding of Orthodox Christianity from foreign policy thinking. One is a "neo-bipolar," or neo-Cold-War, view. This is a tendency to see the Orthodox Church as too closely aligned with a Russia that seems to be hardening back into its old authoritarian ways. The other tendency is a sort of "neo-Orientalist" view of Orthodoxy. This would cast it as a "mongrelized religion," somehow muddled by proximity to Islam.

In addition to her role at Boston University, Prodromou is also a member of the United States Commission on International Religious Freedom. The commission was established by Congress after it passed the International Religious Freedom Act (IRFA) of 1998, which makes support for freedom of religion around the world an explicit goal of U.S. foreign policy. The commission monitors the state of religious liberty around the world and attempts to

identify governments that are falling short.

Taking care to speak as an academic rather than a commissioner, Prodromou expressed some reservations about IRFA. One of its "unanticipated negative consequences," she said, is that "religion has been instrumentalized." People around the world understand that conservative Jewish and Christian activists around the world had a big role in getting the law passed in the first place. The act has been "read negatively," as something used to support or justify proselytizing and to further U.S. foreign policy interests.

Religious liberty is an element of all the "human rights architectures" to which the United States is committed. But IRFA "may have set the bar too high," she said, by in effect putting U.S. support for international religious liberty on the same level of foreign policy objectives as strategic national interest.

The law mandates sanctions against countries found wanting in their support of religious liberty, some of them allies or friends of the United States – Saudi Arabia, for instance. By waiving sanctions, as the law does allow, "The United States opens itself up to inconsistency at best and hypocrisy at worst," Prodromou said.

Prodromou's talk was hosted the Kokkalis Program on Southeastern and East-Central Europe. It was also co-sponsored by the Weatherhead Center for International Affairs Religion and Politics Seminar Series. ■

THE OTHER WAR

BY D. HUNTER HAYNES, ORTHODOX CHRISTIAN ADVOCACY INSTITUTE

The ongoing war against the Christian Church is gaining momentum throughout the world. According to the International Bulletin of Missionary Research, 176,000 Christians will suffer martyrdom this year—an average of 480 per day, and the number is expected to climb to 210,000 by 2025.

These figures do not include the living, who have been arrested, tortured, or otherwise persecuted for their Faith.

For Christians living in America these statistics merely testify to an unfortunate reality elsewhere, in distant lands void of democracy. After all, Christian persecution is not a new phenomenon, it began in the first century AD and has continued ever since, albeit with varying intensity. What is difficult to comprehend is a US Foreign Policy that perpetuates cozy relations with the worst violators of religious freedom.

In the minds of most American Christians, supporting foreign regimes that wantonly kill Christians is wrong, hypocritical, if not grievously sinful. For many of our elected officials in Washington, however, ethically correct policy is frequently subservient to other interests. Our leaders have convinced themselves, and a certain portion of their constituency, that economic profit and military convenience trump human rights.

Our foreign policy makers are fully aware of which countries are the most egregious violators of religious freedom. The US Department of State's Office of International Religious Freedom publishes an exhaustive annual report describing the status of religious freedom in every country and forwards this information to Congress and the President. Nevertheless, our representatives continue to support rabidly anti-Christian governments around the world.

The latest Department of State report lists China and Saudi Arabia as Countries of

Particular Concern (CPC), as they have "engaged in or tolerated particularly severe violations of religious freedom." Yet China and Saudi Arabia continue to receive billions of US dollars every year.

There are numerous, lesser-known persecutor countries, but I mention two, as they are especially dear to the US government. The first is Turkey, which has been and continues to be, a close US ally and NATO member country. Since its establishment in 1923, the Turkish government has pursued a relentless ethnic-religious cleansing campaign targeting the Christian communities there.

Of special concern is the Greek Orthodox Church. Today, there are less than 2,500 Greeks living in Turkey, compared to 200,000 in 1923. Tragically, the Ecumenical Patriarchate of the Orthodox Christian Church in Istanbul is facing elimination—should immediate, corrective action not be taken to protect this ancient Christian institution.

The second country is the pseudo-state of Kosovo. The new Kosovar government—the illegitimate spawn of Washington and Brussels—has nearly managed to rid itself of a 12-centuries-old Christian presence. More than 1,000 Christians have been killed, 250,000 displaced, and 150 churches destroyed. The Christian Serbs of Kosovo are fast becoming modern Europe's non-people.

The Kosovo situation is especially distressing since the eradication of the Christian community there, begun in 1999, has taken place while under the "protection" of 16,000

NATO troops. Contrary to popular belief, the new Kosovo administration has absolutely no intention of allowing the Christian Church to exist. Regrettably, the US is offering the new Kosovo security forces equipment and training—which will be used against the Faithful should it become necessary.

Approximately 150 million Christians live in America and yet the matter of Christian persecution is not mentioned during major political campaigns. Neither is there a collective, popular voice that demands that the issue be brought to the fore and addressed by potential representatives. Due to this collective silence, Washington has pursued whatever agenda is most expedient, even if it is diametrically opposed to Christianity.

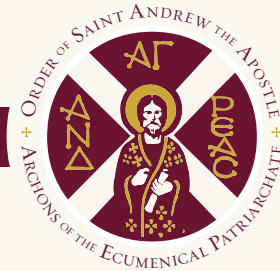
I submit three questions to this Christian nation: How do citizens, in a country that generally identifies itself as being Christian, reconcile the fact that their democratically elected government is facilitating the eradication of Christianity elsewhere? Why are they not protesting on behalf of their fellow Christians around the world? Why are they not demanding change in US Foreign Policy?

Ignoring this war will not make it go away. It is up to the American Christian community to address this issue and demand that our elected officials refrain from alliances with governments that persecute the Christian Church. No other country has the Christian base—combined with the economic and political clout of the United States—to bring about meaningful, effective change in this area. ■

The Orthodox Christian Advocacy Institute (OCAI) researches, investigates, and reports incidents involving the persecution of the Orthodox Christian Church. They focus on contemporary events in locations throughout the world, wherever persecution of the Orthodox Church exists and present this information to the Christian community, human rights groups, and governmental organizations.

D. Hunter Haynes is the founder and president of the Orthodox Christian Advocacy Institute. He served as a Police Commander in southern Serbia, as part of the United Nations Mission in Kosovo in 2001. Visit the OCAI website at www.ocai.info for more information.

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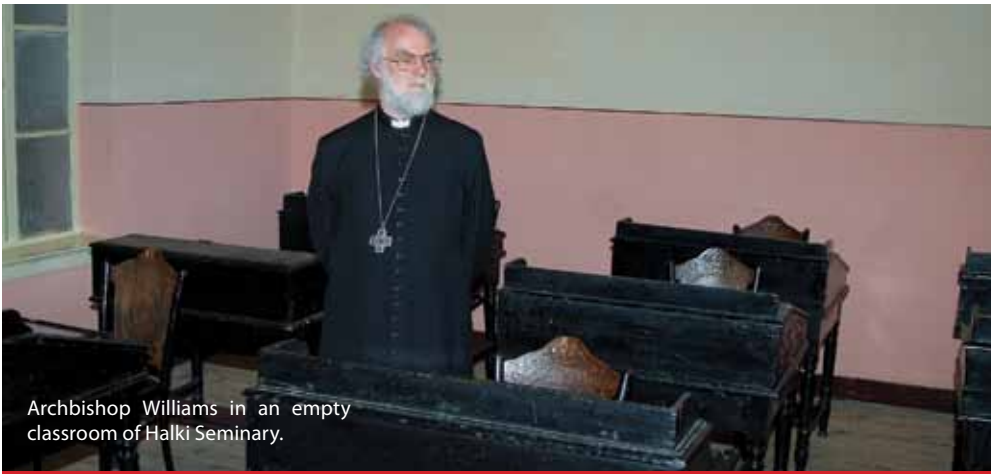
Please set aside the weekend of October 30th - November 1st for the Annual Archon Weekend and Assembly of the Order of Saint Andrew to be held at the Waldorf-Astoria in New York.

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Archbishop Williams in an empty classroom of Halki Seminary.

ARCHBISHOP OF CANTERBURY DR. ROWAN D. WILLIAMS

An Opportunity for Turkey is the School of HALKI

by Nikolaos Manginas

The Archbishop of Canterbury Dr. Rowan D. Williams visited the Ecumenical Patriarchate for three days and had meetings with Ecumenical Patriarch Bartholomew and the Committee on Inter-Christian Relations. He also visited the Theological School of Halki and attended the Divine Liturgy at the Patriarchal Cathedral of St. George. Below is a brief interview with Archbishop of Canterbury concerning the Theological School of Halki and Inter-Christian relations.

Q: What do you think about the closure of the theological school of Halki for 38 years seeing that it deprives the Ecumenical Patriarchate the ability to train clergy and staff and how do you see the future of the school?

A: “Well, first of all, the school at Halki has enormous resources both in terms of books and in terms of space and a beautiful location. It is symbolically very important that it is connected with the Ecumenical Patriarchate and so it could be a great international center once again. So I hope we shall see that emerging in the years to come- another international center with real theological quality for the Orthodox Church closely associated with His All Holiness. I think that as Turkey considers its future in Europe, it is a very good moment indeed to think about a positive gesture towards Halki, but I really hope and pray that will be something we look forward to.”

Q: How do you evaluate the meetings you had at the Ecumenical Patriarchate during your present stay at the Phanar?

A: “It has been a wonderful couple of days; we have had an opportunity to talk with several people at the Phanar about our ecumenical relations, about our hopes, our anxieties because both of churches are facing considerable problems at the moment. We talked very honestly and very helpful about that and it has been an immense privilege and joy to be with the Patriarch, to spend personal time with him and to share in worship with him, it is always a gift to which I am very grateful to be here.”



Archbishop Rowan Williams of Canterbury was the guest of Ecumenical Patriarch Bartholomew for three days.

N. MANGINAS

Q: How do you characterize the course of dialogue between the Anglican and Orthodox Churches?

A: “We are planning the next round of the dialogue, the document that has come out so far, from the dialogue over the last maybe twenty years has already had a very positive impact in many ways. We now begin on a

new course of work which starts later this year thinking about the Christian doctrine of human nature. We have our membership lined up; we have our subject matter defined, so I think the prospects are very good.”

Q: Last year (2008), the Time Magazine chose the Ecumenical Patriarch as one of the 100 most influential people in the world. At that time you wrote about the personality of the Patriarch that he is “an Eastern Orthodox leader that defines environmentalism as a spiritual responsibility” among Leaders and Revolutionaries.

A: “I have heard the Ecumenical Patriarch’s name was one of those being talked about, and because I so greatly admire him as a theologian and as a pastor and as a person, I felt that it was a privilege to be able to say something in praise of him and the way in which he has I think created a role for the Ecumenical Patriarchate worldwide by teaching his teaching/ advocacy on environmental matters and the Christian approach to environmental questions, that has been a great example to many of us.” ■



His All Holiness with Patriarch Kirill engaged in discussion.

PHOTOS FROM MOSPAT.RU



"This first and formal visit of Your Beatitude in your capacity as Patriarch to the See of the Ecumenical Throne is replete with sacred symbolism and ecclesiological significance. For it demonstrates clearly the indissoluble bond between our two Churches as well as the prevailing sacred and inviolable order of unity within our holy Orthodox Church. Therefore, the Ecumenical Patriarchate justifiably records your visit here in the pages of history, being an event of special importance, and offers glory to the Founder of the Church for granting us this gift and blessing." –Excerpt of remarks delivered by Ecumenical Patriarch Bartholomew following the Divine Liturgy held in the Patriarchal Cathedral of St. George

« Continued from page 2

ecclesiastical hierarchy; they arise out of the very nature our hierarchy, of the church and of the Episcopal ministry."

In addition, His All Holiness observed that the plight of our planet and the suffering of humanity should constitute the center of attention and common pastoral concern: "A spiritual crisis, a moral crisis, a financial crisis and indeed a crisis with many names characterizes our world from one end to another. It is true that militant atheism has retreated almost everywhere; yet the practical atheism of self-sufficiency, insensitivity and material pleasure are alive and strong. Supposedly in the name of God, the sounds of war are still heard, the blood of people is still shed, and numerous populations are uprooted and rendered refugees. Religious and nationalistic fanaticism is increasing, human beings are humiliated by evil "trafficking," women and children are abused, drugs are pushed. At the same time, Christians – instead of remaining unified and working together in one spirit and one heart so that the hope that is within us may prove a convincing word – are troubled by divisions, disagreements and trivialities both on a pan-Christian level as well as (which is worse) on the inter-

Orthodox level. Yet, this renders us greatly responsible before the Arch-Shepherd Christ, who demands us to have love, peace and unity among us in order that our light may shine before the world and that all people may be directed to the Father of Lights by means of our good deeds and example."

Later, His All Holiness also remarked to reporters, "There has been progress within a good framework. We discussed all the issues openly and very sincerely. Our intention is to debate and resolve the remaining problems in the future with good will and with sincerity."

During his homily at the Patriarchal concelebration of the Divine Liturgy, His All Holiness stated, "Your Beatitude and Holy Brother, everyone has their eyes focused upon us, expecting us to lead them by word, but especially by our example, in the way of reconciliation and love that is so imperative today. This is why it is crucial that we demonstrate an unswerving readiness above all to promote in every way our Pan-Orthodox unity. We already share the same faith, articulated and proclaimed by the Holy Synods. We have the same worship, as this was formulated in this City and then transplanted to the other Orthodox Churches. We have

the same canonical order, unalterably defined by the order and regulations of the holy Ecumenical Councils. Our unity is based on these foundations. The structure of our Church into Patriarchates and Autocephalous Churches in no way implies that we constitute Churches and not a Church. Of course, the Orthodox Church does not have at its disposal a primacy of authority; however, it also does not lack a coordinating body, which does not impose but rather expresses the unanimity of our local Churches. This ministry is realized humbly – out of a long and sacred tradition – by this martyric Throne in absolute faithfulness to the prescriptions of Orthodox ecclesiology."

Together with His All Holiness the Ecumenical Patriarch, Patriarch Kirill consecrated the church of the Russian Consulate General in Istanbul. Patriarch Kirill also met with Turkish Prime Minister Recep Tayyip Erdogan in Ankara, as well as with Ali Bardakoglu, Head of the Religious Affairs Department in Turkey. In his meeting with Bardakoglu, Patriarch Kirill made refer-

ence to the reopening of the Theological School of Halki, stating – according to the Turkish Daily News – that plans for its reopening are a positive step and an important contribution to inter-religious dialogue and the promotion of religious freedom, especially since there are some 20 million Moslems in Russia.

Patriarch Kirill stated: "The unity of the Ecumenical Church is revealed in the communion of the local Churches. All of them are linked in the bond of love. Yet, at the same time, we must not ignore the fact that the Church of Russia is especially connected with the First – in the canonical order of the sacred Diptychs – Patriarchal Throne of Constantinople. It is from here that we received the illumination of the light of faith and the principles of theological wisdom, architecture and iconography, as well as liturgy and all the diversity of the church's structure." ■

Cultural Minister says Turkey aims to reopen Halki Seminary



ISTANBUL, TURKEY

The Orthodox Theological Seminary of Halki is to be reopened, according to Turkish Culture Minister Ertugrul Gunay, adding that they are searching for a formula to integrate the school into Turkey's university system. "Although we have not finalized a decision in the Cabinet, my personal impression is that we are going to open the seminary," said Gunay, speaking on Kanal 24 television.

Ankara has been long pressed by the Archons of the Order of Saint Andrew, The European Union, and the United States to re-open the seminary to

prove their respect for religious freedom rights for the dwindling Christian minority. U.S. President Barack Obama openly expressed the issue during his address to the Turkish Parliament in April, saying, "Freedom of religion and expression lead to a strong and vibrant civil society that only strengthens the state, which is why steps like reopening the Halki Seminary will send such an important signal inside Turkey and beyond."

The Turkish government would have to change existing laws to reopen the seminary. According to news reports, the education ministry recently came up with a report listing different options

to reach that aim. One would be to have the school function as an institution or a foundation, while another way could be to tie the seminary directly to the education ministry and the board of higher education.

"With the opening of the school, we strengthen ourselves and at the same time render a service to our own citizens on the way towards the EU," Minister Gunay told NTV, another news channel.

The century-old seminary was forcibly closed in 1971, depriving the Ecumenical Patriarchate of its only facility to train clergy in Turkey for nearly four decades now. ■

His All Holiness receives U.S. Ambassador to Turkey

ISTANBUL, TURKEY

His All Holiness Ecumenical Patriarch Bartholomew received the U.S. Ambassador to Turkey, His Excellency Mr. James Jeffrey, accompanied by Ms. Sharon Anderholm Wiener, Consul General in Istanbul, and

Ms. Amy Lillis, Political Officer at the U.S. consulate in Istanbul.

His All Holiness congratulated the Ambassador for the recent fourth of July Independence Day celebrations. In response, the Ambassador conveyed the sincere and personal concern of President Obama for

Turkey and its neighbors, but especially for the reopening of the Theological School of Halki. He also underlined the importance of the Greek-American community and its good relations with President Barack Obama, Vice President Joe Biden, and Secretary of State Hillary Clinton. Discussion focused on the impending visit of His

All Holiness to the United States in October for the celebration of the tenth anniversary since the election of His Eminence Demetrios as Archbishop of America as well as for the ecological symposium on the Mississippi River. ■



N. MANGINAS



The ARCHON

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Archbishop Ieronymos of Athens and All Greece extends greetings to His All Holiness following the Divine Liturgy celebrating the Feast of St. Bartholomew.



Greek Minister of Tourism Kostas Markopoulos extends greetings to His All Holiness on the Ecumenical Patriarch's nameday celebration.



His Beatitude Patriarch Daniel of Romania visited the Ecumenical Patriarchate for an official visit.



Archons James Fountas and John Halecky deliver a Religious Freedom Presentation to the Metropolis of New Jersey assembly. J. MINDALA



Ecumenical Patriarch Bartholomew arrived in Paris, France Thursday, April 20, 2009 to attend the inauguration of an exhibition entitled "Athos and the Byzantine Empire".



Dr. Anne-Marie Slaughter, Director of Policy Planning of the U.S. State Department meets with His All Holiness at the Phanar.