



THE ARCHON

NEWSLETTER

SPRING 2015
www.archons.org

Advocates of Religious Freedom for The Ecumenical Patriarchate



Mercy and truth are met together:
righteousness and peace have kissed.

[PSALM 84:11]
(LXX)

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The Order of Saint Andrew's fundamental mission is to promote the religious freedom, wellbeing and advancement of the Ecumenical Patriarchate—the spiritual center of the world's 300 million Orthodox Christians. The Ecumenical Patriarchate is headquartered in Istanbul, Turkey.

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15 REMEMBERING BOB SIMON

His All-Holiness shares his personal letter to the widow of the late 60 Minutes journalist



16 ARCHON RELIGIOUS FREEDOM SUMMIT

The Archons held a summit to review and reassess all religious freedom programming so that we could optimize existing religious freedom initiatives, determine whether new programming should be developed that is more appropriate given the evolving status of Turkey in the world community and determine whether certain programming should be abandoned.

ON THE COVER:

On November 29, 2014, at the conclusion of Vespers for the Feast of St. Andrew, founder and patron of the Church of Constantinople, Pope Francis bowed his head in humility and asked for the blessing of Ecumenical Patriarch Bartholomew, who responded by blessing and kissing the Pope on the head – a traditional sign of affection in the East.

For Fr. Federico Lombardi, director of the Holy See Press Office, this was not the first time that the Pope had asked for a blessing from another brother, but the familiarity with which the Patriarch kissed the Pope's head was definitely unprecedented.

Previously, on May 25, 2014, the Pope bowed to kiss the hand of the Ecumenical Patriarch, an ecumenical gesture to which the Patriarch responded by embracing the Pope with a fraternal kiss.

Such gestures in themselves may be said to change nothing; yet, at the same time, they change everything. For, while they do not reconcile the two churches doctrinally and sacramentally, nevertheless they reestablish the ground of mutual respect and soften the ground of mutual mistrust.

—Father John Chryssavgis

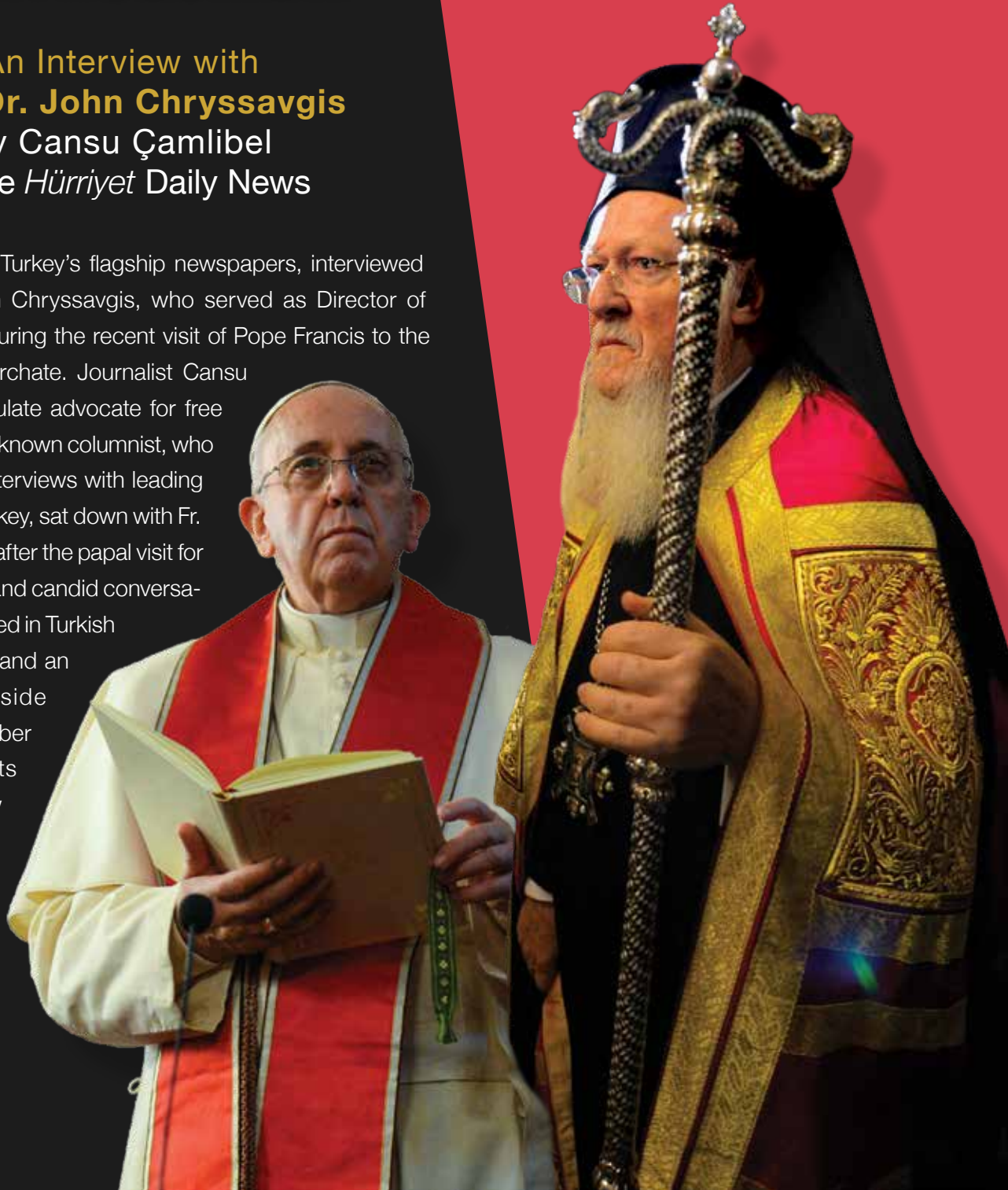
THE POPE VISIT TO ISTANBUL WAS FOR ECUMENICAL PATRIARCH BARTHOLOMEW

An Interview with
Rev. Dr. John Chryssavgis
by Cansu Çamlıbel
of the *Hürriyet* Daily News

Hürriyet, one of Turkey's flagship newspapers, interviewed the Rev. Dr. John Chryssavgis, who served as Director of the Press Office during the recent visit of Pope Francis to the Ecumenical Patriarchate. Journalist Cansu Çamlıbel, an articulate advocate for free speech and a well-known columnist, who features regular interviews with leading personalities in Turkey, sat down with Fr. John Chryssavgis after the papal visit for a comprehensive and candid conversation, which appeared in Turkish on the front page and an entire spread inside the paper (December 8, 2014). Excerpts of the interview also appeared in the *Hürriyet* Daily News (December 7, 2014), the oldest English-language review in Turkey.

Q What did the Pope's visit to Turkey mean for the Christians of the world?

A The Pope's visit to Turkey was of immense importance on several levels: First, it was a visit to a worldwide leader of another Christian church, namely Ecumenical Patriarch Bartholomew, whose church Pope Francis regards as indispensable for Christian unity. Previous Popes have referred to the Ecumenical Patriarchate (or church of the East) and the Church of Rome (or church of the West) as "two lungs" of the same body. For our part, we often refer to the Roman Catholic Church as our "sister church." Neither the Catholics nor the Orthodox would describe other churches or religions in such an intimate way. (continued...)



Second, the fact that Turkey neighbors sensitive regions, where Christians constitute a nervous minority and are persecuted, slaughtered or exiled, made the Pope's visit all the more meaningful for refugees and victims in the Middle East.

Q Is there really a rivalry between the Pope and the Patriarch?

A I am not sure that rivalry is an accurate or appropriate term. However, following the 1000 years of unity, there followed another 900 years of division. During this time, each church developed in a distinct and even divorced manner, which led to an ignorance of one another's traditions as well as a sense of suspicion and hostility between the two. There were two attempts at reconciling the two churches and restoring unity. These occurred in the 13th and 15th centuries. But the rift between the two had grown too wide and the mistrust, especially after the crusades, was too extreme.

Fortunately, fifty years ago, two other visionary leaders, Pope Paul VI and Ecumenical Patriarch Athenagoras established a pattern of contact and communication, which they labeled as "the dialogue of love." Pope Paul's visit here in 1967 was the first such visit since the split of 1054 and the first ever visit of a Pope to Turkey. In many ways, I think that Pope Francis and Ecumenical Patriarch Bartholomew reflect and echo the prophetic openness of those leaders.

Q After these developments does the Patriarch still feel crucified like he said in his CBS interview back in 2009? What is your feeling about his current thoughts on the matter? I'm asking this because I know you work very closely.

A I'm not so sure that I am in a position to express the personal sentiments of His All-Holiness. But I was standing just a few feet away when he spoke those words to the "60 Minutes" program. What I recall very clearly is that he connected that statement to his conviction that resurrection follows crucifixion. So I can certainly attest to his unrelenting optimism. It must be this hopefulness that gives him the strength to speak of peace in times of terror, to emphasize dialogue in the face of conflict, as well as to advocate for the natural environment before the crisis of global warming.

WHO IS THE WHO IS THE PATRIARCH?

Cengiz is a lawyer, human rights defender and member of the Order of Saint Andrew's 2nd International Council

If you do not know Turkey, you may get the impression that President Recep Tayyip Erdoğan and his government have huge admiration for the pope but are allergic to the ecumenical patriarch. Namely, you may be very confused how and why the Turkish government differentiates so tremendously in its treatment of the religious leaders of the Orthodox and Catholic sects of Christianity.

In Turkey the pope was treated like he is one of the most important statesmen in the world. Erdoğan met him at the gates of his palace after waiting there impatiently for a long time. We saw pictures of how Erdoğan happily extended his forehead to be kissed by the pope.

While the religious leader of the Catholics was welcomed like that, the religious leader of the other sect of Christianity, Ecumenical Patriarch Bartholomew, is being

regarded somehow as a figure whose counterpart in Turkey is the district governor of Eyüp, to which the patriarchate is considered to be attached.

President Erdoğan and the Justice and Development Party (AK Party), who treated the pope as if he is the president of the United States, refuse to recognize the ecumenical character of the Greek Orthodox Church in Istanbul. They say it is just the Greek Orthodox Church, namely that the patriarchate only represents a handful of Orthodox Christians in Istanbul.

President Erdoğan and the AK Party, who are very respectful of the pope, do not even allow the reopening of the Halki Theological School, from which many of the ecumenical patriarchs graduated. They say they will open the school on the condition that a mosque is opened in Athens. They easily



POPE, ECUMENICAL

BY ORHAN KEMAL CENGIZ

newspaper columnist, and was a featured speaker at
conference on Religious Freedom in Berlin, Germany.

overlook the fact that a school and a church are not counterparts to each other and that there is no such thing as “reciprocity” in the field of human rights. The Halki Theological School has nothing to do with a mosque in Athens.

So, the question remains wide open. Why did the same government that treated the pope with so much respect put the ecumenical patriarch in such a difficult position? Why does the Turkish government differentiate so much in its treatment of different sects of Christianity?

And, ironically, if you ask the members of the AK Party how the Orthodox differ from the Catholics, most probably very few of them would be able to answer your question in a satisfactory manner. Therefore, we can say this discriminatory treatment of different sects

of Christianity has nothing to do with theological matters.

The AK Party is just demonstrating the old state reflexes that regard the ecumenical patriarchate and religious minorities of this country as a threat.

And I believe there is another part of this story. Like individuals who have low self-esteem, states and societies only pay respect to those who are distant from them, who are outsiders and so on. The pope is from another country; he is a foreigner, whereas the ecumenical patriarch is from Turkey and is someone living in our district.

I believe one day Turkey will treat the ecumenical patriarch as it treats the pope now -- when this country has real confidence, when there is real self-esteem, and when there is real freedom of religion in this country. ■



The two hierarchs
bless the faithful
in the courtyard
below following
the celebration of
the Divine Liturgy,
November 30, 2014.

PHOTO CREDIT: J. MINDALA

Q So we misunderstood what the Patriarch actually meant by taking it as a totally negative statement, right?

A It's not so much a negative statement as it is an acknowledgment of pain. It certainly doesn't justify those who inflict the pain. But the Christian experience of crucifixion is definitely positive. Because the Christian concept of crucifixion (of being nailed to a cross) is followed by the concept of resurrection (which implies new life, restoration of life, reinvigoration). That's why I say that the Patriarch, even beyond any sense of being misunderstood and crucified, still has a sense of optimism and hope.



John Chryssavgis is an author and theologian born in Australia. He received his degree in Theology from the University of Athens. He also received a diploma in Byzantine music from the Greek Conservatory of Music during those years. He completed his doctoral studies in Patristics at the University of

Oxford. He has lived in the United States for 20 years now, has worked in several universities and written a number of books. But he is also an active clergyman of the Greek Orthodox Archdiocese of America. He received the title of Archdeacon of the Ecumenical Throne from Patriarch Bartholomew in 2012.

Over the last years, he has been a close aide of Patriarch and served as his advisor on issues related to theology and environment. Chryssavgis shuttles between Boston and Istanbul at least once a month. The unique quality of Chryssavgis reflects the transnational and universal nature of the Patriarchate, which is neither well understood nor recognized in Turkey. This breadth of the jurisdiction is indeed what the Church calls 'ecumenical' and what Turkey does not accept.

Read the full interview:
archons.org/news/detail.asp?id=802





Pope Francis and Ecumenical Patriarch Bartholomew depart Saint George Patriarchal Cathedral following a Doxology service on November 29, 2014.



The Visit of
POPE FRANCIS
to the
**ECUMENICAL
PATRIARCHATE**

**The Pilgrimage
for the Thronal Feast
of Saint Andrew the Apostle**

On November 29, 2014, His Holiness Pope Francis made his first official visit to Turkey to attend celebrations for the Ecumenical Patriarchate's Thronal Feast on the occasion of the Feast of St. Andrew, first-called of the Apostles and brother of St. Peter, the founder of the Church of Rome.

The Pope's visit to the Ecumenical Patriarchate was in response to the invitation of Ecumenical Patriarch Bartholomew extended to Pope Francis at the Pope's Inaugural Mass on March 19, 2013. It was the first visit of Pope Francis to the Ecumenical Patriarchate.



ISTANBUL

DOXOLOGY & DIVINE LITURGY

The two leaders attended a Doxology Service, a prayer for thanksgiving and peace, after which they blessed the faithful crowded inside the Patriarchal Cathedral of St. George.

Pope Francis was enthusiastically greeted for a second time the following day, where he attended the Divine Liturgy to commemorate the Feast of St. Andrew the Apostle. The Pope was received by Elder Metropolitan John of Pergamon and the Patriarchal Court, which escorted him to the special guest throne of the Patriarchal Church of St. George.

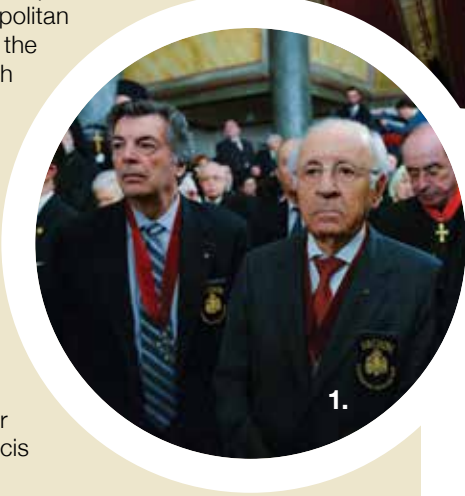
During the service, Ecumenical Patriarch Bartholomew and Pope Francis exchanged the kiss of peace, a symbol of reconciliation and love, and the Lord's Prayer was read by Pope Francis in Latin.



2.



3.



1.

1. National Secretary Hon. B. Theodore Bozonelis and Legal Counselor Christopher Stratakis, Esq., above, stand in attendance during the Divine Liturgy.
2. National Commander Anthony J. Limberakis greets the two hierarchs.
3. AHEPA Supreme President Phillip T. Frangos and past president, Nicholas A. Karacostas.

THE JOINT DECLARATION

Following the Divine Liturgy, a joint declaration was signed by both Primates affirming their personal commitment towards Christian unity as well as solidarity with the poor and vulnerable throughout the world.

The two leaders recalled with joy and gratitude their recent encounter in Jerusalem to commemorate the 50th anniversary since the meeting there of their predecessors, Pope Paul VI and Patriarch Athenagoras. They also referred to visits to the Phanar by their predecessors, Popes John Paul II and Pope Benedict XVI.

However, two-thirds of the statement was dedicated to the crisis in the Middle East, the “ecumenism of suffering” especially in Iraq and Syria, as well as the conflict in Ukraine. The two primates underlined:

We cannot resign ourselves to a Middle East without Christians, who have professed the name of Jesus there for two thousand years. Many of our brothers and sisters are being persecuted and have been forced violently from their homes. It even seems that the value of human life has been lost, that the human person no longer matters and may be sacrificed to other interests. And, tragically, all this is met by the indifference of many.

PHOTO CREDITS: ARCHON D. PANAGOS, J. MINDALA



With regard to the dialogue with Islam, the Pope and the Patriarch noted:

The grave challenges facing the world in the present situation require the solidarity of all people of good will, and so we also recognize the importance of promoting a constructive dialogue with Islam based on mutual respect and friendship. Inspired by common values and strengthened by genuine fraternal sentiments, Muslims and Christians are called to work together for the sake of justice, peace and respect for the dignity and rights of every person, especially in those regions where they once lived for centuries in peaceful coexistence and now tragically suffer together the horrors of war.

Finally, the two leaders expressed their concern about the ongoing crisis in Ukraine:

We also remember all the people who experience the sufferings of war. In particular, we pray for peace in Ukraine, a country of ancient Christian tradition, while we call upon all parties involved to pursue the path of dialogue and of respect for international law in order to bring an end to the conflict and allow all Ukrainians to live in harmony.



- 4. His All-Holiness blesses koliva adorned with Saint Andrew.
- 5. Jordan and Anna Sekulow of ACLJ, the National Commander, and Archon Andrew and Georgia Ekonomou.

- 6. Archon Elias Damianakis prays next to the relics of Saints John Chrysostom and Gregory the Theologian, which were returned to the Patriarchate by Pope John Paul II on Nov. 26-27, 2004.





ATHENS

**U.S. AMBASSADOR TO GREECE
DAVID PEARCE**

The Archdiocese leadership, consisting of Archon and Philoptochos members, as well as members of AHEPA, met with David D. Pearce, U.S. Ambassador to Greece at the Hotel Grande Bretagne in Athens,

On December 2, pilgrims traveled to Patras to visit St. Andrew Cathedral where they were greeted by His Eminence Metropolitan Chrysostomos of Patras. Pilgrims had the opportunity to venerate the relics of St. Andrew and the Cross on which he was crucified.

PATRAS

**VISIT TO
SAINT ANDREW CATHEDRAL**





Archons, Philoptochos and AHEPA leadership together with pilgrims met with His Excellency Antonis Samaras, Prime Minister of the Hellenic Republic on December 3.

ATHENS

PRIME MINISTER
ANTONIS SAMARAS

ATHENS

PRIVATE TOUR OF
THE ACROPOLIS MUSEUM

On Tuesday, December 2, pilgrims had the opportunity to have a private tour of the Acropolis Museum followed by a dinner.



ARCHON NEWS

ORTHODOX FUNDAMENTALISM

**ARCHON
GEORGE E. DEMACOPOULOS, PhD**

Professor of Historical Theology, Director and Co-Founder
Orthodox Christian Studies Center, Fordham University

Historian for the Order of Saint Andrew

One of the cornerstones of Orthodox Christianity is its reverence for the great Fathers of the Church who were not only exemplars of holiness but were also the greatest intellectuals of their age. The writings of men like St. Basil the Great, St. Gregory the Theologian, and St. Maximos the Confessor have been and will always remain essential guides to Orthodox Christian living and Orthodox Christian faith.

Thus it is alarming that so many Orthodox clerics and monks in re-

cent years have made public statements that reflect a “fundamentalist” approach to the Church Fathers. And unless leaders of the Orthodox Church unite to repudiate this development, the entire Orthodox Church is at risk of being hijacked by extremists.

Like other fundamentalist movements, Orthodox fundamentalism reduces all theological teaching to a subset of theological axioms and then measures the worthiness of others according to them. Typically, this manifests itself in accusations that individuals, institutions, or entire branches of the Orthodox Church fail to meet the self-prescribed standard for Orthodox teaching. For example, when the Theological Academy of Volos recently convened an international conference to examine the role of the Fathers in the modern Church, radical opportunists in the Church of Greece accused it and its bishop of heresy.

The key intellectual error in Orthodox fundamentalism lies in the presupposition that the Church Fathers agreed on all theological and ethical matters. That miscalculation, no doubt, is related to another equally flawed assumption that Orthodox theology has never changed—clearly it has or else there would have

been no need for the Fathers to build consensus at successive Ecumenical Councils.

The irony, as identified by recent scholarship on fundamentalism, is that while fundamentalists claim to protect the Orthodox Christian faith from the corruption of modernity, their vision of Orthodox Christianity is, itself, a very modern phenomenon. In other words, Orthodoxy never was what fundamentalists claim it to be.

Indeed, a careful reading of Christian history and theology makes clear that some of the most influential saints of the Church disagreed with one another—at times quite bitterly. St. Peter and St. Paul were at odds over circumcision. St. Basil and St. Gregory the Theologian clashed over the best way to recognize the divinity of Holy Spirit. And St. John Damascene, who lived in a monastery in the Islamic Caliphate, abandoned the hymnographical tradition that preceded him in order to develop a new one that spoke to the needs of his community.

It is important to understand that Orthodox fundamentalists reinforce their reductionist reading of the Church Fathers with additional falsehoods. One of the most frequently espoused is the claim that the monastic community has always been the guardian of Orthodox teaching. Another insists that the Fathers

were anti-intellectual. And a third demands that adherence to the teachings of the Fathers necessitates that one resist all things Western. Each of these assertions is patently false for specific reasons, but they are all symptomatic of an ideological masquerade that purports to escape the modern world.

The insidious danger of Orthodox fundamentalists is that they obfuscate the difference between tradition and fundamentalism. By repurposing the tradition as a political weapon, the ideologue deceives those who are not inclined to question the credibility of their religious leaders.

In an age when so many young people are opting out of religious affiliation altogether, the expansion of fundamentalist ideology into ordinary parishes is leading to a situation where our children are choosing between religious extremism or no religion at all.

It is time for Orthodox hierarchs and lay leaders to proclaim broadly that the endearing relevance of the Church Fathers does not lie in the slavish adherence to a fossilized set of propositions used in self-promotion. The significance of the Fathers lies in their earnest and soul-wrenching quest to seek God and to share Him with the world. Fundamentalist readings of both the Fathers and the Bible never lead to God—they only lead to idolatry. ■



@GDemacopoulos
fordham.edu/orthodoxy
blogs.goarch.org/blog/-/blogs/orthodox-fundamentalism

ANNUAL ARCHON LENTEN RETREAT

The Salvific Social Gospel in War and Peace : Matthew 25:31-46

MARCH 27-28, 2015 · SOUTHAMPTON, NEW YORK

Retreat Master V. Rev. Dr. Themis Adamopoulos

WHERE:

Dormition of the Virgin Mary
Greek Orthodox Christian Church
111 St. Andrews Road, Southampton, NY 11968

LODGING:

Southampton Inn
91 Hill Street, Southampton, NY 11968
Telephone: 631-283-6500
Rate of \$125 per night (group name "Archons")

RSVP:

Visit archons.org/news/detail.asp?id=805
Mail in the reply form with \$50 payment
to The Order of Saint Andrew
8 East 79th Street, New York, NY 10075
no later than March 15, 2015.

SESSION 1:

The Salvific Social Gospel in War and Peace
(Matthew 25: 38-41)

SESSION 2:

The Tears of the African Child (Matthew 25:38)

SESSION 3:

"I was sick and you came to me"
(Matthew 25:36)

*"I want to encounter
the crucified Christ in the
poorest places on the planet."*

Fr. Themis Adamopoulos



NATIONAL NEWS

Newly-elected Officers for the Order of Saint Andrew

Archon Halecky, Jr. elected National Vice Commander; Archon Bozonelis elected National Secretary

With the blessings of His Eminence Archbishop Demetrios of America, Exarch of the Ecumenical Patriarchate and at the nomination of the National Commander Dr. Anthony J. Limberakis, John Halecky, Jr., Archon Ekdikos, was unanimously elected by the National Council of the Order Saint Andrew to the office of National Vice Commander. The Honorable B. Theodore Bozonelis, Archon Ekdikos, also has been nominated to fill the National Secretary position previously held with distinction by Archon Halecky.

The office of National Vice Commander was left vacant for a period of one year in memory and in extraordinary and unprecedented tribute to Archon Depoutatos Nicholas J. Bouras who held the office from 1998 to 2012. The election took place on December 11, 2014 at the first regular National Council meeting following the Annual Meeting of Archons, in accordance with the Bylaws. "Archon Halecky of Carpatho-Russian heritage and the recipient of the 2012 Nicholas J. Bouras Award for Extraordinary Archon Stewardship, brings to the office



National Vice Commander John Halecky, Jr.

a sense of ecumenism, spiritual vitality as the impetus for the establishment of the Annual Archon Lenten Retreat and unparalleled and steadfast devotion to the Holy and Great Mother Church of Constantinople. It will be an honor to work closely with



National Secretary Hon. B. Theodore Bozonelis

Archon John as we continue our relentless quest for religious freedom for the Ecumenical Patriarchate," stated the National Commander.

In response to Archon Bozonelis' recent appointment to the vacant position, National

Commander Limberakis said, "Archon Judge Bozonelis brings to the office his legal expertise and unwavering commitment to preserve and protect the Ecumenical Patriarchate as demonstrated by his leadership in the various initiatives of the Order." ■

REGIONAL NEWS

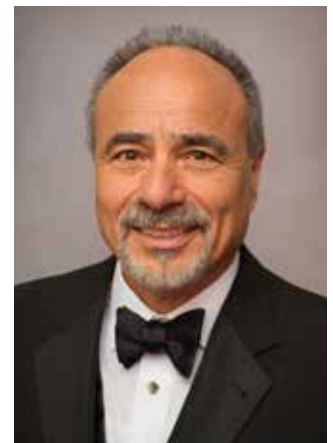
Archons Manos and Pablecas appointed Regional Commanders of Metropolis of Chicago

With the blessing of His Eminence Archbishop Demetrios of America, Exarch of the Ecumenical Patriarchate, and in consultation with His Eminence Metropolitan Iakovos of Chicago, and pursuant to the Archon governing Bylaws, National Commander Dr. Anthony J. Limberakis has appointed John G. Manos, Archon Eutaxias, and Gus M. Pablecas, Archon Ostiaros, Regional Commanders for the Archons of the Metropolis of Chicago.

"Archons Manos and Pablecas will infuse energy and dynamism to the Archons of Chicago in support of the Ecumenical Patriarchate and the religious freedom initiatives of the Order. These churchmen possess the extraordinary commitment to the Orthodox Faith, the Ecumenical Patriarchate and our Hellenic Heritage," National Commander Limberakis said. ■



Regional Commander John G. Manos



Regional Commander Gus Pablecas



To the gracious François Simon, our beloved in the Lord: grace be to you and peace from God.

It is with a heavy heart that we learned of the untimely passing of your beloved husband Bob, for which we convey to you and yours our wholehearted condolences as well as our prayers during this difficult time. Words cannot adequately describe the entire world's pain at this moment; however, the stillness and silence that have come upon the world of journalism and mass media, demonstrate the great impact your husband had not only on them, but all those who followed closely and carefully his honest and authentic reporting.

Today, we remain in prayerful commemoration and humble appreciation for all that your beloved spouse did for us personally, as well as for our historic See. We remember warmly our extraordinary interview with him, as the words of that meeting continue to echo in the minds of all our supporters. Through his concern and interest in our sacred mission, our burden was made lighter and our martyric story resounded throughout the world. How can one ever forget such a dynamic person and experience?

It is our heartfelt prayer that our dearly beloved Bob may rest in peace. May the Almighty God grant unto you health and peace as you continue on the path of remembering and celebrating a life shared with such a beautiful person.

At the Ecumenical Patriarchate, February 13, 2015

Prayerfully yours,

✱ BARTHOLOMEW

Archbishop of Constantinople-New Rome
and Ecumenical Patriarch



Bob Simon
May 29, 1941 – February 11, 2015

DEPARTED ARCHONS

List complete as of February 17, 2015

<p>Dr. Nicholas Pituras Hartouliarios, Tenafly, NJ</p> <p>Departed on January 8, 2015</p>	<p>Gus Kramis, Depoutatos Englewood, NJ</p> <p>Departed on December 27, 2014</p>	<p>Evangelos Lazarakis Maestros, Haverhill, MA</p> <p>Departed on November 18, 2014</p>	<p>Constantine G. Lacas Depoutatos, Haverford, PA</p> <p>Departed on February 15, 2015</p>
<p>Peter Silis, Ekdikos Alexandria, VA</p> <p>Departed on January 17, 2015</p>	<p>Peter Lagen, Hartouliarios Chicago, IL</p> <p>Departed on November 30, 2014</p>	<p>Nick Vourlas, Ostiarios Norfolk, VA</p> <p>Departed on July 10, 2014</p>	<p>MAY THEIR MEMORY BE ETERNAL!</p>

**One-Year
Memorial Service for
Nicholas J. Bouras**

On Sunday, December 21, 2014, His Eminence Metropolitan Evangelos of New Jersey led a one-year memorial service for National Vice Commander Nicholas J. Bouras. ■





ARCHON RELIGIOUS FREEDOM SUMMIT

On January 24, 2015, the Order of Saint Andrew the Apostle held an Archon Religious Freedom Summit at the Greek Orthodox Archdiocese of America. National Commander and Summit Chair, Dr. Anthony J. Limberakis expressed the solidarity of all Orthodox Christians with a view to examine the work of the Order for the past 15 years to determine initiatives that have been productive, improvements that may need to be considered, and new initiatives that recognize the changing times and the serious issues facing Orthodox Christians today.

The National Commander referenced the Archon Mission to serve, protect and promote the Sacred See of Saint Andrew the Apostle, the Ecumenical Patriarchate of Constantinople and His All-Holiness, Ecumenical Patriarch Bartholomew, and

to support the ministries of His Eminence, Archbishop Demetrios of America, Exarch of the Ecumenical Patriarchate, and those of the Greek Orthodox Archdiocese of America.

Participants included: Archbishop Demetrios of America, New York City; Metropolitan Emmanuel of France, Paris, France; Rev. Alexander Karloutsos, Southampton, NY; Rev. Nicholas Greanias, Chicago, IL; Archon Hon. B. Theodore Bozonelis, Chatham, NJ; Archon John A. Catsimatidis, New York City; Archon George C. Demos, Esq., Newport Beach, CA; Archon James C. Fountas, Scotch Plains, NJ; Archon Stephen P. Georgeson, Esq., Atlanta, GA; Prof. André Gerolymatos, Vancouver, Canada; Archon John Halecky, Jr., Summit, NJ; Archon George Kaludis,



We will work relentlessly to secure the complete and unfettered religious freedom of the Ecumenical Patriarchate.

PhD, Potomac, MD; Prof. Yannis Ktistakis, Istanbul, Turkey; Archon Anthony J. Limberakis, MD, Philadelphia, PA; Archon Andrew E. Manatos, Washington, DC; Nicholas Manginas, Istanbul, Turkey; Archon Alexander Pritsos, New York City; Archon Michael

G. Psaros, New York City; Archon George C. Rockas, Esq., Boston, MA; Archon Christopher Stratakis, Esq., New York City; Archon Megas Laki Vingas, Istanbul, Turkey and Archon John Zavitsanos, Esq., Houston, TX. ■

PHOTO BRIEFS



On November 23, 2014, His All-Holiness welcomed the Honorable United States Vice President Joseph Biden to the Ecumenical Patriarchate. This is the second official visit of Vice President Biden to the Phanar, following his first visit which took place on December 3, 2011.



On February 9, 2015, during his visit to Izmir for the celebration of the Feast of St. Boukolos, His All-Holiness received an honorary doctorate in Sociology from the Izmir University of Economics. This was the second time that such an honor was bestowed upon an Ecumenical Patriarch by a Turkish university.



RELIGIOUS FREEDOM RESOLUTIONS

Ohio joins 42 other states in supporting Religious Freedom for the Ecumenical Patriarchate

Ohio became the 43rd state to express its support for religious freedom for Orthodox Christianity's Ecumenical Patriarchate on December 9th when the Ohio House of Representatives adopted Senate Concurrent Resolution 21 in a unanimous 85-0 vote. The Ohio Senate had earlier adopted the resolution in May. SCR 21 is the 53rd such resolution to be adopted in support of the Ecumenical Patriarchate in these states.

The resolution condemned the past and ongoing discriminatory actions of the Turkish government in suppressing the religious freedom of the Ecumenical Patriarchate and practicing Orthodox Christians in that country. The resolution particularly highlighted the government's refusal to reopen the Halki Theological Seminary, which it closed down in 1971.

The successful adoption of SCR 21 culminated a 6 year effort to secure passage of a resolution in the Ohio legislature. A copy of the resolution will be transmitted to the President of the United States, the United States Ambassador to Turkey,

the Ambassador of Turkey to the United States and to the entire Ohio Congressional delegation.

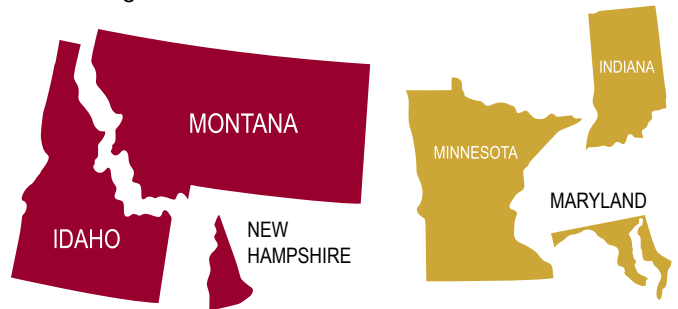
Leading the successful effort were Steven Poulos, former Congressman Zack Space, Aristotle Hutras, Dr. Manuel Tzagournis, Angelo Coutris, former state Senator Harry Meshel and the late Tom Zaferes. Archon John Payiavlas was instrumental in reaching out to Governor John R. Kasich while Fathers Tom Constantine and Dean Kokanos testified in support of the resolution in hearings in Columbus.

The resolution garnered over 30 co-sponsors and was ably and passionately guided through the legislative process by Senators Schiavoni, Hughes, Gentile and Oelslager, Speaker of the House Batchelder, and Representatives Schuring, Letson, Slesnick, Dovella, Clyde, Stinziano and Gerberry.

The State Religious Freedom Resolutions Project is an initiative of the Archons of the Order of St. Andrew the Apostle under the leadership of Archon Stephen Georgeson. ■



On December 9, 2014, H. Steven Poulos, Aristotle Hutras, Angelo Coutris and former Ohio Congressman Zack Space gather together at the Ohio Capitol—the day of the final passage. Not included in the photograph, but in attendance that day at the Capitol, was Dr. Manuel Tzagournis.



REMAINING STATES

- Resolution has been introduced.
- No resolution has been introduced.

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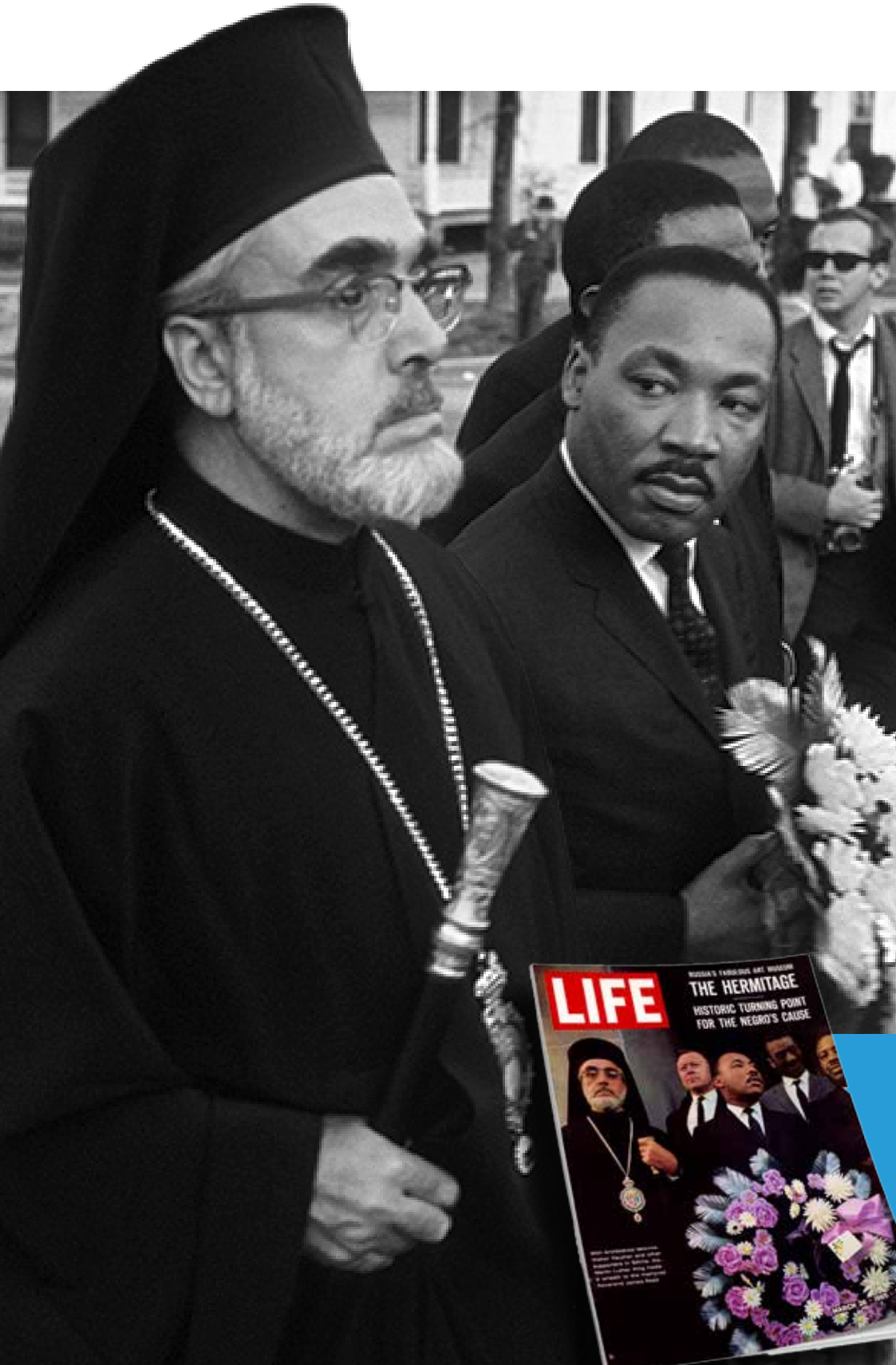
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 Spiro Spireas, Ph.D. • New Hope, PA • 10/31/10
 Arthur G. Spirou • Ft. Wayne, IN • 3/4/90
 Christos Spyropoulos • Old Brookville, NY • 11/1/09
 Gregory J. Stamos • Woodbridge, CT • 10/16/11
 Angelo A. Stamoulis • Holliston, MA • 3/23/86
 Demetrios Stathopoulos • Victor, NY • 10/19/14
 George Stefanidakis, Ph.D. • Houston, TX • 10/20/13
 Wesley A. Stinch • Westchester, IL • 10/22/06
 Christopher Stratakis • New York, NY • 3/8/98
 Thomas M. Suehs • Austin, TX • 10/16/11
 William G. Sutzko • Saint Clair, PA • 10/10/04
 John Tangalos • Shelby Township, MI • 10/31/10
 James Tasios • Winston-Salem, NC • 10/31/10
 Tim Tassopoulos • Atlanta, GA • 10/28/07
 Theodore J. Theophilos • Hinsdale, IL • 10/23/05
 Dr. Gregory A. Thomas • Highland, IN • 3/12/95
 James G. Thomas • Highland, IN • 3/3/96
 James Thomas • Highland, IN • 3/12/95
 Manuel N. Tissura, D.D.S. • Roswell, GA • 3/19/89
 Chris P. Tomaras • Chicago, IL • 3/10/02
 Costas N. Trataros • Boca Raton, FL • 3/20/94
 Nicholas Tsakalos • Phoenix, MD • 10/28/07
 Nicholas Tsapatsaris • Ridgewood, NJ • 10/26/08
 George Tsandikos • New York, NY • 3/20/94
 George A. Tsougarakis • Englewood, NJ • 10/16/11
 Andreas G. Tzakis, MD • Miami, FL • 10/10/04
 Dr. Dean Vafiadis • Englewood Cliffs, NJ • 3/8/98
 Dr. Sotirios J. Vahaviolous • Princeton, NJ • 10/10/04
 Peter N. Vatsures • Columbus, OH • 10/16/11
 Argyris Vassiliou • Stamford, CT • 10/16/11
 Kostas Vellios • Brooklyn, NY • 1/1/69
 Theodore Veru • Fort Lee, NJ • 10/28/07
 George M. Ververides • Princeton, NJ • 3/15/81
 Dr. Nick S. Vidalakis • Pasadena, CA • 3/5/00
 Peter A. Vlachos • New York, NY • 2/18/01
 Louis Vlahantones • St. Clair Shores, MI • 1/1/68
 Theodore D. Vlahos • La Grange Park, IL • 11/1/09
 Dr. Theodore Vlahos • Safety Harbor, FL • 10/22/06
 Thomas Vlahos • Bronx, NY • 2/18/01
 Dr. Elmer Vogelwohl, Jr. • Galveston, TX • 3/3/85
 John P. Volandes • Brooklyn, NY • 3/12/95
 Bill J. Vranas • Skokie, IL • 3/20/94
 Gus Vratisinas • Little Rock, AR • 3/10/02
 Constantine N. Vrettos • Charlotte, NC • 10/23/05
 Gary M. Vronis • Danville, CA • 10/23/05
 Nicholas Yakubik • Cary, NC • 10/28/07
 G.Thomas Yearout • Birmingham, AL • 3/8/98
 Nickas J. Yiannias • Dubuque, IA • 10/23/82
 James B. Zafiros • White Plains, NY • 10/31/10
 George P. Zaharas • Cheyenne, WY • 10/16/11
 Theodore K. Zampetis • Bloomfield Hills, MI • 10/28/07
 Leonard Zangas • Manhasset, NY • 10/31/10
 John Zavitsanos • Houston, TX • 10/10/04
 George P. Zimmar, Ph.D. • Briarcliff Manor, NY • 10/23/05
 Demetrius C. Zonars • Dayton, OH • 3/9/03
 Anonymous
 William Jannace
 The Nicholas J. & Anna K. Bouras Foundation, Inc. • Summit, NJ
 John C. Kulis Charitable Foundation • Chicago, IL



THE ARCHON

NEWSLETTER

8 East 79th Street, New York, NY 10075-0106



When Archbishop Iakovos was asked by Fr. Theodore Hesburgh in front of Coretta Scott King what made you go to Selma, he responded this:

“

When my friend Dr. King called me to travel to Selma I had to go. My conscience told me I had to stand with Dr. King for civil rights and justice for our fellow citizens.

You must understand that

**I WAS
BORN A SLAVE,
I WAS
BORN IN TURKEY.**

”



**THE 50TH ANNIVERSARY
OF
MARTIN LUTHER KING'S
MARCH ON SELMA
MARCH 2015**

civilrights.goarch.org



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