



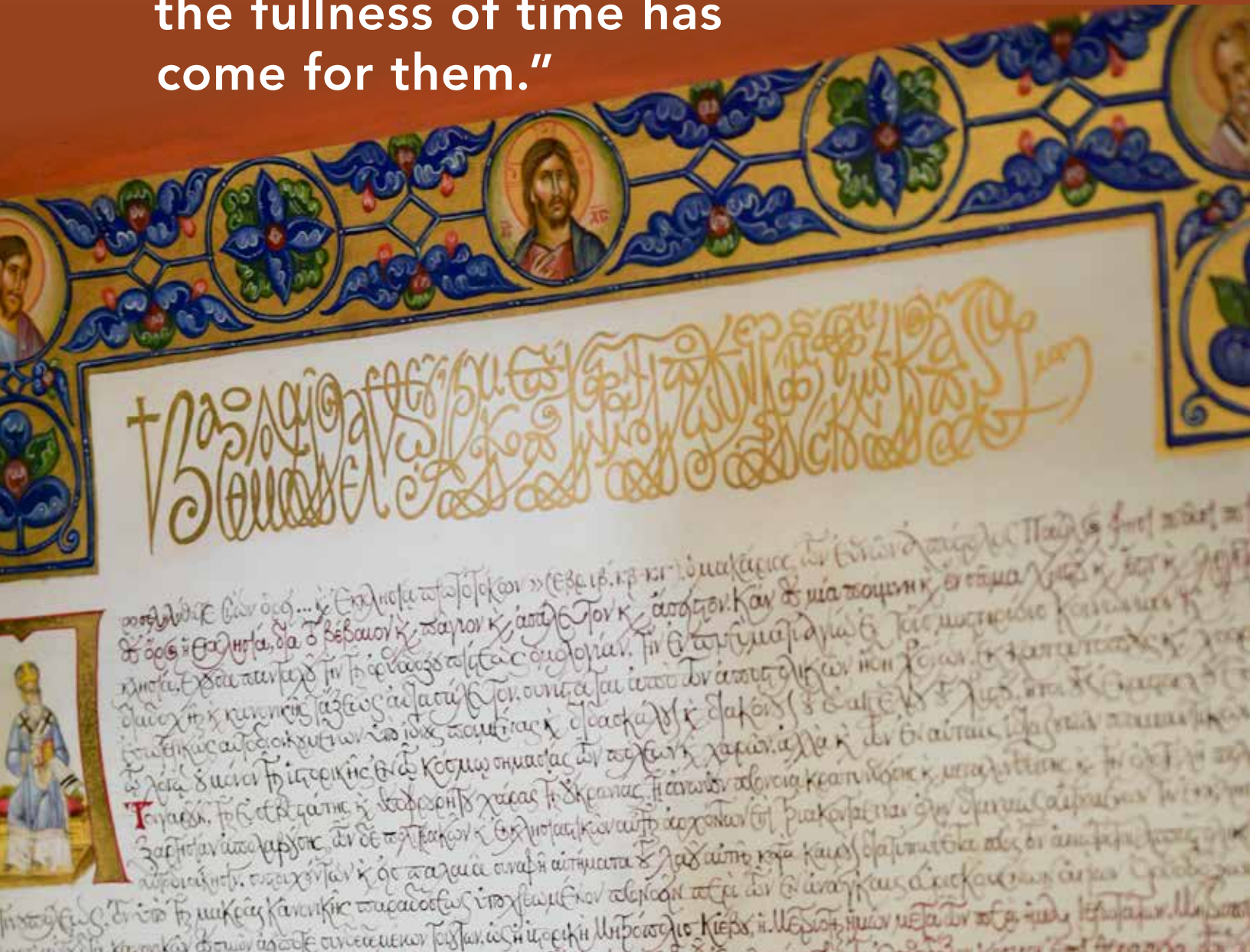
# THE ARCHON

NEWSLETTER

“ The pious Ukrainian people have awaited this blessed day for seven entire centuries. Behold, the fullness of time has come for them.”

Words of Ecumenical Patriarch Bartholomew as he signs the Tome of Autocephaly for Ukrainian Orthodox Church

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# THE ARCHON

SPRING 2019 NEWSLETTER



**"The world is wounded today"**

Sympathy for the devastating fire at the Notre Dame Cathedral

Ecumenical Patriarch Bartholomew expressed his deep regret for the devastating fire that hit the historic Cathedral of Notre Dame of Paris, one of the most important points of reference for the history and spiritual identity of the French capital, and his sympathy for the Roman Catholic faithful of the city and the whole of the people of France, in letters to Roman Catholic Archbishop of Paris Michel Aupetit and the President of France Emmanuel Macron.

Notre Dame of Paris was not just a cathedral, His All-Holiness emphasized, it is a visible sign of a "meeting" of Christian faith and human genius, a symbol of the common ideals of humanity, a "voice" from which comes a resounding appeal for peace and love.

"The world is wounded today, experiencing a particular mourning, collectively, beyond confessional and religious affiliations," His All-Holiness said, and hoped for the rapid restoration of the historic cathedral.

**"I lost a sense of belonging to this country, because being a Christian is like a crime"**

**30** New article on [ChristianPersecution.com](http://ChristianPersecution.com) highlights how a Turkish citizen tries to survive in a persecuted country



**The Order decries Erdogan's statement regarding converting the Hagia Sophia to a mosque**

**12** The Order requests that the United Nations and the U.S. State Department and Commission on Religious Freedom act to prevent this, given the Hagia Sophia's importance for Christians



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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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# Enlightening, Balanced Virtual Town Hall Meeting on Ukrainian Autocephaly A Resounding Success

The first-ever Virtual Town Hall Meeting hosted by the Order of Saint Andrew the Apostle was a resounding success. Hundreds of Orthodox faithful from all over the world dialed in on Saturday, January 26, 2019, to hear an illuminating, edifying, and balanced discussion of the issues surrounding the autocephaly of the Ukrainian Orthodox Church and the prerogatives and responsibilities of the Ecumenical Patriarchate.

An expert panel delved into a wide range of questions from listeners regarding the autocephaly of the Church in Ukraine, cutting through complexities, explaining highly controverted issues, and placing this much-debated issue within its proper spiritual, ecclesiastical, theological, and geopolitical contexts.

The panelists included His Eminence Metropolitan Emmanuel of France; the Rev. Nicholas E. Denysenko, PhD; and Vera Shevzov, PhD; moderating was Archon George E. Demacopoulos, PhD of Fordham University, the Co-Director of the Orthodox Christian Studies Center and Historian of the Order.

Metropolitan Emmanuel explained: "For 27 years...we had a situation of division in Ukraine...The Ecumenical Patriarchate as the Mother Church was really interested in finding a solution. It was not about politics, or geopolitics. It was about doing something for those people who were there and were divided."

Father Nicholas noted that the autocephalous movement in Ukraine "originated in 1917. From 1917 to 1921, supporters of autocephaly sought Ukrainization of Church life, primarily the use of vernacular Ukrainian for the Liturgy, and the restoration of certain customs that had disappeared since the eighteenth century."

Dr. Shevzov placed the controversy over Ukraine autocephaly into its larger historical and geopolitical context, discussing how "the historical complexities of the distant past...are overshadowed and outweighed by the more immediate Soviet atheist past and its legacy...It is the impact of the Soviet experience on Orthodoxy which informs the ecclesial sensibilities and realities on the ground in today's Ukraine."

Metropolitan Emmanuel pointed out that the Ecumenical Patriarchate had sent delegations to all the Orthodox Churches

“It was not about politics, or geopolitics. It was about doing something for those people who were there and were divided.”

— Metropolitan Emmanuel

Representative of the Ecumenical Patriarchate



**Dr. Denysenko**  
Valparaiso University,  
Emil and Elfriede  
Jochum Professor  
and Chair



**Dr. Shevzov**  
Smith College,  
Professor of  
Religion, Russian,  
East European and  
Eurasian Studies



**Dr. Demacopoulos**  
Fordham University,  
Co-Director,  
Orthodox Christian  
Studies Center,  
Moderator

to discuss Ukraine autocephaly, so "the Ecumenical Patriarchate is not the one that closed the door to any discussion" of the issue, noting that the Moscow Patriarchate pulled out of a common commission examining it. "Synodality is not a mere word. We need really to all be working together."

Of the granting of Ukraine autocephaly, Metropolitan Emmanuel remarked: "We are not doing a revolution. We are just applying the canons." He stated that the granting of autocephaly was "a timely decision...a prophetic decision as well, of the Ecumenical Patriarchate." His Eminence reminded listeners that the Mother Church had granted autocephaly to "the majority of the Orthodox Churches: to Moscow in 1589, Moscow Patriarchate; to the Serbian Orthodox Church; to the Romanian Patriarchate; to the Bulgarian Patriarchate; to the Georgian Patriarchate," and others.

The panelists did not shy away from confronting some of the most difficult questions surrounding the issue of Ukraine autocephaly, including the treatment of the various Ukrainian Orthodox ecclesiastical bodies that existed before His All-Holiness Ecumenical Patriarch Bartholomew signed the Tome of Autocephaly for the Ukrainian Orthodox Church on January 6, 2019; the timing of the granting of autocephaly; the political considerations that are intertwined with this issue; the role of the Ecumenical Patriarchate as the Mother Church among the Orthodox Churches; and more.

The Order's National Commander, Dr. Anthony J. Limberakis, at the conclusion of the Virtual Town Hall Meeting thanked the panelists and the moderator, and expressed his satisfaction at the "most candid, insightful, diverse and lively discussion." He called it a "groundbreaking event for the Order of Saint Andrew, promoting dialogue, good will, and speaking the truth in love."

Dr. Limberakis later added: "The Virtual Town Hall Meeting demonstrated that the Order of Saint Andrew's dedication to informing the Orthodox faithful about the key issues confronting our Mother Church, and our commitment to hosting open, balanced and enlightening discussions in the service of the Ecumenical Patriarchate and all Orthodox Christians. Truly this was a groundbreaking initiative."

Above all, the Virtual Town Hall Meeting explained why His All-Holiness Ecumenical Patriarch Bartholomew made the pastoral decision to grant autocephaly to the Ukrainian Church, as he himself explained Friday: "We consider it right to grant autocephaly to our Ukrainian Orthodox brothers, who have been deprived of sacramental communion with other Orthodox Churches for almost 30 years." ■





# HISTORIC DAY

## Ukrainian Orthodox Church is granted its Autocephaly

In the presence of Metropolitan Epiphanius of Kiev and of all Ukraine, the President of Ukraine Petro Poroshenko and his family, hierarchs and clergy, a multitude of Ukrainian state and government officials, and officials and media representatives from all over the world, His All-Holiness Ecumenical Patriarch Bartholomew, in a special session held in the Patriarchal Church in the Phanar, signed the document of the Tome of the official recognition and proclamation of the Autocephaly of the Ukrainian Orthodox Church.

"The pious Ukrainian people have awaited this blessed day for seven entire centuries. And, behold, the fullness of time has come for them, too, just as so many Orthodox peoples beforehand, to enjoy the sacred gift of emancipation, independence and self-governance, becoming free from every external re-

liance and intervention, which have not always been nurturing and respectful of their own identity," the Ecumenical Patriarch said in his speech immediately after the reading of the Tome by the Archimandrite Joachim of the Holy and Sacred Synod. His All-Holiness noted that today the new Autocephalous Church takes its place "in the choir of the fourteen sister Churches that comprise 'the whole institution' of our holy Orthodox Church."

This is a world-historical event of immense significance for all Orthodox Christians. The question of autocephaly (self-governance) has for an immense period of time divided the sacred unity of Orthodox Christianity in the Ukraine. The Ecumenical Patriarch has now taken the pastoral initiative to heal these divisions and grant independence to the Church in Ukraine.

### Address of Ecumenical Patriarch

Your Beatitude Metropolitan Epiphanius of Kyiv and all Ukraine, Light and delight, peace and unity have appeared today on the most holy Church of Ukraine, as it receives in the hands of Your dearly beloved Beatitude the Tomos of its official recognition and declaration to an Autocephalous Church, ranking it in the choir of the fourteen sister Churches that comprise "the whole institution" of our holy Orthodox Church.

#### Signing the Tome

His All-Holiness signs the Tome of Autocephaly, thereby granting full independence to the Church of Ukraine.

The pious Ukrainian people have awaited this blessed day for seven entire centuries. And, behold, the fullness of time has come for them, too, just as so many Orthodox peoples beforehand, to enjoy the sacred gift of emancipation, independence and self-governance, becoming free from every external reliance and intervention, which have not always been nurturing and respectful of their own identity.

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Address of Ecumenical Patriarch (continued)



Your Beatitude, it was Your right to request and demand Your autocephaly. It was the right and privilege of Your Mother Church of Constantinople to bestow upon You this status of autocephaly. We wholeheartedly pray that you will prove worthy of this gift and emerge as a precious fellow-traveler of the other sister Churches in Pan-Orthodox unity and cooperation, as well as in our common witness to the contemporary world,

which thirsts for the inexhaustible spiritual treasures of Orthodoxy.

Today, by the Lord's grace, we are realizing the restoration to communion of millions of faithful in Your land, who abruptly found themselves outside of canonicity and communion, through no fault of their own. However, Constantinople gathered and embraced them as their genuine mother—the same Church that once led them to Christian baptism—rather than as their stepmother. After all, never and for no people or nation had Constantinople acted as a stepmother throughout its long and frequently troubled historical journey. This Church of Christ's poor always emptied itself, gladly sacrificing portions of its jurisdiction, diminishing itself in order to serve the wishes and interests of its children.

Your Beatitude, dear brother,

On this magnificent and historical day, at the Sacred Center of Orthodoxy, standing and celebrating with us are Prince Vladimir and Saint Olga, along with all the saintly descendants of the illustrious

Ukrainian land, as well as all the advocates and supporters of Your self-evident rights, of the Ukrainian people, and of justice in general, but also of human rights and particularly religious freedom for all people and nations. All of these are present in spirit and prayer, sharing our joy and pleasure.

We greet the honorable presence among us at this sacred moment of the head of the State of Ukraine, His Excellency the President Mr. Petro Poroshenko, who so greatly desired to see this great and glorious day, expressing his innermost yearning, prayer and petition of his people to enjoy their freedom and independence.

We express the gratitude, commendation and blessing of the Mother Church to all of You. This Church of the City of Constantine will always be at Your side—hoping, praying and working for Your growth and progress in Christ, as well as for the stability of the newly-planted Orthodox Autocephalous Church of Ukraine.

Christ is in our midst! ■

# "The Doors of Our Local Church and Hearts are Open to You"

—Metropolitan Epiphanius




### Enthronement

President Petro Poroshenko escorts Metropolitan Epiphanius into the Church on the day of his enthronement, February 3.



**Outside Saint George  
Patriarchal Cathedral**

President Petro  
Poroshenko, His  
All-Holiness and  
Metropolitan  
Epiphanius exit the  
Cathedral following  
the celebration of the  
Divine Liturgy.



“ We hope that this Church will take root and grow, and gather within it the scattered sheep of Christ in Ukraine, unite the disaffected, and always be a source of pride for the Mother Church of Constantinople, in which it should also take pride, as we gave our Ukrainian brethren baptism, the Christian faith and also Christian culture.” –His All-Holiness Ecumenical Patriarch Bartholomew

# ПОЛИТИКА

## Interview of His All-Holiness by journalist Zivojin Rakocevic for the Serbian newspaper "Politika"

Thank you for your time and your noble intention to give readers of "Politika" answers to very sensitive issues that characterize the positions of Orthodoxy in the modern world, namely - as you feel and know well - answers to very interesting questions about the Church of Ukraine. We admit that among the Serbian public, your explanation for this situation and your arguments have not been presented to a satisfactory degree. In contrast to this, the view and attitude of the Russian Church is constantly repeated in the Serbian media, and readers are fully familiar with them. With this interview, I am taking the opportunity to clarify your positions and recent actions. In this interview, we would like to start with some general issues, and then move on to more specific questions.



**Interviewer:** How would you describe the position of Orthodoxy in the modern world? What is your role as Ecumenical Patriarch? I have in mind the Serbian theologian Stojan Gosevic, who once expressed the view that "if there was no Ecumenical Patriarchate, we should have to create it." Could there be Orthodoxy without the Ecumenical Patriarchate of Constantinople?

**Ecumenical Patriarch:** First of all, thank you for your effort and your concern in visiting the Ecumenical Patriarchate and giving us, through this interview, the opportunity to communicate with the pious clergy and the Christ-loving Serbian people.

The position of Orthodoxy in the modern world is no different from what it was in previous years, beginning with the Upper Room at Pentecost. We may have new information today, socially, scientifically, etc., but the purpose and mission of the Church have not changed. The Church is the Ark of salvation and truth, as the Triune God revealed to the world. It is the place where the transformation of man is accomplished and his union with God is achieved. The Church, in other words, is "the Kingdom of God" in the world. Everything else that we see today,

which can impress us and cause admiration, such as such as philanthropic, cultural, social, academic, or developmental works, as important as they may seem, do not cease to be ancillary to the basic purpose and goal of the Church. And, of course, they can by no means replace the sovereign and primary mystical and soteriological character of our Orthodox Church.

Regarding the role of the Ecumenical Patriarchate in the world and in the Orthodox Church, I would prefer instead of formulating an answer to urge all your good readers to look at ecclesiastical history, the Sacred Canons, the teaching of the Fathers, and Holy Tradition, and they will find out what the role and responsibility of the Ecumenical and Apostolic Throne are. We, as humble servants and followers of the Apostle Andrew, do nothing more than what the Sacred Canons have bequeathed to us. This phrase of the well-known Serbian theologian Stojan Gosevic is verified by the acts of the Ecumenical Councils and the Tradition of our Church. Whatever the Ecumenical Patriarchate has it owes to the Church. We are not a self-created entity, but one that has developed through the Holy Spirit.

**Interviewer:** The world seems to be

**fully globalized. Does this globalization affect Orthodoxy, its essence and its coherence? On the other hand, is the general fluidity of all values forcing some Orthodox communities to mutate into ghettos?**

**Ecumenical Patriarch:** Globalization is a phenomenon that modern scholars identify with modernization and development. Some theologians identify it with secularism. It is essentially about the liberalization of all modern social parameters, such as, for example, economics, communication, culture, trade, which are unexpectedly and unaccountably disseminated across borders. When all this occurs in the place where these changes were created or they are assimilated in their own way, then we are talking about the identity of peoples, but when all these are presented as ideals and attempts are made to impose them on other peoples, then we are talking about globalization.

Globalization within the Church is transformed into universalism in Christ. As we have said, while globalization seems to be a tendency to bundle everything together, universalism, on the contrary, respects and honors the identity and particularities of each people, but also of every individual in particular. Thus the Orthodox Church in general, and



our Ecumenical Patriarchate in particular, does not seek to transform the variety of the gifts of the peoples of the world into something homogeneous and uniform, governed by one authority and one mentality, and following a specific cultural and national line. The Church operates on the basis of freedom, love and unity, in the diversity of spiritual gifts and particular characteristics.

However, what creates a problem in the Church and in our personal lives is the secularization that comes from globalization. The modern tendency of secularism is nothing more than a form of globalization that seeks to put them in flux and adapt them to specific national or cultural ideologies. When this happens in the Church, then its coherence is affected, but not its essence. Another aspect of this is the attitude of a nation towards Orthodoxy, and still another, the notion that the Church is the exclusive property of a nation or of certain nations. Respect for and preservation of our identity is natural and necessary. But to limit Christ to specific national contexts, this ultimately results in rejecting Him. Also, to place the nation before the Church leads inexorably to denying the existence of the Church and its universal character.

When we therefore transgress our boundaries, as the Fathers of the Church have defined them, and try to impose our own, that is, our own characteristics and our identity, then unfortunately we create a form of "ghetto," as you say.

**Interviewer: I would like to move on to more straightforward questions, hoping that you will not be disturbed by my sincerity and directness. For more than a century, the subject of autocephaly tormented the unity of the Orthodox Church of Ukraine. Will this organization, which you call a "new structure of the Church" in Ukraine, help to prevent this dispute from widening? To the groups of former schismatics gathered around Filaret Denysenko and Makarios Maletic, you offer not only forgiveness but also a "reward" for their behavior. Have you thought, Your All-Holiness, about how much will the decision to grant autocephaly to the Orthodox Church of Ukraine will affect the situation (the struggle and the suffering) of the Orthodox in that country, and that Orthodoxy may lose more believers than the Ecumenical Patriarchate predicted?**

**Ecumenical Patriarch:** As you rightly say, the question of autocephaly has been tormenting Ukraine for more than a century. If we go in the past, we will find that there were intense and concerted efforts to free the Kievan people, clergy, monks, and the local hierarchy from the ecclesiastical manipulation of the Patriarchate of Moscow. These efforts began as early as 1325, when the seat of the Metropolitan of Kiev was permanently transferred to Moscow, which events are recorded in history and are no longer disputed. There have been several attempts at autocephaly in the past, which have not been successful. We believe that God does everything according to His own plan. So God's time came also for Ukraine.

Regarding whether the granting of autocephaly will ultimately help with the issue of unity, we are sure that granting it was a prerequisite. Until yesterday, most of the Ukrainian people were outside the Church. This was something that hurt us. That is why, in the past, we made a lot of efforts to remedy this problem. For example, on our own initiative, we set up a joint committee of hierarchs from the Ecumenical Patriarchate and the Patriarchate of Moscow, in order to find a solution. Ultimately, this committee almost never operated under the Patriarchate of Moscow, and so the problem has continually grown. Some used the misnomer of schismatic and thus comfort their conscience that everything is all right. But when one of our brothers is described as a schismatic or heretic, much less when an entire population of millions of people are out of the canonical Church on the grounds of schism, then we urgently and without any delay call for a spiritual and apostolic awakening, because "if one member suffers, all suffer together" (I Corinthians 12:26).

For some, the existence of schism in Ukraine was the best excuse to give up this godly people, denying their responsibilities before God and history. For us, however, it was a motivation and a call from God to find solutions that are salvific and unifying, in order to re-establish this people in the sanctifying grace of the Church. What we did, therefore, was our apostolic duty and what the Holy and God-bearing Fathers of the Ecumenical Councils did, who constantly created the conditions, exercising an unconditional ecclesiastical economy, to bring those outside of the Church into its bosom. I would also like to see the issue of unity in this spirit. It is not a "reward" for the hierarchs Filaret and Makarios, as you say in your question. The issue of Ukraine

should not be personalized. People will be leaving this world at some point.

If the whole affair concerned only these two persons, be sure that the Church would have operated in a different manner. Today, because of the love of Christ and the unity of the Church, these persons were recognized only as bishops, not for the place they held. We could speak of rehabilitation if the Ecumenical Patriarchate had accepted Filaret as Patriarch and Makarios as Metropolitan of Lviv. But that did not happen.

The issue of Ukraine should therefore be seen globally, ecclesiologically and soteriologically. Beyond all the personalities and national interests, it is important to address the problem. Today, the whole Orthodox people of Ukraine are in good canonical standing. There is a precondition for unity and sharing in the common cup. Now, if some do not accept this, they will have to ask themselves who is breaking the unity.

**Interviewer: As you know, there is a lot of contradictory information about the Ukrainian issue in the media. Some people view your actions as paternally inspired, while others as an expression of ambition for power and as an intention that will lead to a "blatant violation of Canon Law." Have you thought about the traumatized spirituality of Eastern Europe after the communist period and whether there are influences of imperialist American ideas in your actions? Some years ago, in the presence of the heads of all the Orthodox Churches, you promised that you would not interfere with the problems of the Churches in Ukraine because this was an internal issue of the Russian Church. As we have learned from leading theologians of Constantinople, primacy does not presuppose the structure of a pyramid in the Church, but the agreement of one with the many, according to the 34th Canon of the Holy Apostles, which says that the first does nothing without the consent of the many (meaning the synod).**

**Ecumenical Patriarch:** We, as much as our many obligations allow us to do so, are watching the various publications on the Ukrainian issue, and we often feel sorry for the misinformation and the falsification of truth. Nevertheless, we believe that eventually the truth will prevail. It prevails and shines forth. With the passage of time, the intentions of the Mother Church and of me personally, which were purely ecclesiological,

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canonical and soteriological, will become clear. Of course, there is no question of being controlling or expressing ambition, or even worse, of a “blatant violation of Canon Law,” as you put it in your question. Ukraine has gained its autocephaly. Nothing was added to the Ecumenical Patriarchate, nor to the Ecumenical Patriarch. There was no motivation of self-interest or ulterior motives. We just did our ecclesiastical duty. The grace of God has conferred on us the ministry of the first see of Orthodoxy for almost thirty years. From now on we do not await anything human and secular. We pray daily for the grace and mercy of God in our lives and in our Church. Therefore, what is written and said about ambitions and power interventions does not apply. Nor was there, of course, pressure from certain states for Ukraine’s autocephaly. But I must affirm to you that several Heads of State congratulated the Ecumenical Patriarchate on this decision. Some with letters and others with public statements. When a state praises a decision by the Ecumenical Patriarchate, it does not mean that this state has made it happen. Our Church operates freely and free from external interference and secular pressure.

With regard to some of our earlier statements on non-intervention in Ukraine, we did, on the basis of the circumstances and information at that time, make that decision. However, the information changed in the course of time. Apart from the fact that for 30 years Moscow has managed to do nothing but enlarge the split among the Ukrainian people, we have the new conditions that have been established in Ukraine after the Crimean occupation in 2014. At the same time, we have the decisions of the Ukrainian Parliament in favor of autocephaly and the Ukrainian government’s request for ecclesiastical independence. And most importantly, there were requests from Metropolitans Filaret and Makarios for a review of their cases. This has occurred many times in the acts of the Church and is normally defined as a “court of appeal.” Any Orthodox bishop who is condemned by his Church and considers that he has been wronged has the right, on the basis of the 9th and 17th Canons of the Fourth Ecumenical Council, to appeal to the Ecumenical Patriarchate and ask for his case to be re-examined. When, then, the Ecumenical Patriarchate then studies in synod the decisions taken against these bishops, it does not “intervene bluntly” in the territory of other Churches, as some say, but does what

the Sacred Canons dictate. If you look at our ecclesiastical history, you will find infinite examples of such incidents, namely, priests and other clergy who felt they were wronged by their local Synod and appealed to the Ecumenical Patriarchate. Therefore, the study and the solution to the Ukrainian question was also made in the light of the existence of the court of appeal.

Certainly, we also take into account the 34th Canon of the Holy Apostles, but this rule refers to the bishops of each nation, who should recognize their head as their head and do nothing without consulting him, and correspondingly, the first bishop should not act without consulting his bishops. This Canon attempts to ensure unity and harmony in the local Church. It is not a Canon concerning the relations of the local Churches, but the internal governance of a local Church. Therefore, it does not refer to the relationship of the Ecumenical Patriarch with the other Churches. These relations and the position of Constantinople in the Orthodox Church were determined by the Third Ecumenical Council and were consolidated by the Fourth Ecumenical Council of Chalcedon. Those who know Canon Law and who study the Sacred Canons know very well what the position and responsibility of the Ecumenical Patriarch is in the Orthodox Church.

**Interviewer: The Ecumenical Patriarchate recently published a document demonstrating that in the 1686 ruling the Church of Constantinople did not give the territory of the Metropolis of Kiev to the Patriarchate of Moscow, but only the permission to ordain the Metropolitan of Kiev. This document was really unusual, as for the first time it was felt that the Patriarchate of Constantinople had a canonical argument. In the turmoil of Ukraine, there was a question: does the fact that the Moscow Patriarchate was never given a Tomos in relation to Ukraine set aside more than 300 years of patriarchal care of the Patriarchate of Moscow for this country?**

**Ecumenical Patriarch:** It is a fact that there is no regular canon, that is, a Patriarchal Tomos or a Patriarchal and Synodical Act of Concession of the Metropolis of Kiev to the Patriarchate of Moscow. The documents are clear, and the letters of Patriarch Dionysios, sent in 1686, are very clear. Not only do they not grant the Metropolis of Kiev to Moscow,

they also set as a basic prerequisite that Kiev will continue to commemorate Constantinople as its canonical authority. Those who have elementary ecclesiological and canonical knowledge understand that it would not be possible to grant the Metropolis of Kiev to Moscow but the Metropolitan of Kiev would continue to commemorate Constantinople. Unfortunately, the Patriarchate of Moscow unilaterally abolished this agreement. It ended the commemoration of Constantinople because it knew that this was the visible sign of the normal jurisdictional reference of the Metropolitan of Kiev to Constantinople. It is also known that before the letters of Patriarch Dionysios were sent, our Russian brothers attempted to ordain Metropolitans of Kiev, but they always encountered reactions from the clergy and the people of Little Russia, who in no way wanted Moscow. Indeed, the Patriarch Nikon of Moscow (1652-1658) improperly appropriated the title of the Patriarch “of Great, Little and White Russia,” which demonstrated the expansionist spirit that had overtaken him.

However, the texts of 1686 are not the first canonical texts that the Ecumenical Patriarchate presented, as you say in your question. If you look at the Tomos granting autocephaly to your sister Church of Poland in 1924, you will find that special mention is made of the Metropolis of Kiev. The Tomos for Poland specifies in particular that the detachment of the Metropolis of Kiev and its annexation by the Moscow Church was not carried out in accordance with canonical provisions. That is, the Ecumenical Patriarchate, 238 years later, did not cease reminding people of this abnormal occupation of the Metropolis of Kiev by the Patriarch of Moscow.

Of course, this status quo has been in place for more than 300 years. But that does not mean that normalization has occurred. There is no law that tells us that sin and uncanonical activity are normalized and healed with the passage of years. As far as we know, “what was groundless in the beginning was attested at the time of the mistake.”

**Interviewer: There are some who argue that the Ecumenical Patriarchate entered a foreign ecclesiastical jurisdiction and granted autocephaly. Does the Church of Constantinople have a right or privilege to intervene voluntarily wherever it wants, and above all, in the territories of other Churches? Why, in this case, was autocephaly not**



**granted after consultation with the other Orthodox Churches?**

**Ecumenical Patriarch:** From what we mentioned earlier, you realize that we have not entered a foreign ecclesiastical province. We had granted the permission for the ordination of the Metropolitan of Kiev to the Patriarch of Moscow, and this with specific conditions that were not respected on the part of Russia. The Ecumenical Patriarchate has never done such things throughout its history. We do not have expansionist inclinations. I urge you to study ecclesiastical history from the Fourth Ecumenical Council and beyond.

You will find that the Church of Constantinople continually decreases and decreases. At the same time, read the decisions of the Synod that took place in the Church of Panagia Paramythia here in Constantinople in 1593. This Synod set the boundaries of the newly-founded Patriarchate of Moscow. Study whether the limits set by the Holy Fathers are the same as those of the present sister Church of Russia. Here is a question: can each Church self-expand its territorial boundaries, even to the detriment of another?

We, as the Ecumenical Patriarchate, did not intervene. As we mentioned earlier, the issue of Ukraine was timely. The Mother Church suddenly did not decide to deal with a non-existent problem. The fact that some were familiar with the idea of schism and did not care about the enormous ecclesial problem that existed does not relieve us of responsibility for its solution.

Regarding the granting of autocephaly in consultation with the other Orthodox Churches, this was not done because it is not a tradition in our Church. All Tomes of Autocephaly granted to the newly-created Autocephalous Churches (Russia, Serbia, Romania, Bulgaria, Georgia, Athens, Warsaw, Tirana and Presov) have been granted by the Ecumenical Patriarchate, without any consultation or consideration at a pan-Orthodox level. And it really is a surprise that the Churches who received their own Tomos of Autocephaly only with the signature of Constantinople are today questioning how it is possible for the Ecumenical Patriarchate to grant unilaterally a Tomos of Autocephaly to Ukraine. The answer is clear: in the same way and the same process that granted ecclesiastical independence to all the newly-created Churches.

**Interviewer:** As you know, the Synod of the Serbian Church said there would be no communion with Filaret Denysenko and Makarios Maletic. Following the granting of autocephaly, it is not certain that the two schismatic groups in Ukraine have joined and do not continue to fight each other, and even Filaret Denysenko openly demonstrates that he does not plan to respect promises and agreements. Two questions are thus raised: did you have the right to lift or reduce the ecclesiastical excommunication and accept schismatics condemned by other bishops? Is there a way for Filaret to retain the title of Patriarch, and can you do anything about it? Critics of your decisions claim that Filaret goes to different places and operates with patriarchal insignia, although it has been agreed that he would not do so, and is portrayed as a "Patriarch," having reduced the role of Archbishop Epiphanius to that of a "foreign minister." I was amazed at the election by the Ukrainians on December 15, 2018, by the Unity Council of the same day, of young Epiphanius, who came from the "party" of Filaret, as the head of the Ukrainian Church, and not of Simeon, the Metropolitan of the canonical Ukrainian Church.

**Ecumenical Patriarch:** There are no more schismatics in Ukraine, because the Church has restored them. And we consider it a great blessing of the grace of the Holy Spirit that so many millions of people have entered into canonical regularity again. If you refer to the Proceedings of the Ecumenical Councils, you will see that what the Church of Constantinople did is not a new and unprecedented act. The Fathers were always anxious to create the conditions for unity and reintegration into the Church. Having the worst information before them, they were trying to get the best result. So to your question about whether we could perform this restoration, I answer straight to you: of course we could, since there were no dogmatic differences. We have already referred to the 9th and 17th Canons of the Fourth Ecumenical Council, which entitle the Ecumenical Patriarch to take care of such matters. We did not discover this right, or rather this great ecclesiastical responsibility, but we received it. And the Holy Fathers who introduced it knew well why they did it.

As far as Filaret is concerned, the Church recognizes him as Metropolitan of Kiev. Now, within the Church of

Ukraine, we do not want to intervene unless we are asked. Therefore, for us there is Filaret the Metropolitan of Kiev. The Patriarch of Kiev does not exist and never existed. But again I think we should not personalize the issue. Not all of Ukraine is Filaret.

**Interviewer:** Some people often claim that Patriarch Bartholomew, as "the Pope of the East," considers that there is no one to which he has to explain or validate his decisions because the power of the Patriarchate of Constantinople comes from the Ecumenical Councils. Many believe that the new Tomos of Autocephaly of the Church of Ukraine is not acceptable because of the theological ideas and constructions within it, especially those that say that you are the head of this Church. In a way, the public has gotten the feeling that you are against the Slavs. You recently said that "our Slav brothers do not accept the lead of the Mother Church." What did you mean by that?

**Ecumenical Patriarch:** There is no "Pope of the East" in the consciousness of the Orthodox Church, or, of course, in our own thought and humble ministry. The Ecumenical Patriarch does not operate unilaterally and of his own will, but cooperates and co-decides with the Holy and Sacred Synod. But it is a fact that the Ecumenical Councils have given responsibilities and obligations to the Church of Constantinople that the other Churches do not have. And this has not been entrusted to the Mother Church by one Ecumenical Council or a single Canon. It is not, therefore, a fortuity or a contextual conjuncture of those times. There are many Sacred Canons and several decisions of the Ecumenical and Local Synods that confirm these privileges. We cannot change this reality, nor do we have that right. These privileges of the Ecumenical Patriarchate are not related to any secular power, but to a spiritual ministry and responsibility. It is a high ecclesiastical and spiritual work. Having the experience of the ministry in the Patriarchal Throne for almost three decades, I can assure you that the cross of the Constantinople is its precursor.

I love the Slavs and appreciate their devotion and their faith. But that some of them do not accept the lead of the Mother Church; that is a fact. This refusal, however, does not affect our love for them. We love them and we will continue to love them. Do not forget that

## PATRIARCHAL NEWS

the Ecumenical Patriarchate granted the Tomos of Autocephaly to Ukraine, a Slavic people. We would not have given such privileges unless we loved them. Besides, ordinary Slavic people have often shown us their love and respect.

The Tomos given to Ukraine is also not a text that was created to confirm the privileges of Constantinople. On the contrary, it is a canonical and technical text, following the tradition of the Mother Church. There is nothing in the Ukrainian Tomos that is not included in other Tomes. What you are saying, that "Constantinople is the head of the Church," is written precisely in the Tomos given to Moscow in 1590. Many elements of the Tomos of Ukraine also exist in the Tomos of Autocephaly of Serbia. This is, therefore, not a new text. Just the old ones received their Tomes and thanked God, having no difficulty accepting that the Orthodox Church had a First Throne. Today, some people are studying the Ukrainian Tomos individually and not in good spirit. However, this text does not constitute a foreign or a new text compared with the Tomes of the rest of the Autocephalous Churches. There is unity, relevance and continuity. This is how the Ecumenical Patriarchate works.

**Interviewer: It is said that, historically speaking, that autocephaly was granted only in areas that were distinct provinces of the Ecumenical Patriarchate. Is that true? Also, can the territorial boundaries and the political structure of a region be a measure of the religious determination and responsibilities of the Church?**

**Ecumenical Patriarch:** As mentioned above, all recognized Autocephalous Churches received their autocephaly from the Ecumenical Patriarchate, not because they were once in its jurisdiction but because the Church of Constantinople, on the basis of the Sacred Canons, has the supreme authority and the right to deal with issues of other local Churches. What is claimed, that every local Church can grant autocephaly to a territorial area within its jurisdiction is not canonically the case and such a tactic never prevailed in the practice of the Orthodox Church. Obviously it is claimed by some because they want to reduce the role of the Ecumenical Patriarchate. This, however, does not express ecclesiastical reality. The Patriarchate of Georgia, for example,

has never been in our jurisdiction. But from Constantinople it received autocephaly and patriarchal status.

Regarding geopolitical changes and territorial borders and how far they affect Church decisions, the Church's acts teach us that these changes do not determine its decisions, but, yes, they sometimes influence them. More specifically, one of the conditions for the granting of autocephaly is the constitution of the state. But that does not mean that whenever there is a state formation, there is also autocephaly. Other canonical and ecclesiastical conditions are required. The Church of Serbia acquired its autocephaly when it acquired a geographic state entity and the ruler of Serbia in 1879, along with the local hierarchy, demanded their ecclesiastical independence from the Ecumenical Patriarchate. Serbia, however, had all the other ecclesiastical and spiritual prerequisites. It did not acquire its autocephaly from the Ecumenical Patriarchate solely because of its state structure and constitution.

**Interviewer: As the First-Throned Church, the Ecumenical Patriarchate has the strongest connection with the Serbian Orthodox Church, which has quite different borders from those of the countries within its territory. Anti-ecclesiastical and neo-communist structures, which are often unscrupulously supported by local authorities, are trying to support the autocephaly of many small regions, such as Macedonia and Montenegro. What would you say to the Macedonian and Montenegrin Serbs in Macedonia? Are your responsibilities also coming to Slovenia, as the media say? Milutin Stancic, a believer from the Orthodox Archbishopric of Ohrid (headed by Archbishop Ioannis, who belongs to the Serbian Orthodox Church), would like to ask something like this: "Do you intend to divide the Tomos you gave to the Church of Serbia, to which the Church of Macedonia belongs first?" Can you make another decision?**

**Ecumenical Patriarch:** Unfortunately, there is a lot of misinformation here. They identify the case of Ukraine with Skopje and Montenegro, and this is done artificially because they want to turn the Church of Serbia against the Ecumenical Patriarchate. Indeed, as far as we know, many hierarchs of the Serbian Church keep their distance from Ukraine, fearing that what has been done

there will be repeated in Montenegro and Ohrid. But we assure you that things are not like that. The Church of Serbia had specific geographical boundaries. When the statehood of Serbia expanded, the Serbian brethren approached the Ecumenical Patriarchate and called for the ecclesiastical affiliation of these new territories to be transferred to their jurisdiction. The Ecumenical Patriarchate answered positively and handed over these lands with a Tomos, something that did not happen with the Church of Russia, which trampled upon the territories of the Ecumenical Patriarchate without having received any canonical assignment. The difference, therefore, with Ukraine, both in a canonical and ecclesiological way, is that Russia entered and occupied the Metropolis of Kiev without ever having been granted it, while Serbia has gained everything that belongs to it in a canonical and ecclesiological manner. This means that the Ecumenical Patriarchate will not alter the status of the Church of Serbia and its boundaries without any consultation and cooperation. The Ecumenical Patriarchate never interferes with the territorial boundaries of other Churches unless there is a request and a major ecclesiastical need.

With regard to the Slovenian publications, which have come to our attention, we are sorry, because they serve specific purposes. We urge those interested to read the Tomos of Autocephaly of Ukraine, in order to discover there that the newly founded Autocephalous Church of Ukraine has no canonical rights over the Ukrainians outside of the Ukrainian state. The Ukrainian faithful who are in the territories of established and recognized Churches belong to the local Bishops, and the Ukrainians of the Diaspora, under the 28th Canon of the Fourth Ecumenical Council, belong to the Ecumenical Patriarchate. Thus the Ukrainians in Poland belong to His Beatitude Brother Sawa and respectively the Ukrainians of Slovenia belong to the local Bishop of the Patriarchate of Serbia. There is no circumstance in which the newly established Church of Ukraine will send bishops beyond its limits. This, therefore, that was published about the installation of bishops in Slovenia is false.

**Interviewer: Many still claim that today's Orthodox Church of Ukraine has greater autonomy from Moscow than that of the autocephalous Ukrainian Orthodox Church from Constantinople. Do you think that, instead of the usual**





## IN MEMORIAM

NOVEMBER 2018 – APRIL 2019

List as of April 19, 2019

**and expected autocephaly, that you gave the Ukrainians fewer privileges and less independence than what the canonical Church of Ukraine enjoys under the Patriarchate of Moscow?**

**Ecumenical Patriarch:** The autocephaly given to Ukraine is complete and is not different from what the other newly-created Autocephalous Churches received.

**Interviewer: The issue in Kosovo and in Metohija is the biggest concern for the Serbs, as many churches and monasteries have been destroyed and basic human rights have been jeopardized.**

**Ecumenical Patriarch:** The Ecumenical Patriarchate and we personally are strongly against the desecration and destruction of every religious building. This, of course, includes Orthodox, Jewish and Muslim places of worship, which are unfortunately subject to vandalism and desecration simply because they are in areas where there are differences in the religious beliefs, traditions and practices of monotheistic communities. We have visited several monasteries in Kosovo, Metohija, Gracanica and Dekan, which were built with the blood and faith of pious Orthodox Serbs. These are a proud building block of rich Serbian history and truly rank among the most beautiful monasteries in the world. They are, in fact, invaluable religious heirlooms of the pious Serbs and of human artistic creation, as well as of the world's civilization as a whole. Their destruction has led to their classification among the UNESCO World Heritage Sites. We fully sympathize with our beloved Serbian brothers and we share in their pain and frustration. Through this genuine, authentic and fraternal solidarity, we come closer to them and they to us. We wholeheartedly praise their constant and unceasing devotion, which we personally experienced and encountered on our previous visits to Serbia, and our prayer is to see very soon the complete restoration of these holy places. And if God allows it, we will visit Belgrade next fall, where we will celebrate together the 800-year anniversary of the elevation of Saint Sava as Archbishop of Serbia. We have already received an invitation from Patriarch Irenej, to which our answer was: "Whenever the Patriarch

invites us, we always respond with great pleasure."

**Interviewer: In the Orthodox world, over the centuries, the Throne of Constantinople played a coordinating role among the Orthodox Churches. How can he play this role today? What is the future of this issue?**

**Ecumenical Patriarch:** Indeed, the Ecumenical Patriarchate was called upon in the past, with a sense of responsibility to coordinate and to decide on inter-Orthodox issues. It will continue its mission and its course in history, having a coordinating and deciding role, depending of course on the details and circumstances of the times. As it has been said recently, the Church of Constantinople is "ruling and suffering." The Phanar is "empty-handed and renewing." We live in these two qualities of the Ecumenical Throne.

Our Patriarchate has a mysterious character that does not like and has no patience for people whose aspirations and visions are based on numbness, the megalomania of restricted logic and the commonality of material emotions. That is why it is difficult for us to understand those who are trapped in futility and secularism.

Here, in the First Church, a great mystery was accomplished, which goes beyond human logic and is understood only in the light of the faith and the synergy of heaven and earth. Here the principle of doctrine was founded, theology began here, here the wisdom of our Fathers was recorded, the Ecumenical Councils were here, the principle of our Sacred Traditions was here, the Sacred Canons were established here, monasticism was experienced and flourished, here the Christianization of the peoples was organized, and here was blessed the ecclesiastical status of all the newly created local Orthodox Churches, among them Serbian.

All this richness and wealth neatly defines our patriarchal course, as it has determined the course of our venerable predecessors, and I am sure it will inspire the course of our successors. With what the Orthodox Church bequeathed to us, we are moving toward the glory of Christ, the unity of the Churches and the salvation of the people. With the grace of God, we have begun in this way, and our desire is to finish in this way. ■

**Elias Betzios**  
*Depoutatos*  
Malba, NY  
Departed on 11/18/18

**Dr. Constantine E. Flokas**  
*Aktouarios*  
Yonkers, NY  
Departed on 4/10/19

**Dr. Peter C. Gazes**  
*Aktouarios*  
Charleston, SC  
Departed on 4/2/19

**Nicolaos A. Georgiamentis**  
*Hartouarios*  
Itasca, IL  
Departed on 2/5/19

**John A. Mehos**  
*Kastrinsios*  
Jersey City, NJ  
Departed on 2/5/19

**James S. Nicholas**  
*Kastrinsios*  
Grand Rapids, MI  
Departed on 2/15/19

**George Stephen Pappas**  
*Ostiaris*  
Boulder, CO  
Departed on 2/23/19

**Harry L. Pappas**  
*Lambadarios*  
Downey, CA  
Departed on 1/7/19

**Arthur P. Sakellaris**  
*Orphanotrofos*  
Milton, MA  
Departed on 2/28/19

**John Sakellaris**  
*Hypomnematos*  
North Arlington, NJ  
Departed on 1/15/19

**Dr. Peter Scamagas**  
*Aktouarios*  
Fresno, CA  
Departed on 2/20/19

**Michael Serko, Jr.**  
*Mousikodidaskalos*  
Endwell, NY  
Departed on 1/17/19

**Hon. Michael Sotirhos**  
*Depoutatos*  
New York  
Departed on 4/14/19



# The Order decries Erdogan's statement regarding converting the Hagia Sophia to a mosque



In its 2018 Annual Report, USCIRF classified Turkey among its Tier 2 list of countries in which religious freedom is not fully respected. Tier 2 countries are so classified for engaging in or tolerating religious freedom violations that meet at least one of the elements of the "systematic, ongoing, egregious" standard used to designate a "country of particular concern" under the International Religious Freedom Act.

The Order of Saint Andrew the Apostle, Archons of the Ecumenical Patriarchate, notes with sorrow and dismay new reports that Turkish President Recep Tayyip Erdogan may convert the Hagia Sophia to a mosque.

Hagia Sofia in Istanbul is known throughout the world as the Great Church of Christ. Built in the sixth century by the Byzantine Emperor Justinian, Hagia Sophia was for nearly a thousand years the seat of the Ecumenical Patriarchate, the center of the Orthodox Faith, and the world's most magnificent cathedral. Following the Muslim conquest of Constantinople in 1453, it was converted to a mosque by Sultan Mehmet II, and became a museum in 1935.

Turkish authorities have declared for several years now their intention to convert into mosque. On May 21, 2014, the U.S. Commission on International Religious Freedom (USCIRF) called "misguided" a bill that had been introduced in Turkey's parliament to change the status of the Hagia Sophia to a mosque.

USCIRF urged Erdogan "publicly to reject the bill and affirm that Hagia Sophia's current status will be maintained."

While the status of the museum was not then changed, the Islamic call to prayer was conducted there for the first time in 85 years on July 1, 2016, and a permanent imam was assigned to Hagia Sophia. This was a violation of the monument's formal neutral status. Archon leadership met in Washington on Tuesday, July 12, 2016 protesting this development and sought official criticism of this move from the U.S. government.

Once again the status of the Hagia Sophia was not changed, but this issue has not been put to rest. On March 24, 2019, Erdogan was asked in an interview whether the Hagia Sophia would be converted to a mosque. He replied: "This is not unlikely. We might even change its name to Ayasofya Mosque."

The Order urgently requests that the United Nations and the U.S. State Department and Commission on Religious Freedom act to prevent this,

given the Hagia Sophia's importance for Christians and the deleterious effect this change would have upon Turkey's embattled Christian minority. Converting the Hagia Sophia to a mosque would further undermine the position of the Christians of that nation, making their situation all the more precarious. We ask instead that the government of Turkey affirm its commitment to religious freedom and discard all plans to change the status of the Hagia Sophia. ■







HAGIA SOPHIA BEARS PROFOUND HISTORICAL AND SPIRITUAL SIGNIFICANCE TO MUSLIMS AND CHRISTIANS ALIKE, AND ITS STATUS AS A MUSEUM MUST BE MAINTAINED. PRESIDENT ERDOGAN'S COMMENTS ARE NEEDLESSLY PROVOCATIVE AND HURTFUL TO TURKEY'S MINORITY RELIGIOUS COMMUNITIES. ADDITIONALLY, THE IMPLICATIONS OF SUCH AN ACTION ARE COMPOUNDED BY THE DETERIORATING LANDSCAPE FOR RELIGIOUS FREEDOM, DEMOCRACY, AND HUMAN RIGHTS IN TURKEY."



USCIRF Chair Tenzin Dorjee, condemning Erdogan's Threats to Convert the Hagia Sophia to a Mosque





## Archon Patterson honored with Fordham University's Fordham Founders Award

At the 18th annual Fordham Founder's Dinner at Fordham University on March 25, 2019, Archon Solon P. Patterson and his wife Marianna were honored with the Fordham Founder's Award.

Joseph M. McShane, S.J., president of Fordham University, presented the Award to the Pattersons at the black-tie affair at the New York Hilton Midtown, with more than 1,000 alumni and friends of Fordham in attendance.

Archon Solon and Marianna became involved with Fordham after learning about its planned Orthodox Christian Studies Center during a 2006 meeting with Archon George Demacopoulos, Ph.D.. They created an endowment to establish the Patterson Triennial Conference on Orthodox/Catholic Relations, and in 2015, a gift from the Pattersons established the Fr. John Meyendorff & Patterson Family Chair of Orthodox Christian Studies, which is now held by Archon Aristotle Papanikolaou and Archon Demacopoulos. They both serve on the advisory council for the Orthodox Christian Studies Center, of which Archons Aristotle

Papanikolaou and Demacopoulos are co-founding directors.

The Pattersons have been instrumental in helping Fordham's Orthodox Christian Studies Center to prosper over the past decade. In the early 2000s, they also created an endowment to establish the Patterson Triennial Conference on Orthodox/Catholic Relations.

Father McShane noted that "in the process, they have enabled Fordham to become the only Catholic university in the world that offers degree programs in Eastern Orthodox studies."

The retired CEO and Chairman of financial firm Montag & Caldwell, Archon Solon and Marianna have dedicated the rest of their lives to trying to reunite the



### The 2019 Fordham Founders Award recipients

Archon Solon P. Patterson and his wife Marianna were honored with the Fordham Founder's Award by Joseph M. McShane, S.J. (left), president of Fordham University and Robert D. Daleo (right), chairman of Fordham's board of trustees.

Orthodox and Catholic Churches. Said Marianna Patterson: "Solon is Greek Orthodox, and I am Roman Catholic, and we have long prayed for the end of the separation of these oldest and largest Christian bodies. Their reunion would be a positive event for all Christians the world over."

The Pattersons, natives of Atlanta, have been married for nearly 60 years. ■

## Archon Cherpelis honored by Archdiocesan Cathedral

On March 8, the Archdiocesan Cathedral of the Holy Trinity celebrated its 84th annual Cathedral Gala which honored Archon Stephen Cherpelis. His Eminence Archbishop Demetrios, Geron of America, together with Father John Vlahos and members of the Cathedral board, joined over 450 attendees to honor Archon Stephen at the Pierre Hotel ballroom.

Archon Cherpelis is a leader in business and philanthropy, noted for his devoted service to the Greek Orthodox Church and the Greek American community.

As an Archon of the Ecumenical Patriarchate, and member of the National Council, he was recognized by His All Holiness Ecumenical Patriarch Bartholomew for his role in the opening of the School of E.R.T.O. in Constantinople.

He has been a longtime member of Leadership 100 and received the 2014 Archangel Michael Award from St.

Michael's Home at its Annual Name Day Gala.

Archon Cherpelis also served as first Vice President of the Archdiocesan Cathedral of the Holy Trinity. He is a devoted member of St. Nicholas Church of Flushing, New York, where he and his wife Arete were instrumental in the building of an expanded community center and school.

Archon Cherpelis served as Vice Chair of the New York Diocesan Council and as fundraising chairman for the Ronald McDonald House. He received the St. Paul's Medal and officiate of Reader from



### Axios! Axios! Axios!

Archon Stephen A. Cherpelis is honored by Archbishop Demetrios and members of the Archdiocesan Cathedral community.

Archbishop Demetrios and has contributed to the financing of the Greek Orthodox Church in Cuba.

Cherpelis also assisted dozens of families to emigrate from war-torn Greece during World War II and also received the Ellis Island Medal of Honor. ■



## Archon Catsimatidis honored with the Deus Caritas Award of Catholic Charities

On Thursday, April 4, 2019, at the Tenth Annual Gala of Catholic Charities of the Archdiocese of New York, Archon John A. Catsimatidis was honored with the Deus Caritas Award by His Eminence Timothy Michael Cardinal Dolan, Archbishop of New York, and the Board of Trustees of Catholic Charities.

In his remarks accepting the award, Archon Catsimatidis, Chairman and CEO of the Red Apple Group, singled out for particular praise the man he called his mentor, Fr. Alexander Karloutsos, Protopresbyter of the Ecumenical Patriarchate and Spiritual Advisor of the Order of Saint Andrew the Apostle. Archon Catsimatidis also recounted his efforts to establish an ecumenical chapel at the Presidential retreat of Camp David and his work on the visit of His All-Holiness Ecumenical Patriarch Bartholomew to the Vatican during the papacy of Pope John Paul II, which was, Catsimatidis said, "only the third visit of an Ecumenical Patriarch to the Vatican in 800 years." Archon Catsimatidis also related, as a sign of hope for the world, how the Ecumenical Patriarch gave a cross to Fidel Castro during a trip to



### Providing Help, Creating Hope

[Above, left] Archon Catsimatidis stands next to His Eminence Timothy Michael Cardinal Dolan, Archbishop of New York, as he is honored. [Above, right] Archons and their spouses attended that evening to also honor Archon Catsimatidis.



Havana to establish a Greek Orthodox Church there, and how Castro gratefully accepted it.

Said Archon Catsimatidis: "Our challenge for the future: in the last ten years, 400,000 Christians died in the Middle East... And we all have to work hard to make sure it doesn't happen again."

Catholic Charities is a federation of approximately 90 agencies and programs located throughout the 10 counties of the Archdiocese of New York, helping

to solve the problems of New Yorkers in need -- non-Catholics and Catholics alike -- with services that protect and nurture children, resolve family crises, assist the hungry and homeless, support the physically and emotionally challenged, and integrate immigrants and refugees.

In 2017, Catholic Charities marked a 100-year legacy of service and launched the next century of providing help and creating hope for New Yorkers in need. ■

## Archon Marcus is Grand Marshal of NY's Greek Parade

Archon George M. Marcus was chosen to be the Grand Marshal of the 2019 Greek Independence Day Parade, which was held on April 14.

In response to receiving this honor, Archon Marcus said, "I was very, very fortunate, I love business... I love partnerships, so I've had a number of businesses, all in the real estate sector. I have really had a wonderful time with my partners and we've been successful... I am very lucky to have Greek blood. I think we need to do something about the demographic.

"It is a great honor to be the Parade Grand Marshal, to be in this position. I admire Odysseus Androutsos. If there had not been the brave people who fought at the time, to liberate us, Europe would be completely different. Imagine the courage they had."

As one of the biggest and most powerful Greek-American businessman, Archon Marcus supports many organizations of the

Greek-American community. He founded and is the current president of the National Hellenic Society, which brings together distinguished Greek-Americans on a national level to preserve their heritage.

His considerable commitments to the Greek Orthodox Church and the Community include memberships on the boards of directors of the Modern Greek Studies Foundation, the Greek Orthodox Metropolis of San Francisco, International Orthodox Christian Charities, the Elios Society of Northern California, Leadership 100, and many others. He is



### Archon Marcus serves as Parade Grand Marshal

Archon George M. Marcus is pictured center with New York City's Mayor Bill de Blasio.

also involved with The Hellenic Initiative, the Washington Oxi Day Foundation, and the Taube Foundation.

The Greek Independence Day Parade is the largest gathering of Greek-Americans living outside Greece and has been an important tradition since 1938. ■

# Archons attend private reception with Prince Charles and Prince Pavlos in support of Prince's Trust programs in Greece

Archons had the unique opportunity to attend a private reception at the St. James's Palace on February 13 to support The Prince's Trust International, which came at the invitation of His Royal Highness Prince Charles of Wales. Also attending was His Royal Highness Prince Pavlos, chairman of The Prince's Trust International Global Advisory Board.

The reception highlighted the work of The Prince's Trust International programs in Greece that has been working in Athens since early 2018. The programs support young disadvantaged people who are not in work, education or training. As part of a compelling new five-year vision, Prince's Trust International has plans to expand its work globally including the scale, reach and impact to

young people in Greece.

The Prince's Trust International was setup in 2015 by Prince Charles in response to the widening crisis of youth unemployment and lack of education globally. Bridging the gap between education and employment, they support young people around the world on a journey to unlock their potential. ■



Father Alexander and Presbytera Xanthi Karloutsos and Prince Pavlos.



National Commander Dr. Anthony J. and Dr. Maria A. Limberakis.



Archon Dean and Marianne Metropoulos.



National Secretary Hon. B. Theodore and Helen Bozonelis.



National Treasurer Peter J. and Aphrodite Skeadas.



Archon Dennis and Karen Mehiel.



Archon Dean and Linda Poll.



Archon John and Joanne Koudounis.





Archon Michael and Anastasia Karloutsos.



Archon Carl and Cynthia Hollister.



Archon John and Dathel Georges.



Archon Andrew E. and Tina Manatos.



Archon Andrew Veniopoulos.

## The heroic story of Greece's fight for freedom from the Ottoman Empire



The Order is pleased to support an exciting new feature film that tells the heroic story of Greece's fight for freedom from the Ottoman Empire: *Cliffs of Freedom*.

The original story was written by Marianne Metropoulos, and she and her husband, Archon Dean Metropoulos, produced this powerful epic film. Archon Dean is the president of FAITH: An Endowment for Orthodoxy & Hellenism, and is a devoted son of the Ecumenical Patriarchate.

Set at the dawn of the Greek War of Independence of 1821, *Cliffs of Freedom* is a gripping drama placed against the backdrop of real history. It tells the story of an ill-fated romance between Anna Christina, a young Greek village girl, and Tariq, a conflicted Turkish officer who has doubts about his countrymen's brutal

methods of occupation. When their romance brings tragedy to her village, Anna Christina vows revenge against the Turks, joining the Greek rebellion and becoming a fearless and even legendary rebel who inspires her people. Having believed that she could leave her feelings behind, Christina must face off against the man who still loves her and wants to keep her safe, but who has now been tasked with her capture.

Their encounters and skirmishes inevitably lead to a tragic confrontation during a pivotal battle between the Greeks and the Turks that will change the course of history. The film supports, and is affiliated with, HRH Prince's Trust International Initiative in Greece.

*Cliffs of Freedom* premiered in London on February 16. ■



## Archon Leadership Travels to Oxford University to Explore Potential Religious Freedom Conference

National Commander Dr. Anthony J. Limberakis and National Secretary Hon. B. Theodore Bozonelis, in pursuit of the Order's religious freedom mission, visited The University of Oxford, Oriel College, Oxford, England on February 12, 2019 and met with Provost Neil Mendoza. The purpose of the visit was to explore the possibility of organizing an international religious freedom conference at Oxford.

Joining Archons Limberakis and Bozonelis throughout the day was Mr. Markus Leif Sorren Markert, BA (Hons), MPhil (Oxon), DPhil International Relations Candidate, Department of Politics and International Relations, University of Oxford, Oriel College and friend of the Order.

Oriel College is the fifth oldest of the University of Oxford's constituent colleges founded in 1326.

It has the distinction of being the oldest royal foundation in Oxford. Situated in the heart of Oxford, Oriel is home to some 300 undergraduate and 200 postgraduate students, as well as some 100 members of academic staff. The majority of Oriel's buildings date from the 17th century onwards. The college prides itself on being a welcoming academic community, home to world-class teaching, learning and research.

Culminating the day's activities was a formal High Table Dinner at Oriel College hosted by Provost Neil Mendoza and Chaplin the Reverend Robert Wainwright with college professors and undergraduates in attendance. At the formal High Table Dinner, the Order's delegation, hosts and professors sat at an elevated level with the undergraduates in black robes below at long lateral tables.



Discussions with the Provost, Chaplin and professors focused on religious freedom and, in furtherance thereof, preliminary consideration for the Order to hold a symposium and/or international religious freedom conference at Oriel College, University of Oxford. The following report eloquently written by Mr. Markert summarizes the day and the importance of the visit for the Order.

  
**Read a complete report  
by Markus Markert  
beginning on page 20**



The Order of Saint Andrew the Apostle

# Condemns New York's New Abortion Law

*A Letter from the Archon Spiritual Advisor*

**T**he Order of Saint Andrew the Apostle, Archons of the Ecumenical Patriarchate, strongly condemns the State of New York's new Reproductive Health Act that was passed on January 22, 2019. This new law allows abortions up to the moment of birth and gives people who are not doctors the right to perform abortions.

The Order also deplores the celebratory atmosphere surrounding the new law, as One World Trade Center was lit pink to commemorate the passage of the law, as if it represented a great advance for the rights of women. The rights of no human being are ever advanced at the expense of another. The State of New York will not truly have respect for the rights of women until it once again restores legal protections for every human being, from his or her first moment of existence until natural death.

Hailed as progress, New York's Reproductive Health Act is not actually an advance, but a regression, a return to a time of barbarism when the weak were at the mercy of the strong and had no protection from legal structures or governing authorities.

The Order implores New York's legislators to reconsider this dangerous new law and reinstitute protections for all human life, no matter how weak and vulnerable. Only when such protections exist can any society truly prosper.

## **Rev. Alexander Karloutsos**

Protopresbyter of the Ecumenical Patriarchate  
Spiritual Advisor of the Order of Saint Andrew  
the Apostle

**“[THE LAW] IS A  
RETURN TO A TIME  
OF BARBARISM  
WHEN THE WEAK  
WERE AT THE MERCY  
OF THE STRONG.”**

### **Not Pretty In Pink**

To commemorate the passing of the Reproductive Health Act, the Freedom Tower at the World Trade Center was lit up in pink.



# Report on the Visit of the Order of Saint Andrew the Apostle, Archons of the Ecumenical Patriarchate, to Bladon, Blenheim Palace, and Oriel College Oxford

By Markus Leif Sörren Markert



## About the Author Markus Märkert

BA (Hons), MPhil (Oxon)

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Relations, University of Oxford

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Markus obtained a BA (Hons) in Politics and International Relations from the University of Warwick (UK) and an MPhil in Politics from the University of Oxford. His MPhil thesis analysed the role played by non-state actors in Western foreign policies towards the Islamic Republic of Pakistan.

Having graduated from the dreaming spires, he has served as an Advisor for External Affairs to Senator Chaudhry Tanvir Khan in the Senate of Pakistan and worked as a Career Consultant for the private British education provider "Westminster International School" in the Islamic Republic of Pakistan.

Before returning to Oxford, he took part in the Pakistani General election of 2018, during which he worked as a Campaign Manager in the NA-62 constituency of Rawalpindi. He was responsible for the formulation, design and implementation of the campaign's media and public outreach strategy.

He is presently reading a DPhil in International Relations, which seeks to further build on his MPhil and examine the operations of non-state actors in the non-Western world - particularly Pakistan, Georgia, Russia, Turkey, and Kazakhstan.

In his radio broadcast to the United States on June 16th, 1941, Prime Minister Winston Churchill reminded the American public that "When great causes are on the move in the world, stirring all men's souls, drawing them from their firesides, casting aside comfort, wealth and the pursuit of happiness in response to impulses at once awe-striking and irresistible, we learn that we are spirits, not animals, and that something is going on in space and time, and beyond space and time, which, whether we like it or not, spells duty". It was this very duty, embodied in the sworn oath of the Archon to defend and promote the Orthodox Christian faith and tradition and to serve as a bulwark to protect Christians worldwide, that called a delegation of the Order of St. Andrew to the United Kingdom. The visit took place at a time when a strong bulwark is indeed needed more than ever.

According to a study carried out by the University of Notre Dame's Centre for Ethics and Culture, the Religious Freedom Institute, and Georgetown University's Religious Freedom Research Project, Christianity is "the most widely targeted religious community, suffering terrible persecution globally." Open Doors puts the figure at 245 million Christians who are experiencing high levels of persecution in 73 countries around the world - up from 215 million in 58 countries last year.

The bible reminds us that "we are one body. If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it" (1 Corinthians 12:26) and although we might find comfort and solace in the words of His All-Holiness Ecumenical Patriarch Bartholomew that "after the crucifixion comes the Resurrection", we as Christians are too often faced with a lack of awareness or even outright neglect when we try to bring the fate of our brethren in Christ

to the attention of the public and policymakers in the ever-more secular West. Against the backdrop of the slowly unfolding genocide of Christians, we find ourselves then in a similar position as Britain's greatest son was when he, as a lonely voice in the wilderness, warned of the dangers that Hitler's Nazi empire posed for the survival of Christian civilization. In his own words, "there is nothing new in the story. It is as old as the sibylline books. It falls into that long, dismal catalog of the fruitlessness of experience and the confirmed unteachability of mankind. Want of foresight, unwillingness to act when action would be simple and effective, lack of clear thinking, confusion of counsel until the emergency comes, until self-preservation strikes its jarring gong—these are the features which constitute the endless repetition of history". Watching the fate of the persecuted church from afar might hence be "the first sip, the first foretaste of a bitter cup which will be proffered to us year by year, unless by a supreme recovery of moral health and martial vigour, we arise again and take our stand for freedom as in the olden time".

It was thus altogether fitting and proper for a delegation of the Order, led by its National Commander, Dr. Anthony Limberakis, and its National Secretary, Judge Theodore Bozonelis, to pay its tribute to Sir Winston Churchill. The final resting place of one of the giants of the last century can be found on the modest graveyard of St. Martin's Church in the small village of Bladon, which lies at the outskirts of the most quintessentially English Cotswolds. After days of ceremony, when a grateful free world, whose liberty Churchill had fought so hard for to protect, commended to the Almighty the soul of His faithful servant, Sir Winston's coffin was shipped up the river Thames to Bladon to be buried there next to his family. As a visitor, one is struck by the



## REPORT ON BLADON, BLENHEIM PALACE, AND ORIEL COLLEGE OXFORD

modesty and humbleness of the graveyard and the church, which stands in such sharp contrast to the pomp and magnificence of Westminster Abbey where Britain has traditionally honoured her greatest heroes over the centuries. When, as citizens of the United States, the most powerful nation in human history, we come to realise that it was Churchill's expressed desire to rest here, we recall from the scripture that God was reminding his ancient people that the glory of the nation was not in power or prestige, in wealth or in might. Indeed, Winston Churchill, we come to understand, must have known this as a cardinal truth that ultimately our strength is not in our might but it is as we depend upon Almighty God and trust in Him and walk humbly before God. Winston Churchill lived and believed that and, we think to ourselves when walking towards his grave, thank God that he did. Indeed, every visitor cannot help but to stand in awe in front of Churchill's grave, the silence and serenity only interrupted by the joyful but much welcoming noise from the neighbouring primary school where the children, though perhaps unknowingly, can enjoy the very freedom that he had helped to preserve so valiantly. As we sit down on the bench, gifted to St. Martin's Church by fighters of the Danish

resistance, opposite to his modest white grave stone, which is still decorated with flowers, we can spot a small card written by an 8-year-old boy. Upon closer inspection we can read the following words: "Dear Winston Churchill, Thank you for standing up to Adolf Hitler. If it was not for you, he would have conquered the whole world". These simple words of thanks leave us with a profound sense of just how historic this place truly is and how much our and future generations owe to this leader, this singularity, this crescendo in world history. After all, "Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised to those who love Him" (Philippians 4:11-14). And yet, we recall President Reagan's warning that "freedom is never more than one generation away from extinction". When entering St. Martin's Church, Churchill's church, we find it to be as humble as its surroundings and, from a small information desk, from which one might purchase a variety of printed Churchillian quotes, we learn that the churchyard is the subject of the poem 'At Bladon', by Avril Andersen. As it perhaps encapsulates the spirit and the atmosphere better than any words could, it is worth to be quoted here in full:

*From the halls of king's  
they bore him then  
the greatest of all Englishmen  
to the nations the world's requiem  
at Bladon.*

*Drop English earth on him beneath  
to our sons; and their sons bequeath  
his glories and our pride and grief  
at Bladon.*

*For Lionheart that lies below  
that feared not toil nor tears or foe.  
Let the oak stand tho' tempests blow  
at Bladon.*

*So Churchill sleeps, yet surely wakes  
old warrior where the morning breaks  
on sunlit uplands. But the heart aches  
at Bladon.*

Deeply impressed we spot a card whose quote offers us a certain encouragement in the face of the ever-growing hardships that the Mother Church in Constantinople is exposed to every single day. It is an excerpt from a speech of Prime Minister Churchill to the Allied Delegates held, as fate would have it, on June 12th, 1941, in St. James's Palace, where the Order shall be received by HRH The Prince of Wales on the following day: "Lift up your hearts. All will come right. Out of the depths of



**The Bodleian Library,  
University of Oxford**

## REPORT ON BLADON, BLENHEIM PALACE, AND ORIEL COLLEGE OXFORD

sorrow and of sacrifice will be born again the glory of mankind! ”.

We leave Bladon with a prayer on our lips and make our way to Blenheim Palace, the principal residence of the Dukes of Marlborough, gifted by Queen Anne to John Churchill, 1st Duke of Marlborough, for his military triumphs against the French and Bavarians in the War of the Spanish Succession, culminating in the 1704 Battle of Blenheim. Captivated by what is described as the most beautiful view in all of England, we make our way towards the impressive palace, the birth place of Sir Winston, which hosts a permanent exhibition on the Churchill family and their calling to defend England when grave danger arises. Indeed, the first Duke was awarded the palace for protecting “the freedom of the peoples of Europe” and one cannot help but wonder whether it was not Winston Churchill’s destiny to follow in the footsteps of his ancestor. After all, we find that in the last decade of the Victorian era a seventeen year-old Winston made a prophecy about the fate of the British Empire in the coming century: “I can see vast changes coming over a now peaceful world; great upheavals, terrible struggles; wars such as one cannot imagine; and I tell you London will be in danger – London will be attacked and I shall be very prominent in the defence of London...I see further ahead than you do. I see into the future. The country will be subjected somehow to a tremendous invasion but I tell you I shall be in command of the defences of London and I shall save London and the Empire from disaster. His words, we realise, were astonishingly prescient and Churchill indeed did save London, Britain and, with the help of his mother’s home country, the United States, the whole free world – but, in the end, even he could not save the British Empire.

We stop in front of the pictures taken at the signing of the Atlantic Charta. On 9 August 1941, the British battleship HMS Prince of Wales steamed into Placentia Bay, with Churchill on board, and met the American heavy cruiser USS Augusta, where Roosevelt and members of his staff were waiting. On first meeting, Churchill and Roosevelt were silent for a moment until Churchill said “At long last, Mr. President”, to which Roosevelt replied “Glad to have you aboard, Mr. Churchill”. That night, President Roosevelt told his son that “the mantle has been passed on” and the United States of America would henceforward take over leadership of the West from Great Britain.

America, we think to ourselves, has come a long way ever since John Adams promised the King of England in 1785 to work towards “restoring an entire esteem, Confidence and Affection, or in better Words, ‘the old good Nature and the old good Humour’ between People who, tho Separated by an Ocean and under different Governments have the Same Language, a Similar Religion and kindred Blood’. We are thus not surprised to find pictures of American Presidents from Reagan, over Bush to Clinton and Trump, who came to visit Blenheim Palace to walk in the footsteps of those who have protected the “freedom of the peoples of Europe” before them. Mindful of the formal dinner at high table that Oriel College in Oxford has arranged for us we leave the magnificent halls of Blenheim only to come across one last quote by Winston Churchill, which presents itself to us like a reminder: “The flying peril is not a peril from which one can fly. It is necessary to face it where we stand. We cannot possibly retreat.”

On the way to Oxford the delegation is silent, re the magnitude of the different impressions sink in. We stop outside the modest building of the Orthodox Church of the Holy Trinity and the Annunciation, which hosts under its roof the Archdiocese of Thyateria and Great Britain as well as the Archdiocese of Orthodox Parishes of Russian Tradition in Western Europe. The founder of the community, we are told by Father Seraphim, who receives us, is none other than Metropolitan Kallistos of Diokleia and its services are performed in four different languages. Deeply impressed after a long and insightful exchange, we beg farewell to Father Seraphim and eventually reach our next destination: The House of the Blessed Mary the Virgin in Oxford, commonly called Oriel College, of the Foundation of Edward the Second of famous memory, sometime King of England – or simply: Oriel.

The college, one of the oldest in Oxford, takes justified pride in its liberal theological atmosphere and in being the genesis of John Henry Newman’s pursuance of the protection of churches from control by the state. What better place in Oxford then for the Order of Saint Andrew the Apostle, Archons of the Ecumenical Patriarchate, to seek out than Oriel? The Archons were officially invited by the Provost of Oriel, Mr. Neil Mendoza, to attend a very special occasion: supper at High Table. A very traditional Oxonian combination of of ritual, theatre and consumption, high table neatly demon-

strates the hierarchy of the dining hall. It is table raised at the front of the room, reserved for the fellows, their guests and the warden. Being invited to be on the high table is considered to be a great honour and privilege for any guest or student of the college. The ritual of High Table starts with a drinks reception in an antechamber of the dining hall where the delegation and the college leadership find their interests and dedication to be in line and both sides express the hope that this encounter might only be the first step towards a future collaboration in the spirit of religious liberty and tolerance. A bell rings and we enter the impressive Anglo-Saxon hall which is illuminated only by the lights of the candles, which, only two weeks earlier, have been blessed during Candlemas. By custom and as a sign of respect to those at High Table, all students rise and the opening grace of Oriel echoes around the dining room;

*Benedicte Deus, qui pascis nos a  
juventute nostra et praebeas cibum  
omni carni, reple gaudio et laetitia  
corda nostra ut nos affatim quod  
satis est habentes abundemus in  
omne opus bonum, per Jesum  
Christum Dominum nostrum, cui,  
tecum et Spiritu Sancto, sit omnis  
honor, laus et imperium, in saecula  
saeculorum.*

*(Blessed God, who feedest us from  
our youth and providest food to  
all flesh, fill our hearts with joy and  
gladness, that we, having enough  
to satisfy us, may abound in every  
good work, through Jesus Christ  
our Lord, to whom, with thee and  
the Holy Spirit, be all honour, praise  
and power for all ages.)*

At the end of the hall we can see a large portrait of the official visitor of the college for whom a room is kept ready at all times: Elizabeth the Second, by the Grace of God, of the United Kingdom of Great Britain and Northern Ireland and of Her other Realms and Territories Queen, Head of the Commonwealth, Defender of the Faith.

The dinner itself, it has to be said, proves all the critics of English cuisine wrong for it is truly delicious and is made even more enjoyable by the fact that the chemistry between the leadership of the Order and that of the College is strong. Oriel surely welcomes the opportunity to aid and support the Order’s cause both in prayer and in deed. After the meal all rise up and a short Latin prayer is recited:



*Domine Deus, resurrectio et vita credentium, qui semper es laudandus cum in viventibus tum in defunctis, agimus tibi gratias pro Eduardo secundo, Fundatore nostro, pro Adamo De Brome, praecipuo benefactore caeterisque benefactoribus nostris, quorum beneficiis hic ad pietatem et ad studia bonarum literarum alimur; rogantes ut nos his donis tuis recte utentes, ad resurrectionis gloriam immortalem perducamur, per Jesum Christum Dominum nostrum.*

*(Lord God, the resurrection and life of all who believe in thee, who art always worthy to be praised by both the living and the dead, we give thee thanks for Edward the Second, our Founder, for Adam de Brome, our principal benefactor and for all our other benefactors, by whose benefits we are here maintained in godliness and learning; and we beseech thee that using these thy gifts rightly we may be led to the immortal glory of resurrection, through Jesus Christ our Lord.)*

Oriel, we realise, is a bulwark of tradition and it stands strong against the tide of heroic materialism, which seems to have engulfed most of Western Civilisation. The college, however, or so it appears to us, must feel that it does belong somewhere in space and time as it consciously looks forward and looks back at the same time: steep in tradition yet spearheading progress and pushing the boundaries of knowledge in the world's best university ever further. After second dessert, another Oxonian tradition, we beg farewell to the college and return to London, optimistic that our paths will very soon cross again. As we drive back through the night, mentally preparing for our audience with HRH The Prince of Wales the next day to speak to him about the fate of the Mother Church, it is almost as if we can hear Churchill calling after us: What is the use of living, if it be not to strive for noble causes and to make this muddled world a better place for those who will live in it after we are gone? How else can we put ourselves in harmonious relation with the great verities and consolations of the infinite and the eternal? And I avow my faith that we are marching towards better days. Humanity will not be cast down. We are going on swinging bravely forward along the grand high road and already behind the distant mountains is the promise of the sun. ■

## Ecumenical Patriarch and Greek Prime Minister Meet at Halki, Say Its Reopening Would Send Message of "Brotherhood"

On February 6, His All-Holiness Ecumenical Patriarch Bartholomew and Greek Prime Minister Alexis Tsipras met at the Halki Theological School and issued a strong call for the reopening of the School, as His All-Holiness spoke of the "high symbolism" of the presence of the Greek Prime Minister.

"We welcome you with joy and exultation in this historic place and thank you for your participation in this meeting," said His All-Holiness, who attended the Halki Theological School, as he welcomed Tsipras there. Tsipras became the first serving Greek Prime Minister to visit the seminary. The visit fell on the Feast Day of St. Photios, Ecumenical Patriarch of Constantinople, who was the founder of the Monastery of the Holy Trinity, where the Halki Theological School is located.

"The times are changing, but the mission of the Church of Christ remains unchanged and unaltered, founded on rock," His All-Holiness stated. He also made a special reference to the granting of autocephaly to the "crucified" Ukrainian people. He noted the fact that Greece had always supported ending the injustice against the School and the Ecumenical Patriarchate, in the hope that the day would not be delayed that the School would again open its gates.

The Ecumenical Patriarch, who has worked for many years for the reopening of the School, expressed the hope that the time would soon come "to experience the reopening of the School," adding that Orthodoxy for 48 years "has lacked the joyful fruits of this spiritual nursery...Unfortunately, in the past 48 years, we have been celebrating this day without our professors and without the students."

For his part, Tsipras expressed his confidence that "the next time I cross this threshold, I will discuss the reopening of the Theological School of Halki with President Erdogan."

"The reopening of the Theological School will not be a message of disunity, but of friendship, mutual understanding and brotherhood between



the two peoples," the Greek Prime Minister said.

Tsipras expressed the hope that the reopening of the school "will not be far...I want to believe we are near the day when these halls will once again ring with the happy laughter of students."

Tsipras began the meeting by first thanking Ecumenical Patriarch Bartholomew "for a tour of this historic place that has been attended by young students who at an early age came to study in a school attended by great people, scholars, Orthodox priests."

He characterized the Library of the Theological School as an ark of wisdom and knowledge. "On the occasion of my presence here, I had the pleasure of discovering that our presence in Halki was not the object of discord, but of hope, joy, and a positive response from the ordinary Turkish citizens of this historic place, who have greeted us and expressed their sincere love, and this is the yeast of the Greek-Turkish friendship we want to build," he added.

"Today's meeting is giving the right messages, and I want to say that there are issues of disagreement between the two governments and the two countries that only we can deal with," he added, adding: "The Turkish government has taken steps in the past few years, in particular on the issue of the property of the Ecumenical Patriarchate, and we are close to the day when these steps will become even more important."

He also emphasized that "the Greek government supports the institution of the Ecumenical Patriarchate. I want to believe that your presence and contribution will be transformative, making it clear that religions are what unite people, not separate them." ■



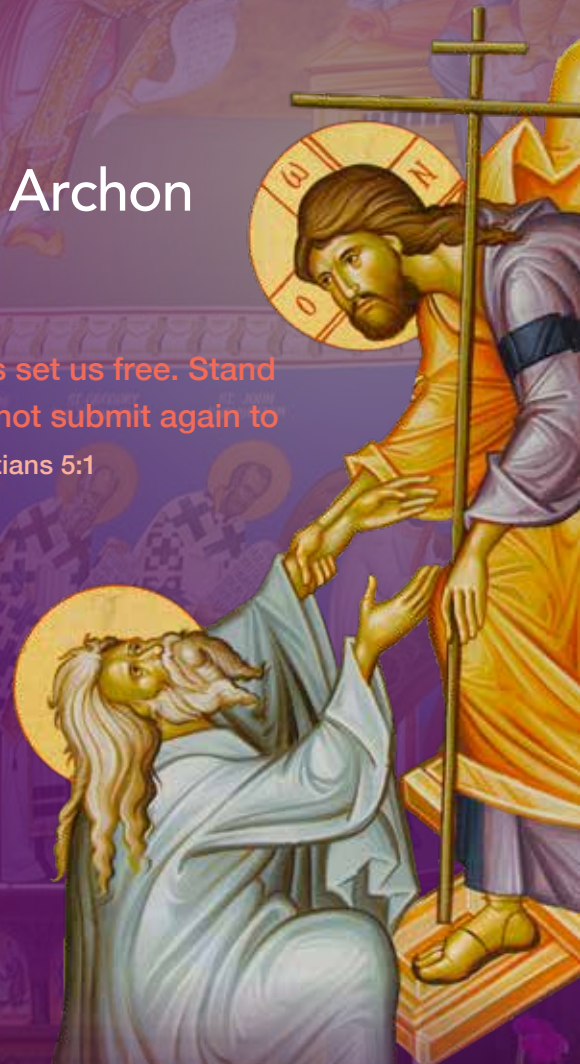
## Rev. Dr. Perry Hamalis leads National Archon Lenten Retreat in Southampton

# LENT *as* LIBERATION

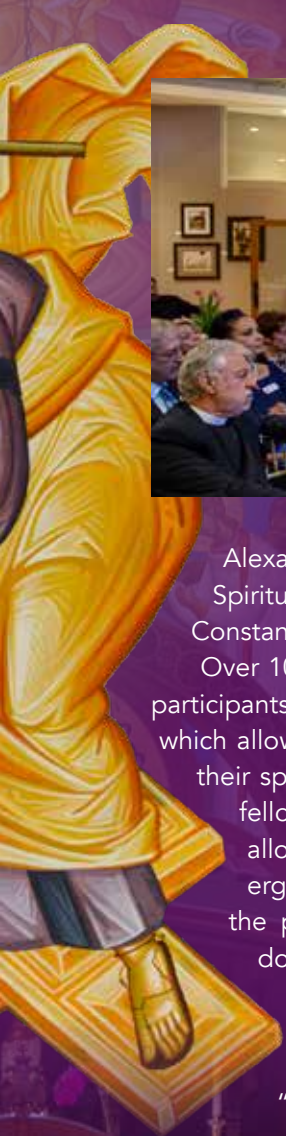
'For Freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery' –Galatians 5:1

With the blessings of His Eminence Archbishop Demetrios, Geron of America, the Order of Saint Andrew, Archons of the Ecumenical Patriarchate in America, was pleased to have the Rev. Deacon Perry T. Hamalis, Ph.D., Cecelia Schneller Mueller Professor of Religion, 2015-16 Fulbright Scholar, Yonsei University (Seoul, Republic of Korea), as its retreat speaker for

the 16th Annual Archon Lenten Retreat, April 12-14, 2019. The retreat was held at the Dormition of the Virgin Mary Greek Orthodox Church of the Hamptons, hosted by Father







Alexander Karloutsos, Archon Spiritual Adviser and Father Constantine Lazarakis, Pastor.

Over 100 Archons, spouses and participants attended the retreat which allowed everyone to grow in their spirituality, join together in fellowship and prayer, and allowed Archons to reenergize their commitment in the pursuit of religious freedom for the Mother Church of Constantinople.

The two-day retreat focused on the topic "Lent as Liberation."



Participants had the opportunity to engage with Rev. Deacon Perry and also worship during an evening Salutations service along with a celebration of the Divine Liturgy the follow-

ing morning.

The event was coordinated by Archons Peter J. Skeadas and Michael G. Psaros -- co-chairmen of the Spirituality Committee. ■





## Archons hold religious freedom meetings in Washington, D.C.

The hard working Manatos Team arranged meetings on March 21 and 22 for the Archon Leadership in Washington, DC pursuant to our religious freedom mission on behalf of the Ecumenical Patriarchate. National Secretary Archon Judge Bozonelis,

Archons Andy and Mike Manatos and I had an excellent dinner meeting Thursday evening with US Ambassador for International Religious Freedom Sam Brownback and distinguished diplomat (and Greek American) Ambassador John Negroponte. During the meeting in which we discussed the religious freedom deficit in Turkey and the issues confronting the EP, including the courageous and just decision in the granting of Autocephaly to the Ukrainian Orthodox Church, Amb. Brownback invited the Archons to participate/host a "sidebar" in the upcoming State Department Ministerial on Religious Freedom that Secretary of State Pompeo is organi-

zing scheduled for July 16~18, 2019. The following day we met with Special Advisor to the Vice President for Europe and Russia L. Gabrielle Cowan and Deputy Counsel to the Vice President Eleni M. Roumel discussing these same issues. As you may know, Vice President Pence has a special interest in religious freedom and in particular, the persecution of Christians. In addition, we paid courtesy visits to our good friends Archon Reince H. Priebus and Judge Gregory G. Katsas, of the DC Circuit Court of Appeals, the Court from which many Supreme Court Justices and Chief Justices have served. ■



### Meeting with Vice Presidential Reps

From left to right: Archon Mike Manatos; National Commander Dr. Anthony J. Limberakis; L. Gabrielle Cowan, Special Advisor to the Vice President for Europe and Russia; Eleni M. Roumel, Deputy Counsel to the Vice President; National Secretary Hon. B. Theodore Bozonelis; and Archon Andrew E. Manatos.



### Former White House Chief of Staff

Archons with Archon Reince H. Priebus.



### Circuit Court of Appeals

Archons with Judge Gregory G. Katsas of the D.C. Circuit Court of Appeals.



## National Commander Limberakis Responds to Washington Post Op-Ed by Turkish President Erdogan

The Washington Post published an op-ed by Turkish President Recep Tayyip Erdogan on March 19 on the attacks on mosques in New Zealand. Erdogan wrote: "I categorically reject any attempt to associate last week's terrorist attacks with the teachings, morals or maxims of Christianity." Dr. Anthony J. Limberakis, National Commander of the Order of Saint Andrew the Apostle, Archons of the Ecumenical Patriarchate, has submitted the following Letter to the Editor to the Washington Post in response to Erdogan.

To the editor:

*Until Turkish President Recep Tayyip Erdogan stops assaulting the religious freedom of the Spiritual Head of the second largest Christian Church in the world, Ecumenical Patriarch Bartholomew of Orthodox Christianity, who is headquartered in Istanbul, he has no right to opine as a friend of Christianity in an Op Ed in the Washington Post.*

*Described by a major American leader as "one of the two most Christlike people I have ever met," Ecumenical Patriarch Bartholomew is the 269th direct successor of Christ's first Apostle Andrew, who preached in what is today Turkey. His All-Holiness was the first religious leader to move Muslim leaders to condemn 9/11 as an "anti-religious act," and one of the few to receive the US Congress' highest award, the Congressional Gold Medal.*

*Yet President Erdogan refuses to: return thousands of confiscated properties back to the Church; recognize the Ecumenical Patriarch as more than a local bishop; or reopen the Patriarchal seminary of Halki. President Erdogan's treatment of the Ecumenical Patriarch has created an atmosphere in Turkey such that death threats have been all too frequent.*

*Until President Erdogan changes his dangerously anti-Christian treatment of the Ecumenical Patriarch, he has no credibility on the world stage.*

—Anthony J. Limberakis, MD ■

## Archon George Demacopoulos authors new book on 'Colonizing Christianity'

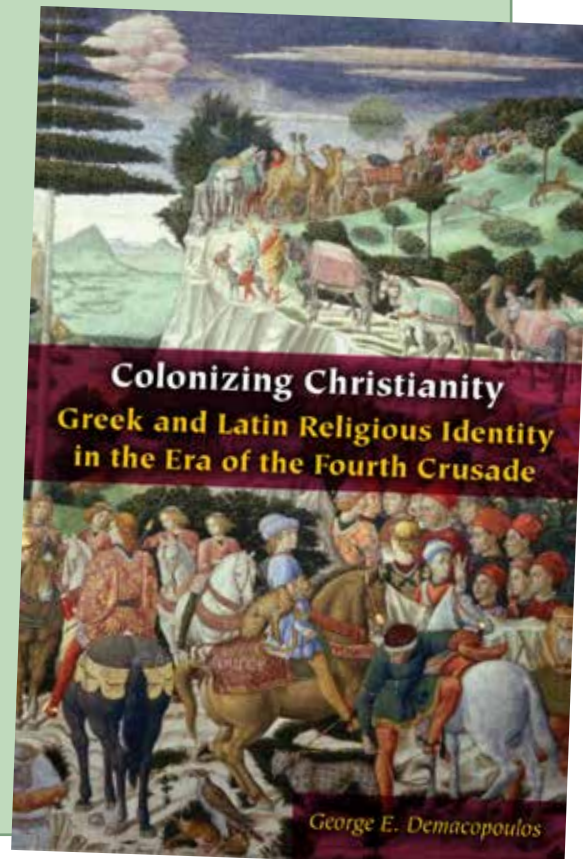
The Orthodox Christian Studies Center of Fordham University is proud to announce the publication of a new book in the Fordham University Press series Orthodox Christianity and Contemporary Thought.



### Colonizing Christianity: Greek and Latin Religious Identity in the Era of the Fourth Crusade

by Archon George E. Demacopoulos

Colonizing Christianity employs postcolonial critique to analyze the transformations of Greek and Latin religious identity in the wake of the Fourth Crusade. Through close readings of texts from the period of Latin occupation, this book argues that the experience of colonization splintered the Greek community over how best to respond to the Latin other while illuminating the mechanisms by which Western Christians authorized and exploited the Christian East. The experience of colonial subjugation opened permanent fissures within the Orthodox community, which struggled to develop a consistent response to aggressive demands for submission to the Roman Church. ■



ARCHON SYMPOSIUM

REVIVING THE FEMALE DIACONATE IN THE ORTHODOX CHURCH

*Has the Time Come?*



With the blessings of His Eminence Metropolitan Evangelos of New Jersey, an Archon symposium was held at the St. Sophia, Sts. Faith, Hope and Agape Greek Orthodox Church in Jeffersonville, PA on Saturday, March 30, 2019, focusing on the historical, canonical and ecclesiastical status of the female diaconate, including a fresh look at the role of deacons in the Orthodox Church and an examination of whether the Church will lose young women if questions around the female diaconate are not addressed.

Regional Commander Dr. Cary J. Limberakis, who organized the symposium, commented, "After having attended a religious seminar late last year, I learned that in 1988 an International Orthodox Consultation was convened by His All-Holiness Ecumenical Patriarch Demetrios I, of blessed memory, and that one of its concluding recommendations was the restoration (not creation) of the female diaconate. I was completely oblivious of this! I felt compelled to act on this recommendation and began organizing a symposium with experts on the subject matter so as to increase the awareness of this not-well known International Orthodox position, particularly in America."

The symposium was introduced and moderated by the Historian of the Order of Saint Andrew, Archon George E. Demacopoulos, Ph. D., Professor of Theology, Co-Director, Orthodox

Christian Studies Center Fordham University, Bronx, New York. After the event, Demacopoulos tweeted: "What a spectacular event this was. Thank you @OrderStAndrew [the Order of Saint Andrew's Twitter address]."

Lectures were presented by the Rev. Dr. John Chryssavgis, the renowned author and theologian, Archdeacon of the Ecumenical Patriarchate and theological advisor to the Ecumenical Patriarch who spoke on "The Diaconate in Christ: A Fresh Look at the Role of Deacons"; Teva Regule, PhD, of Boston College, a scholar of liturgical theology, history and ritual studies and noted researcher in the fields of sacramental theology, ecclesiology, ecumenism, theological anthropology, and the ministry of women in the Church, who spoke on "The Female Diaconate in The Orthodox Church?"; Kyra Limberakis, M.T.S., Director of the CrossRoad Summer Institute and Assistant Director of the Office of Vocation & Ministry at Hellenic College Holy Cross Greek Orthodox School of Theology, who addressed the topic of "Young Women: Will the Church Lose Them?"; and Carrie Frederick Frost, PhD, of Saint Sophia Orthodox Seminary (UOC of USA), a board member of the Saint Phoebe Center for the Deaconess and the International Orthodox Theological Association, who spoke on the topic of "Ordination: Why Now?" ■

PHOTO BRIEFS



**National Secretary Judge Bozonelis presents Lenten Lecture**

On March 13, 2019, the Hon B. Theodore Bozonelis, National Secretary of the Order, presented The Ecumenical Patriarchate: The Struggle for Religious Freedom, at St. Nicholas Church. The lecture covered the history of the Orthodox Christian Church, persecution of Christians, the importance of the Ecumenical Patriarchate, and Archon initiatives in defense of the Ecumenical Patriarchate.



**Archons educate Holy Cross/Hellenic College Seminarians**

On February 27, seminarians of Holy Cross/Hellenic College gathered at the Greek Orthodox Archdiocese of America where they had the opportunity to become further educated on the work of the Order of Saint Andrew. National Vice Commander John Halecky, Archon Alexander Pritsos, Sergeant at Arms and Archon George Tsougarakis offered presentations on the work of the Order and the religious freedom issues effecting the Ecumenical Patriarchate.





**Compelled to Act**

Regional Commander Dr. Cary J. Limberakis learned about this topic from a seminar, that recommended the restoration of the female diaconate.



**Symposium panelists**

Archon George E. Demacopoulos, Ph.D., was moderator for the Archon Symposium which included experts (left to right) Carrie Frederick Frost, Ph.D., Kyra P. Limberakis, M.T.S., Teva Regule, Ph.D. and Rev. John Chryssavgis, Ph.D. who participated via video conference.



**Moderating**

Archon Demacopoulos moderates the panel in front of a full attendance of guests at the Fr. John A. Limberakis Cultural Center.



**Symposium guests**

Regional Commander Limberakis with his wife Alexis, far left, and guests attending the symposium.



**Archons of the Metropolis of Chicago hold business retreat**

With the blessings of His Eminence Metropolitan Nathanael of Chicago, the Metropolis of Chicago Archons held their 4th Annual Archon Business Retreat at the St. Iakovos Retreat Center in Kansasville, Wisconsin on March 2. Prior to the commencement of the meeting, Metropolitan Nathanael held a Memorial Service and read the names of the 61 Metropolis of Chicago Archons who have fallen asleep in the Lord. A surprise visit from Metropolitan Chrysostomos II of Cyprus joined the Archons for the meeting.



**Metropolis of Boston Archons participant in Ukraine discussion**

On April 17, Fr. Nicholas Krommydas of St Demetrios Church in Weston, MA hosted 75 Archons, parishioners, family and friends for a discussion of Ukraine Autocephaly and Orthodox Unity. Dr. Lewis Patsavos, Professor Emeritus of Holy Cross, an expert in canon law, spoke to the valid reasoning and timing of granting autocephaly as well as the role of the Ecumenical Patriarch. Rev. Fr. Emmanuel Clapsis, PhD, Archbishop Iakovos Professor of Orthodox Theology Holy Cross, spoke to the role of the Assembly of Bishops in America and that even with many Eastern Orthodox churches reporting to various jurisdictions, there has been an underlying tone of unity.



## Turkey: "I lost a sense of belonging to this country, because being a Christian is like a crime"

Although technically living in a secular nation, Turkey's teachers are entrusted with the care of ensuring that children are raised as good, Turkish Muslims. Christian teachers, many of whom converted from Islam, often find themselves slowly pushed out of the workforce. These challenges can be especially difficult during Christian holidays, such as Christmas and Easter.

"A person can go to Friday prayers, an hour and a half in prayer! But I do not know that I can ask for permission about any (Christian) feast or activity," explained one teacher, Ömer "People are afraid to be involved in Christian activities. Therefore, I know that I must come from one step behind."

Often, Ömer is left to take care of his Muslim coworkers' students while they attend prayers and holidays. His supervisors say nothing. "They know they can't make any noise to Muslims. What is he going to say, the guy is going to a mosque! But it is a problem for [a] Christian to fulfill his religious duties... you can't explain that you have to be at church on Saturday and Sunday."

Ömer's supervisors cause him more difficulties than his fellow coworkers, who have at times defended his

right to express his Christian faith freely. The teachers at his school have a group chat on WhatsApp, where they share different religious texts with each other. Ömer also wanted to share elements of his faith on the group chain, but his supervisors became upset.

"The deputy director said, 'I won't let you do missionary work here; [this is] partisanship!' and he threw me out of the group. Most of my colleagues then came out of the group to support me. That made me happy," said Ömer

Other teachers, however, are not as lucky as Ömer. Mehmet used to work as a headmaster in a local school, and his wife worked as a teacher at a different school. Because Mehmet began speaking of his Christian faith, both of their jobs were jeopardized. "I started to tell the Good News to my close colleagues at school. One day, they insulted the Christian faith... We started to have a heated conversation."

A colleague who taught Islamic culture, was intrigued by the dispute and wanted to visit Mehmet's church. Mehmet invited him to attend worship, and noticed his attentive note-taking during service. He was then introduced to the church leaders, who prompted stimulating

conversation about the Christian faith. Two weeks later, the school directors warned Mehmet that there were problems regarding his conversations at work. The upper authorities at the General Directorate informed Mehmet that he must quit his job as headmaster, and handed him his petition of resignation. To his surprise, Mehmet's wife was fired from her job as a teacher on the same day. "But it is a problem for [a] Christian to fulfill his religious duties... you can't explain that you have to be at church on Saturday and Sunday."

Stunned by the situation, Mehmet learned that the school principal and the religious teacher who attended his church had reported that Mehmet imposed Christianity on his students. The school principal had always been friendly with him, but now that he knew Mehmet was a Christian, he began treating Mehmet like an enemy...

Mehmet was not able to fully restore his and his wife's jobs. Today, he still struggles with the situation. "I lost a sense of belonging to this country, because being a Christian is like a crime." Even so, Mehmet has continuously prayed for the people who instigated the unjust situation....



**Chad**  
Violence against and persecution of Christians is increasing



**Iraq**  
Christians call for internationally protected safe zone to enable them to rebuild after ISIS rule



**India**  
Hindu Extremists Shut Down Christian Churches: "Why Are You Worshipping a Foreign God?"



**France**  
Catholic churches vandalized, set on fire & smeared with excrement





### Ethiopia

Muslim Mobs Attack 10 Church Buildings



### Nigeria

Muslim Extremists Murder Over 30 Christians In Devastating Attack



### Azerbaijan

Azerbaijan erasing its Armenian Christian past, destroys 89 medieval churches, 5,840 intricate cross-stones, and 22,000 tombstones



### Columbia

Another Protestant pastor killed, leaving the church 'terrified'



### Iran

Elderly Christian convert from Islam endures ten days of interrogation



### Kenya

Mother Beaten, Raped for Converting to Christianity



### India

Christians widely considered to be "second-class citizens"



### Ethiopia

Somali Muslim police officer becomes Christian, is fired and forced to move to another area



### Yemen

The persecution that Christians face is "extreme"



### Turkey

State-controlled press incites violence against Christians



## North Korea again identified as the worst country for Christians

"In North Korea, where there are about 300,000 Christians out of a total population of 25.6 million, Christians are seen as 'hostiles to be eradicated,' the report says." There is at least one Orthodox parish in North Korea, the Church of the Life-Giving Trinity in Pyongyang, but its present situation is unclear.

Open Doors, which assists Christians in areas of the world where persecution is rampant, publishes the World Watch List, an annual report on the global persecution of Christians. The report, which comes out at the beginning of each year, ranks the top 50 countries where Christians

are persecuted for their faith. The list uses data from Open Doors field workers and external experts to quantify and analyze persecution worldwide. Countries are ranked by the severity of persecution of Christians, calculated by analyzing the level of violent persecution plus the pressure experienced in five spheres of life.

This year, the group has found a sharp increase in persecution of Christians in the world's two most populous countries. For the first time since the start of the World Watch List, India has entered the top 10. And China jumped 16 spots, from 43 to 27....



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 Emmanuel Velivasakis • Scarsdale, NY •  
 George Venizelos • Sparta, NJ • 10/20/13  
 George M. Ververides • Princeton, NJ • 3/15/81  
 Nicholas Yakubik • Cary, NC • 10/28/07  
 G.Thomas Yearout • Birmingham, AL • 3/8/98  
 George P. Zaharas • Cheyenne, WY • 10/16/11