Ecumenical Patriarch Bartholomew receives Patriarch Kirill of Moscow and All Russia

ISTANBUL, TURKEY

His All Holiness Ecumenical Patriarch Bartholomew welcomed His Beatitude Patriarch Kirill of Moscow and All Russia to the Phanar on July 4-6, 2009. This was the first official visit of Patriarch Kirill to the Mother Church of Constantinople as Patriarch. Shortly after his election as Primate of the Russian Church, he had announced his intention to follow the traditional ecclesiastical protocol for Heads of Churches, that is, to make a visit to the other Heads (Greek, Prokathemenoi) in the proper order, beginning with the Ecumenical Patriarch, the Archbishop of Constantinople and New Rome. His entourage included, among other clergymen, His Eminence Archbishop Hilarion of Volokolamsk.

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

During a formal reception in the Hall of the Throne, His All Holiness referred to the long acquaintance, friendship, and cooperation with Patriarch Kirill over many years and
on many levels, congratulating the Russian prelate on his deserved election and assuring him of the support of the Ecumenical Patriarchate:

“Your Beatitude! You were born into a priestly family, you were nurtured by the piety of your priestly father, so that the Pauline words also hold true for you: ‘You have known the sacred letters from childhood, and these are able to enlighten you for salvation through faith in Christ Jesus.’ (2 Tim. 3:15) When you were born, there was still ‘deep night’; and while you were a child, you experienced the horrible persecution that broke out exactly fifty years ago against the Church. You matured in difficult days, being molded as iron in the fire. All this was divine dispensation in order that you may be well prepared and qualified in ecclesiastical matters, gaining training and invaluable experience for the struggle that you have assumed upon your shoulders with the great burden of Patriarchal responsibility for the difficult and critical times that lie ahead. Your qualifications, together with your broad education, your spiritual cultivation, the open horizons of your thought, your manifold virtue, your numerous acquaintances throughout the world, as well as the confidence and love of your Hierarchy, clergy and laity, bode brightly for a fruitful Patriarchal tenure. We assure you that we are beside you. We extend to you a hand of sincere love and unfeigned cooperation. We are ready to work with you, in the context of canonical order and the ages-old and sacred ecclesiastical traditions, in directness of heart before God, for the benefit not only of our two Churches, but of the entire Orthodox and Christian world.”

The spiritual leaders of the Churches of Constantinople and Moscow concelebrated the Divine Liturgy in the Patriarchal Cathedral of St. George, manifesting the unity of the Church in the Mystery of the Divine Liturgy. The Ecumenical Patriarch stressed the historic role of coordinating between the various Orthodox branches, as well as the respectful relationship of the Russian Orthodox Church with the Ecumenical Patriarchate through the centuries – from the Christianization of the Slavs in the tenth century to the transmission of Orthodox monasticism and spirituality in the lives of the Saints. Addressing Patriarch Kirill, Ecumenical Patriarch Bartholomew spoke of times of certain difficulties in the past, “From time to time clouds have temporarily overshadowed ties between the sister churches. These ... must immediately be sent to their places in the pages of history.”

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

As a way forward, the Ecumenical Patriarch proposed that all Orthodox Churches should look to Pan-Orthodox unity and cooperation, which will be manifested in the preparations for and process toward the Great Council. Moreover, the Ecumenical Patriarch underlined the successful deliberations and exemplary collaboration at the recent Pre-Conciliar Pan-Orthodox Conference, which took place at our Patriarchal Center on Chambésy-Geneva, where important decisions were taken to resolve the question of the Orthodox Diaspora, thereby removing one of the more serious hurdles in the journey of our Orthodox Church for the realization of the Holy and Great Council, which was decided with Pan-Orthodox consent.”

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

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

Continued on page 18 »
Archons and pilgrims from across the U.S. returned from a 13-day pilgrimage visiting historic sites of Cappadocia, Turkey, the Holy Land in Israel and Mt. Sinai, Egypt. One of the many highlights of the pilgrimage for the almost 80 participants was being in the presence of His All Holiness Ecumenical Patriarch Bartholomew, His Beatitude Patriarch Theophilos of Jerusalem and All Palestine and His Beatitude Patriarch Daniel of Romania. With the blessings of His Eminence Archbishop Demetrios of America, Exarch of the Ecumenical Patriarchate, leading the pilgrimage were National Commander Anthony J. Limberakis, MD; Sergeant-of-Arms Alexander Pritsos; and Spiritual Advisor to the Archons Fr. Alexander Karloutsos.
The group of travelers arrived in Istanbul on May 29 and traveled immediately to Cappadocia. Following a day-long journey, Archons and pilgrims gathered at the Dinler Hotel in Urgup for a welcoming dinner. Early the next morning the pilgrims explored the monastic dwellings of Goreme—a volcanic valley filled with richly painted churches hollowed from the soft volcanic stone, dating back to the 9th-11th centuries. The icons adorning the ancient cave churches have been desecrated over the years where eyes of religious figures have been gouged out by Turkish locals.

Following a tour of the monastic caves, pilgrims traveled to learn about the trade of carpet-weaving, of which Turkey is one of the best in the world. The afternoon ended with a luncheon served with traditional Turkish cuisine in a “cave setting.” Later in the day, the pilgrims attended a Vespers Service presided by Ecumenical Patriarch Bartholomew and Patriarch Daniel. The service took place at Saints Constantine & Helen Church, which was filled to capacity, in the old Greek town of Sinasos, pres...
ently know as Mustaphapa-sha.

On Sunday morning, May 31, Ecumenical Patriarch Bartholomew and Patriarch Daniel concelebrated the Divine Liturgy, which commemorated the Fathers of the First Ecumenical Council. The Liturgy, held in the church of St. Theodore inside the old Greek town of Malakopi (Derinkuyu) was attended by His Excellency Konstantine Stephanopoulos, Former President of the Hellenic Republic. Following the service, pilgrims toured the region with a visit to one of the largest underground cities, Kaymakli. The long, narrow labyrinth-like dwellings were used for shelter by thousands of people, including Christians, from the frequent invasion of enemies. Twenty underground levels have been discovered, but only eight can be visited.

On Sunday evening, the Order of St. Andrew held a banquet in honor of His All Holiness. Esteemed guests included Patriarch Daniel, President Stephanopoulos, National Philoptochos President Aphrodite Skeadas, Professor Anastasios Kalofoutis, Head of the Medical Symposium on Primary Care that was being held in Cappadocia at the time of the pilgrimage, along with hierarchs of the Romanian Patriarchate. Sergeant-of-Arms Pritsos offered a welcoming toast, saying, “It is my honor to offer a toast of recognition and gratitude to the Ecumenical Patriarch who made the history of the patriarchate alive to me and those of Twenty-three pilgrims took advantage of the optional opportunity on early Sunday morning, to travel by hot-air balloon and explore the beauty of the volcanic obelisks of the Cappadocia region.
my generation in a most meaningful manner; who has given it meaning and purpose, who has knitted the mission, value and purpose of the Ecumenical Patriarchate to our hearts like no other in this generation; who has rekindled the flame of Byzantium and Constantinople to his flock in America and throughout the known world today.”

In his remarks, National Commander Limberakis later said, “How fitting it is as we embark on our historic Archon Pilgrimage that we are blessed to be in the presence of our worldwide and beloved spiritual father His All Holiness Ecumenical Patriarch Bartholomew, the 269th successor of the First Called Apostle of Jesus Christ, Andrew, whose home we will visit later next week in Capernaum. How fitting it is as Pilgrims we venerate the sacred ground where the Christian Church clearly expressed the true worship, the Orthodox Faith, where the Cappadocian Fathers, St. Basil the Great, bishop of Caesarea, his younger brother St. Gregory of Nyssa, Bishop of Nyssa and St. Gregory the Theologian, Archbishop of Constantinople and author of the Nicene Constantinopolitan Creed pursued their ministries.”

The National Council and Regional Commanders made a special presentation of a wooden diptych icon of St. Andrew the First Called and St. Bartholomew to His All Holiness, who offered his appreciation and thanks.
Pilgrims continued their journey to Jerusalem and had a private audience with His Beatitude Theophilos III, Patriarch of the Holy City of Jerusalem, All Palestine and Holy Zion, at the headquarters of the Jerusalem Patriarchate. The Patriarch offered an explanation on the various holy sites of the city and entertained questions from pilgrims. A special offering was made to His Beatitude on behalf of the National Council and Regional Commanders and His Beatitude re-

Archon Theofanis Economidis in discussion with His Beatitude.

Archon Nicholas Tsakalos and his wife, Angeline, show a portrait to His Beatitude during their last encounter with him several years ago.
ciprocated with a special gift and his blessings for each of the pilgrims.

This visit to Jerusalem offered Archons and pilgrims an opportunity to visit holy shrines at the Church of the Holy Sepulcher - the site of Christ's death and Resurrection – and to venerate the site of Golgotha – the place where Our Lord was crucified. The area where the Christ's body was anointed with spices and fragrant oils in preparation for burial was also venerated. Pilgrims were then led to pray before the Tomb of Our Lord. Fr. Karloutsos offered biblical and theological explanations on the various shrines and led pilgrims in prayers at each significant site in the Holy Sepulchre, and throughout the pilgrimage.

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

On the following day, June 3, Archons and pilgrims
traveled to Bethlehem to visit the Church of the Nativity and worship the site where our Lord Jesus Christ was born. They also visited the Greek Orthodox Church of Shepherd’s Field, identified as the scene where the Angel of the Lord visited the shepherds and informed them of Christ’s birth. One of the underground caves is a Church functioning first as a shelter, then as a tomb of the shepherds, and has been treated as such by Christians since the Fourth Century. Later, the pilgrims visited Holy Cross Monastery in Bethlehem, located upon the site where the wood from the tree that was used for the Holy Cross can be prayed before.

A banquet at the King David Hotel honored Patriarch Theophilos that evening. His Beatitude awarded National Commander Limberakis with a cross of the “Order of Orthodox Crossbearers of the All-Holy Sepulcher” for his honorable work and faithful dedication to the Mother Church of Constantinople and the Jerusalem Patriarchate. Limberakis, who humbly accepted the award, said, “Let us never forget the sacred ministry of His Beatitude Patriarch Theophilos and the Patriarchate of Jerusalem preserving the birthplace of our Christian Faith and protecting The Holy Fire that illumines all Christendom. Your Beatitude, please know that you and your holy Patriarchate will be in our prayers and we most respectfully ask you to bless us and pray for us so that we may strive to be Christ-like and in the words of our Lord and Savior, ‘good and faithful servants.”
On Thursday, June 4, the group traveled via the Dead Sea to the Taba Border and into Egypt to the Monastery of St. Catherine in the Sinai Peninsula—one of the world’s oldest Christian monasteries. Founded by Saint Helena, mother of Constantine the Great, in the early Fourth Century, the monastery is under the spiritual guidance of its Abbot, Archbishop Damianos. It is revered as one of the most sacred and significant monasteries found in world-wide Christendom and contains a large living shrub that is said to be a direct descendent of the very Burning Bush mentioned in the Old Testament scriptures that was seen by Moses.

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

On early Friday morning, 23 pilgrims made a climb to the top of the Holy Mountain (Mount Horeb) where Moses stood to receive the Ten Commandments, and visit the Chapel dedicated to the Holy Trinity. After Divine Liturgy at the Church of St. Catherine, the pilgrims departed for the Taba Border and visited the resort city of Eilat for the opportunity to float in the Dead Sea.
June 6th began with a visit to the ancient city of Jericho to the Church of St. Elissaeos on the Mount of Temptation, followed by a visit to the Monastery of St. Gerasimos Iodanitis. Father Demetrios Tsigas led a prayer service at the River Jordan—the site where St. John baptized our Lord—and blessed the pilgrims with Holy Water from the Jordan River. Later, pilgrims were led to the Church of Tabgha by boat across the Sea of Galilee. The church is located on the Mount of Beatitudes in beautiful Capernaum where our Lord began His ministry and where His first chosen apostles Andrew and Peter lived.

Fathers Demetrios and Konstantine Tsigas celebrated the Feast of Holy Pentecost at the Church of the Transfiguration on Mt. Tabor. A visit was made to the Greek Orthodox Church in Cana where Jesus offered His first miracle, turning water into wine. Visits were also made to Annunciation Church in Nazareth, the home of Mary and Joseph and the birthplace of Jesus, the Churches of the Annunciation and Virgin Mary, Mt. Carmel in Haifa and the Church and Tomb of St. George in Lydda.

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

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

A day-by-day breakdown of the entire Archon pilgrimage can be viewed at www.archons.org/photo-gallery. This tour was arranged by Ms. Cally Papas of Cloud Tours.
Learn more about the Archons efforts toward the Religious Freedom Project:
archons.org/resolutions

To see what measures you can take for your State to pass a resolution for religious freedom for the Ecumenical Patriarchate, contact:

Stephen Georgeson
National Coordinator for the State Resolutions Project
spgeorges@yahoo.com

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

States highlighted in:
- LIGHT BLUE indicate that the resolution has been introduced.
- GOLD indicate final adoption and no further action is necessary.
- DARK BLUE indicate no resolution has been introduced at this time.

As of 7/15/2009, **28 resolutions** have been adopted by **24 states**.

NEVADA
- Introduced on 3/25/2009
- Adopted by House 3/31/2009
- Adopted by Senate 4/2/2009

Thanks to the efforts of Father George Bratiotis, Assemblyman James Ohrenschild and John Copoulos, the Nevada Assembly and the Nevada Senate both gave final adoption to the Religious Freedom resolution, **ACR 31**.

The resolution was sponsored by Assemblyman Ohrenschild and Senator William Raggio.

TEXAS
- Adoption Pending
- SCR 70 - Introduced on 5/4/2009
- Adoption Pending

Thanks to the efforts of Louis Papaliodis, the Religious Freedom resolution, **HCR 193**, was introduced in the Texas House of Representatives by Rep. Dennis Bonnen.

A second Texas Religious Freedom resolution, **SCR 70**, has been introduced in the Texas Senate by Senator Joan Huffman.

A great deal of work has gone into this effort, and recognition and thanks go to His Eminence Metropolitan Isaiah, Father Luke Uhl, Father Jordan Brown and Archons Chris Pappas and John Zavitsanos. Special thanks extended to Archons Chris and John for putting together the meeting in Austin with Lt. Governor Dewhurst that led to the introduction of this resolution.

OREGON
- Introduced on 5/4/2009
- Adopted by Senate 5/6/2009
- Adopted by House 6/1/2009

The religious freedom resolution **SJR 16** was made possible by the joint effort of the Agia Sophia Academy (friends and donors) and the Oregon Archons. Said one friend and donor of Agia Sophia Academy, “There is a high probability the future ‘defenders of the faith’ will be the children we are educating in an Orthodox school at an early age.”

We want to thank Senators Rod Monroe, Bruce Starr and Richard Devlin for sponsoring the Resolution and testifying on its behalf. Also, very special thanks go to Jack Isselmann from the firm of Tonkon Torp for donating his time to navigate the resolution through the Oregon Legislature.
The article published below was printed in the Harvard University Gazette Online based on a speech delivered by International Relations expert for Boston University, Elizabeth Prodromou, who is also a member of the United States Commission on International Religious Freedom.

## Religion key to foreign policy, says HKS speaker

‘Religious ideas inform national identity’

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

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

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

Prodromou began her talk, “Religion and U.S. Foreign Policy: Understanding and Engagement with Orthodox Christianity in Russia, the Middle East, and Europe,” by noting that it is a commonplace to observe that social scientists and policymakers have “rediscovered” religion since the end of the Cold War.

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

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

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

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

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

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

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

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

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

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

Prodromou’s talk was hosted by the Kokkalis Program on Southeastern and East-Central Europe. It was also co-sponsored by the Weatherhead Center for International Affairs Religion and Politics Seminar Series.
he ongoing war against the Christian Church is gaining momentum throughout the world. According to the International Bulletin of Missionary Research, 176,000 Christians will suffer martyrdom this year—an average of 480 per day, and the number is expected to climb to 210,000 by 2025.

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

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

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

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

The latest Department of State report lists China and Saudi Arabia as Countries of Particular Concern (CPC), as they have “engaged in or tolerated particularly severe violations of religious freedom.” Yet China and Saudi Arabia continue to receive billions of US dollars every year.

There are numerous, lesser-known persecutors of religious freedom. For example, Turkey, which has been and continues to be, a close US ally and NATO member country. Since its establishment in 1923, the Turkish government has pursued a relentless, economically-motivated, cleansing campaign targeting the Christian communities there.

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

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

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

The annual dinner, held on Saturday, October 31st, will honor our beloved spiritual leader, His All Holiness Ecumenical Patriarch Bartholomew.

Special Rate - $329.00 per day
Make reservations as soon as possible, rooms are limited.
Call 1-800-925-3673
Use Code "GOA" or "ARCHON"
The Archbishop of Canterbury Dr. Rowen D. Williams visited the Ecumenical Patriarchate for three days and had meetings with Ecumenical Patriarch Bartholomew and the Committee on Inter-Christian Relations. He also visited the Theological School of Halki and attended the Divine Liturgy at the Patriarchal Cathedral of St. George. Below is a brief interview with Archbishop of Canterbury concerning the Theological School of Halki and Inter-Christian relations.

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

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

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

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

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

A: “We are planning the next round of the dialogue, the document that has come out so far, from the dialogue over the last maybe twenty years has already had a very positive impact in many ways. We now begin on a new course of work which starts later this year thinking about the Christian doctrine of human nature. We have our membership lined up; we have our subject matter defined, so I think the prospects are very good.”

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

A: “I have heard the Ecumenical Patriarch’s name was one of those being talked about, and because I so greatly admire him as a theologian and as a pastor and as a person, I felt that it was a privilege to be able to say something in praise of him and the way in which he has I think created a role for the Ecumenical Patriarchate worldwide by teaching his teaching/ advocacy on environmental matters and the Christian approach to environmental questions, that has been a great example to many of us.”
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of the Holy Synods. The
the same canonical order,
unalterably defined by the order
and regulations of the holy
Ecumenical Councils. Our
unity is based on these founda-
tions. The structure of our
Church into Patriarchates and
Autocephalous Churches in no
way implies that we constitute
Churches and not a Church. Of
course, the Orthodox Church
does not have at its disposal a
primacy of authority; however,
it also does not lack a coordi-
ating body, which does not
impose but rather expresses
the unanimity of our local
Churches. This ministry is re-
alized humbly – out of a long
and sacred tradition – by this
martyric Throne in absolute
faithfulness to the prescrip-
tions of Orthodox ecclesiol-
gy.”

Together with His All Holiness
the Ecumenical Patriarch,
Patriarch Kirill consecrated
the church of the Russian
Consulate General in Istanbul.
Patriarch Kirill also met with
Turkish Prime Minister Recep
Tayyip Erdogan in Ankara, as
well as with Ali Bardakoglu,
Head of the Religious Affairs
Department in Turkey. In
his meeting with Bardakoglu,
Patriarch Kirill made refer-
ence to the reopening of the
Theological School of Halki,
stating – according to the
Turkish Daily News – that
plans for its reopening are a
positive step and an important
contribution to inter-religious
dialogue and the promotion
of religious freedom, especially
since there are some 20 million
Moslems in Russia.
Patriarch Kirill stated: “The
unity of the Ecumenical
Church is revealed in the com-
munion of the local Churches.
All of them are linked in the
bonds of love. Yet, at the same
time, we must not ignore the
fact that the Church of Russia
is especially connected with
the First – in the canonical
order of the sacred Diptychs –
Patriarchal Throne of
Constantinople. It is from here
that we received the illumina-
tion of the light of faith and the
principles of theological wis-
dom, architecture and iconog-
raphy, as well as liturgy and
all the diversity of the church’s
structure.”

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

In addition, His All Holiness
observed that the plight of
our planet and the suffering
of humanity should constitute
the center of attention and
common pastoral concern: “A
spiritual crisis, a moral crisis,
a financial crisis and indeed a
crisis with many names char-
acterizes our world from one
to another. It is true that
militant atheism has retreated
almost everywhere; yet the
practical atheism of self-suffi-
ciency, insensitivity and ma-
terial pleasure are alive and
strong. Supposedly in the name
of God, the sounds of war are
still heard, the blood of people
is still shed, and numerous
populations are uprooted and
rendered refugees. Religious
and nationalistic fanaticism is
increasing, human beings are
humiliated by evil “traffick-
ing,” women and children are
abused, drugs are pushed. At
the same time, Christians – in-
stead of remaining unified and
working together in one spirit
and one heart so that the hope
that is within us may prove a
convincing word – are trou-
bled by divisions, disagree-
ments and trivialities both on
a pan-Christian level as well as
(which is worse) on the inter-
Orthodox level. Yet, this ren-
ders us greatly responsible be-
fore the Arch-Shepherd Christ,
who demands us to have love,
peace and unity among us in
order that our light may shine
before the world and that all
people may be directed to the
Father of Lights by means of
our good deeds and example.”

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

During his homily at the
Patriarchal concelebration
of the Divine Liturgy, His
All Holiness stated, “Your
Beatitude and Holy Brother,
everyone has their eyes fo-
cused upon us, expecting us
to lead them by word, but es-
pecially by our example, in
the way of reconciliation and
love that is so imperative to-
today. This is why it is crucial
that we demonstrate an un-
swerving readiness above all
to promote in every way our
Pan-Orthodox unity. We al-
ready share the same faith,
artculated and proclaimed
by the Holy Synods. We have
the same worship, as this was
formulated in this City and
then transplanted to the other
Orthodox Churches. We have
...
Cultural Minister says Turkey aims to reopen Halki Seminary

ISTANBUL, TURKEY

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

Ankara has been long pressed by the Archons of the Order of Saint Andrew, The European Union, and the United States to re-open the seminary to prove their respect for religious freedom rights for the dwindling Christian minority. U.S. President Barack Obama openly expressed the issue during his address to the Turkish Parliament in April, saying, “Freedom of religion and expression lead to a strong and vibrant civil society that only strengthens the state, which is why steps like reopening the Halki Seminary will send such an important signal inside Turkey and beyond.”

The Turkish government would have to change existing laws to reopen the seminary. According to news reports, the education ministry recently came up with a report listing different options to reach that aim. One would be to have the school function as an institution or a foundation, while another way could be to tie the seminary directly to the education ministry and the board of higher education.

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

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

His All Holiness receives U.S. Ambassador to Turkey

ISTANBUL, TURKEY

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

His All Holiness congratulated the Ambassador for the recent fourth of July Independence Day celebrations. In response, the Ambassador conveyed the sincere and personal concern of President Obama for Turkey and its neighbors, but especially for the reopening of the Theological School of Halki. He also underlined the importance of the Greek-American community and its good relations with President Barack Obama, Vice President Joe Biden, and Secretary of State Hillary Clinton. Discussion focused on the impending visit of His All Holiness to the United States in October for the celebration of the tenth anniversary since the election of His Eminence Demetrios as Archbishop of America as well as for the ecological symposium on the Mississippi River.
Photo Briefs

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

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

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

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

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

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

John J. Mindala II, Editor & Graphic Designer

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