

THE FEAST OF ST. ISAAC THE SYRIAN IN QATAR

On Tuesday, September 28th /October 11th 2011, the memory of our Father Saint Isaac the Syrian was solemnly celebrated at the Emirate of Qatar. As known, this region is the place of ascesis of this great luminary of the Church Saint Isaac the Syrian. For the first time a vigil was conducted at the underground part of the constructed Holy Church to the honor of the great teacher of mystical life.

Pictures of the service follow

By the Patriarchal Vicariate in Qatar

(translated from the original document in Greek by Mrs. Irini Valasi)

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THE FEAST OF ST. THEKLA AT THE PATRIARCHATE

On Friday, September 24th / October 7th 2011, the feast of St. Thekla the Protomartyr and Equal-to-the-Apostles was solemnly celebrated at the Patriarchate.

The feast was held at the chapel named after the Saint to Her honor inside the Central Monastery of the Fathers of the Holy Sepulcher to the west of the Monastic Church of St. Constantine and St. Helen. In the chapel for which we have

testimonials since the 16th century, icons of great byzantine art are kept and protected.

In this chapel to honor St. Thekla Protomartyr and Equal-to-the-Apostles, disciple of the Apostle of the Nations Paul, the Holy Vespers was held in the previous evening according to the usual manner of the Fathers of the Holy Sepulcher, presided over by His Holy Beatitude our Father and Patriarch of Jerusalem Theophilos, Head Priest/ Typicaris of St. Constantine and St. Helen Archbishop f. Alexios, concelebrating with the rest of the abbots priests Fathers of the Holy Sepulcher and devout participants monks, nuns and laity gathered at the churchyard due to the limited space available inside the chapel, sufficient only for the Fathers of the Holy Sepulcher.

After the Vespers His Holy Beatitude sat outdoors together with the Fathers of the Holy Sepulcher to receive artos, kollyva (boiled wheat) and wine with rusk.

On the following day the day of the feast Matins and the Divine Liturgy were conducted presided over by His Holy Beatitude our Father and Patriarch of Jerusalem Theophilos, concelebrating with the Fathers of the Holy Sepulcher and many other monks, nuns, pious pilgrims respecting St. Thekla.

After the Divine Liturgy, the Fathers received the kollyva (boiled wheat) and the herbal drink at the Epitropiko.

Chief Secretary's Office

(translated from the original document in Greek by Mrs. Irini Valasi)

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THE FEAST OF THE ELEVATION OF THE VENERABLE AND LIFE-GIVING CROSS IN NAZARETH.

On Saturday, September 18th/ October 1st 2011, his Beatitude our Father and Patriarch of Jerusalem Theophilos, presided over the Feast of the Elevation of the Holy Cross in the chapel of the Elevation of the Holy Cross located in the Patriarchate Land in Nazareth, known as “Kasr-Il-Moutran” / “The Tower of the Bishop”.

In the past, this estate owned by the Patriarchate was unfortunately bound by various agreements against the interests of the Patriarchate; however, it was recently disengaged in the days of his Beatitude Patriarch of Jerusalem Theophilos after the completion of the previously achieved agreement supporting with amendments the interests of the Patriarchate and its community in Nazareth. The modified agreement allows the establishment of a Church, a school and residencies in this land.

In the middle of this estate there was a chapel constructed by the Father of the Holy Sepulcher and Metropolitan of Nazareth, owner of the land, which carries his name “Kasr-Il-Moutran” / “The Tower of the Bishop”. This chapel was, for reasons God only knows , deserted, open and desolate until two years ago when the Abbot of the Holy Monastery of mount Tabor Father Ilarion funded by a pilgrim from Greece who wished to remain anonymous renovated it and gave it to the Patriarchate so Liturgical services can be conducted.

In this chapel for the second time after its renovation His

Beatitude conducted the Divine Liturgy concelebrating with Holy Metropolitan of Nazareth Kyriakos and Archieratical vestryman in Bethlehem Eminent Archbishop Theofylaktos, Archimandrite F. Ieronymos, priests from Nazareth as well as neighboring cities, the choir of Nazareth together with the choir of Akkris directed by its Archieratical vestryman Archimandrite F. Philotheos

To the congregation participating in the D. Liturgy with piousness His Beatitude preached the Divine Word in Greek:

<<Every action, therefore, and performance of miracles by Christ are most great and divine and marvellous: but the most marvellous of all is His Precious Cross>>. In other words, St. John of Damascus says, every action and performance of miracles by Christ are most great and holy and remarkable but the most remarkable of all is His precious Cross.

Beloved brothers in Christ, pious pilgrims,
reverent Christians,

Our Holy Church celebrates this most remarkable feast of the Venerable Cross of our Savior Jesus Christ by the reverential feast of its Elevation presided over by his Holy Beatitude Patriarch of Jerusalem, when St. Helen discovered It during her pilgrimage visit at the Holy Land.

Most remarkable of all is His Precious Cross, because as St. John of Damascus states: << For no other thing has subdued death, expiated the sin of the first parent, despoiled Hades, bestowed the resurrection, granted the power to us of contemning the present and even death itself, save the Cross of our Lord Jesus Christ. For by the Cross all things have been made right>>. <<So many of us, as were baptized into Christ>>, the Apostle says, were baptized into His death. As many of you as have been baptized into Christ, have put on Christ. Further Christ is the power of God and the wisdom of God. Lo! the death of Christ, that is, the Cross, clothed us

with the enhypostatic wisdom and power of God. The mystery of the Divine Economy that is the incarnation of God Word wasn't considered to be such a great scandal or foolishness, as the Word of the Cross through which the power of God was revealed that is victory over death, corruption and slavery of the devil.

Today we were made worthy ,clergy and people, of worshiping this same truly precious and august tree as sanctified by contact with His Holy Body and Blood, in His sacred tabernacles, at the place where His Feet stood meaning Golgotha, which bringeth salvation and the Tomb which giveth Life.

This very great mystery of the salvation of man is completed with the Crucifixion of the Word of God and His Resurrection. It is in fact attested by the fact that the Apostle Paul says unequivocally :<< But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness>>, (Corinthians 1, 23).

Truly my beloved ones, the Cross of Christ constitutes a scandal and foolishness. For those who deny God's existence especially the ones who search God's mystery especially the mystery of the Divine in Christ Economy without the power of faith <<But without faith>>, St. John of Damascus says, << it is impossible to be saved For it is by faith that all things, both human and spiritual, are sustained... By faith, we consider that all things were brought out of nothing into being by God's power. We direct all things, both divine and human, by faith. Further, faith is assent free from all meddlesome inquisitiveness>>.

Faith is assent free from all meddlesome inquisitiveness, meaning without much examination, as for issues and things which concern the Divine, that is the Divine God's power and energy, << For all the things that are of God are above nature and reason and conception>>. teaches St. John of Damascus

explaining the preaching of wise Paul in his Epistle to the Corinthians. <<The word Cross is foolishness to those that perish, but to us who are saved it is the power of God. Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid>>, (Isaiah 29, 14). And he adds:<< For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe>>, (first Corinthians 18, 19-21).

In other words, the Word of the Holy Cross even better stated faith in the Cross of Jesus Christ includes the preaching and teaching of the salvation of man. Most specifically, it includes the place and the way of man's salvation. The place, the land is Golgothas that is the Church where the Cross was elevated and the sanctified blood of God was sprinkled. The way is the food and the drink of the Body and the Blood of the Resurrected Christ by the power of the Life-Giving Cross.

The Cross-of the Christ, my beloved ones, means humility in fact <<And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted>>, (Mathew 23, 12). Exactly this power of depth and wealth of humility incarnates the Cross of Christ for which Paul preaches. <<And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name>>, (Philippians 2/8-9).

To this name, to the name of our salvation, to Christ who was crucified and risen for us let us together with the melodist of the Church openly cry: O Christ, Who for our sake didst deign to be tried, to be spat upon and scourged and Who ascended the Cross; Do Thou now grant us Thine honored Cross

as a preserver and protector, and a dispeller of the demons; that, kissing it, we may all cry out to it: Save us by thy power, O Cross! Sanctify us by Thy radiance, O Precious Cross! And fortify us by thine exaltation, for thou hast been given to us the light and salvation of our souls. Amen.

After the Divine Liturgy his Holy Metropolitan of Nazareth Kyriakos, profusely treated His Beatitude, his escort, and many others in the Metropolis of Nazareth.

Chief Secretary's Office.

(translated from the original document in Greek by Mrs Irini Valasi)

<http://www.youtube.com/watch?v=6MjYpDw2-Mg>

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THE FEAST OF THE ELEVATION OF THE VENERABLE AND LIFE-GIVING CROSS AT THE PATRIARCHATE OF JERUSALEM.

The Feast of the Elevation of the Venerable and Life-giving Cross was celebrated at the Patriarchate of Jerusalem on Tuesday, 14th / 27th September, 2011 according to the centuries-old traditions of the Holy Lands.

The origins of this feast can be found in the year 326 A.D.

when during the Consecration of the Church of the Resurrection, the construction of which lasted from 326 to 336 A.D. the then Archbishop of the Church of Jerusalem, Makarios elevated – along with St. Helen – the Holy Cross, so that not only the Lord's people who were at close range but also the people who were congregating from afar would also be able to see it.

This act remained in the consciousness of the Church and is performed every year, not on the date commemorating the Consecration of the Church of Resurrection on the 13th September, but on the 14th of the same month.

On the eve of the solemn feast, the Great Vesper was performed at the Catholicon of the Church of the Resurrection, after the formal entrance and the veneration of the Stone of Anointment and the Holy Sepulchre. The ceremony of the Blessing of the Bread then took place, presided over by the Superior of the Brotherhood of the Holy Sepulchre, His Beatitude Patriarch of Jerusalem Theophilos III. Archbishops, Fathers and believers participated devoutly.

On the morning of the feast day a Patriarchal Holy Liturgy was performed at the Catholicon of the Church of the Resurrection, presided over by His Beatitude celebrating along with Archbishops of the Brotherhood of the Holy Sepulchre and sojourned Archbishops from the Church of Greece, Russia, Serbia and Estonia. Hieromonks of the Brotherhood of the Holy Sepulchre also participated along with priests of other Orthodox Churches.

After the Holy Liturgy, the Litany commenced from the Catholicon through to the Stone of Anointment, to the chapel of Adam and the chapel of the Thorn Wreath and concluded at the cave where the Holy Cross was found.

In this area, the Holy Cross was elevated by the Patriarch towards the four points of the Horizon according to the rights

and traditions of the Orthodox Church. His Beatitude Patriarch of Jerusalem Theophilos III, Fathers and the General Consul of Greece in Jerusalem His Excellency Mr. Soterios Athanasiou, venerated the elevated Holy Cross, which contains a piece of the Holy Wood.

From this point, where the Holy Cross was found, the procession continued towards the Holy Calvary, where once more the Holy Cross was elevated towards the four points of the Horizon by his Beatitude.

From the Holy Calvary the Litany processed through the internal staircase to the Holy Altar of the Catholicon and then solemnly ascended to the Central Monastery the Patriarchate of Jerusalem.

In the Throne Hall, His Beatitude Patriarch of Jerusalem Theophilos III received the devout pilgrims blessing them on the occasion of this worldwide feast of the elevation of the Venerable and Life-giving Cross of our Lord.

Chief Secretary's Office.

**THE FEAST OF THE PRESENTATION
OF MARY CELEBRATED AT THE**

PATRIARCHATE.

The feast of The Presentation of Mary was celebrated at the Central Monastery's Church of Saints Constantine and Helen on Saturday, the 21st of November / the 4th of December 2010. According to the order, the Brotherhood of the Holy Sepulchre celebrated this feast with His Beatitude Patriarch of Jerusalem Theophilos III presiding at the Matins and the Holy Liturgy. His Beatitude commenced the chants with "Christ is born, glorify . . ." as He stood in the centre of this august Monastic Church.

This feast, which signifies for us "the preamble of the triumph of God and the proclamation of the salvation of humans", was also panegyrically celebrated at the Holy Convent named 'Megali Panagia' – Grand Mary, situated adjacent to the Central Monastery of the Patriarchate of Jerusalem.

It is in the area of this Holy Convent that the Brotherhood of the Holy Sepulchre first settled descending from Mount Zion, at the time of the late Patriarch of Jerusalem Elias, in 516 AD. The Church of this Monastery is named in honour of The Presentation of Mary, consisting also of the chapel of St. Melanie the Roman, where the sacred relics of Saints as well as an ancient liturgical manuscript of the Gospel are kept.

Presently, some twenty nuns live at 'Megali Panagia' Monastery. The feast of The Presentation of Mary was celebrated at the Convent's Church named in honour of this sacred event, with Vespers been performed in the evening and Matins along with the Holy Liturgy in the morning of the feast day. Presiding was His Eminence Dorotheos Archbishop of Avila concelebrating with Monks and Deacons, with the participation of numerous nuns from the celebrating Convent and from other Monasteries of the Patriarchate. Pious Greek speaking, Arabic speaking and Russian speaking Orthodox believers from Jerusalem also participated at the devout and solemn panegyric

Holy Liturgy.

During the Holy Liturgy, and after the service at the Church of Saints Constantine and Helen, His Beatitude Patriarch of Jerusalem Theophilos III escorted by members of the Brotherhood of the Holy Sepulchre, arrived to this Monastery's Church to venerate and participate at the Holy Liturgy until the -'Apolyxis' – the end. The Superior of the Monastery nun Nymphodora offered a lenten reception to His Beatitude and the celebrating Archbishop together with the Patriarchal escort and the believers, at the abbey's quarters.

Celebrating the feast of The Presentation of Mary reminds us again, that the Mother of Lord with her Presentation and stay for three years in the Temple "announces Christ to all" and constitutes "the fulfillment of Creator's economy – Oikonomia" and "the sacred treasure accumulation of God's glory".

Chief Secretary's Office.

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THE FEAST OF SAINT PANTELEIMON THE HEALER CELEBRATED IN JERUSALEM.

The Holy Monastery of the Great Martyr Saint Panteleimon the Healer is situated in the Christian quarter of the Old City of Jerusalem, between the Patriarchate and David's Gate (Jaffa Gate).

In ancient times the Church was named in honour of Saint Cyril, Bishop of Jerusalem, the Catechist (351 AD); however,

during recent times, it was renamed in honour of Saint Panteleimon, for the assistance of the Greek Community and for the treatment given to the infirm in the Patriarchate's hospital which was situated across from the Church and housed on the first floor of what is now the Gloria Hotel.

The memory of Saint Panteleimon was panegyrically celebrated in this ornate Chapel of the Monastery, duly prepared and recently enriched with Byzantine hagiographies owing to the efforts of the Superior Sister Charitini.

In the evening Vespers were performed and, on the day of the feast on Monday 27th of July/ 9th of August 2010, a resplendent and devout Holy Liturgy was held with His Eminence Theophanis Archbishop of Gerasa presiding, who also preached the divine word to the numerous pious believers who participated.

During the Holy Liturgy, His Beatitude Patriarch of Jerusalem Theophilos III along with Archbishops, members of the Brotherhood of the Holy Sepulchre, arrived at the Church to venerate and blessed the believers.

Chief Secretary's Office.

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**THE FEAST OF ST. CONSTANTINE
AND ST. HELEN THE EQUAL-TO-
THE APOSTLES AT THE**

PATRIARCHATE.

In the person of Emperor Constantine the Great and his mother Empress St. Helen, the Church acknowledges the Saints as divinely crowned royals and equal-to-the-apostles.

It is so because they embraced Christianity, they gave an end to the three century long Christian persecution and allowed the free practice of Christianity by believers through the royal decree of Mediolanum of 312 A.D.

The Church of Jerusalem, the Church of the Holy Places, has special reason to honour St. Constantine and St. Helen since they distinguished the Holy Places that were, up until then, in darkness due to heathenism. It was they that founded the Church of Resurrection in Jerusalem, the Basilica of the Nativity in Bethlehem and others in the Holy Places.

The Brotherhood of the Holy Sepulchre as guardian and protector of the Holy Places is proud that the Church of the Brotherhood is named after these Saints, equal-to-the-apostles and illustrious royals.

The feast was celebrated at this Church, contiguous to the Holy Sepulchre, with particular splendour, grace and order by the Brotherhood of the Holy Sepulchre on Thursday 21st of May / 3rd of June 2010.

In the early evening Great Vesper was performed along with the ceremony of the Blessing of the Bread, presided over by the Superior of the Brotherhood of the Holy Sepulchre, His Beatitude Patriarch of Jerusalem Theophilos III.

According to the custom following the Vesper, His Beatitude and the Fathers shared 'kollyva', bread and wine at the duly prepared forecourt of the Church.

On the morning of the feast day His Beatitude Patriarch of

Jerusalem Theophilos III presided at the Matins and the Holy Liturgy concelebrating with priests, members of the Brotherhood of the Holy Sepulchre.

After a resplendent and devout Holy Liturgy, His Beatitude in full Vestment together with concelebrating priests and Archbishops of the Brotherhood of the Holy Sepulchre, headed in chanting procession to the Patriarchate.

While exiting the Central Monastery towards the Patriarchate, traditional bread for blessing was offered to all the participants by sister Serafima and hierodeacon Paisios who are responsible of the Patriarchate's bakery.

His Beatitude Patriarch of Jerusalem Theophilos III received the participating devout believers at the Throne Hall.

A monastic Lenten lunch then followed for the members of the Brotherhood of the Holy Sepulchre.

Chief Secretary's Office.

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CEREMONIES PROGRAM DURING THE HOLY WEEK AT THE HOLY CHURCH OF THE RESURECTION

From 15th /28th March to 22nd /4th April 2010

Time:

Saturday of Lazarus:

The Vesper

3p.m

Palm Sunday: The Holy Liturgy
8a.m

Palm Sunday: Service of the Bridegroom
6.15p.m

Holy Monday: Liturgy of the Pre-sanctified 9a.m
Gifts at the Holy Calvary

Holy Monday: Service of the Bridegroom
6.15p.m

Holy Tuesday: Liturgy of the Pre-sanctified 9a.m
Gifts at the Holy Calvary

Holy Tuesday: Service of the Bridegroom
6.15p.m

Holy Wednesday: Liturgy of the Pre-sanctified 9a.m
Gifts at the Holy Calvary

Holy Thursday: Holy Liturgy of St.Vasilios
6.30a.m

at the Cathedral of St.James

Holy Thursday: The washing of the feet
9p.m

Ceremony

Holy Friday: Great Hours
10a.m

at the Holy Calvary

Holy Friday: The

Vesper

3p.m

Holy Friday:
Burial

Service of the
11p.m

Holy Saturday:

Ceremony of the Holy Fire

1p.m

Holy Saturday:
12midnight

Resurrection Ceremony

Easter Sunday:

Second Resurrection

1p.m

The Superintendent of the Ceremonies

Archimandrite Porfyrios

Ceremonial Office

CEREMONIES PROGRAM DURING THE HOLY WEEK AT THE CHURCH OF SAINTS CONSTANTINE & ELENI

From 15th /28th March to 22nd /4th April 2010

Time:

PalM Sunday:

The Holy Liturgy
5a.m

Of Saint John

The Vesper

3.30pm

Palm Sunday: Service of the Bridegroom
6.15p.m

Holy Monday: Liturgy of the Pre-sanctified
Gifts 6.30a.m

Great Complet (mega apothipno)
3.30pm

Holy Monday: Service of the Bridegroom
6.15p.m

Holy Tuesday: Liturgy of the Pre-sanctified
Gifts 6.30a.m

Great Complet (mega apothipno)
3.30pm

Holy Tuesday: Service of the Bridegroom
6.15p.m

Holy Wednesday: Liturgy of the Pre-sanctified Gifts
6.30a.m

Small Complet & Holy Oil (efhelio)
5.00pm

Holy Thursday: Holy Liturgy of St.Vasilios the Great
4.30a.m

Holy Thursday: The Ceremony of Passion
6.15p.m

Holy Friday: Great Hours
8.00a.m

Holy Friday: Service of the
Burial 6.30p.m

Holy Saturday: Holy Liturgy of St.Vasilios the Great

8.00a.m

Easter Sunday:
John

The Holy Liturgy of Saint
1.10p.m

Chrisostomo

Easter Monday:
Liturgy
8.00am

Holy

From the Holy Church

CLASSIFICATION TO THE HAGIOLOGION OF THE MARTYR FILOUMENOS, SUPERIOR OF JACOB'S WELL

Jacob's Well, documented in the Old Testament (Gen. 33, 19) and in the New Testament (John 4), is one of the most authentic holy shrines of the Patriarchate of Jerusalem, placed between the mountains of Ebal and Geribim in the area of Samaria. The Brotherhood of the Holy Sepulchre has guarded this through the centuries for future generations as a precious inheritance. At this shrine members of the Brotherhood of the Holy Sepulchre have served as Superiors. One of these Superiors was Metropolitan of Gaza Sophronios, who began on August 30th 1908 the construction of the beautiful and spacious church where Jacob's Well is, but construction was halted in 1920. The divine Providence kept the honour of the completion of the church for the present Superior, Rev.

Archimandrite Fr. Ioustinos.

In 1998 upon the foundations of the older church Rev. Archimandrite Fr. Ioustinos initiated the completion of this beautiful and ornate structure worthy of the history and the glory of the shrine at Jacob's Well. The church is named in honour of Saint Fotini the Samaritan, to whom the Lord revealed by Jacob's Well that He is The Messiah, Christ (John 4). Inside the church on the north side is a chapel named in honour of St. Ioustinos the Philosopher and Martyr, who originated from Nablus. Within the church on the south side there is another chapel named in honour of Archimandrite Filoumenos, member of the Brotherhood of the Holy Sepulchre who on the 16th/29th of November, 1979 died violently at Jacob's Well, where he served as Superior, and martyred.

At a young age, he came to Jerusalem and was ordained a schema monk of the Brotherhood of the Holy Sepulchre and the priesthood at the Mother of the Churches. He lived a saintly life, and died by martyrdom from an unjust and unreasoned attack at Jacob's Well on the 16th/29th, November 1979. The Holy and Sacred Synod of the Patriarchate of Jerusalem, in a Synodic decision, classified him in its hagiologion at its Session 50th /11-9-2009.

For the enactment of this decision His Beatitude Patriarch of Jerusalem Theophilos III, escorted by Archbishops and Fathers went to Jacob's Well.

On his arrival, he was cordially received by the Superior Rev. Archimandrite Fr. Ioustinos, fathers of the Brotherhood and fathers of other Orthodox churches, while a host of believers had already filled this great church and the courtyard to capacity.

After the Matins with the ceremony of the Blessing of the Bread being performed, a festive Holy Liturgy took place,

presided over by His Beatitude Patriarch of Jerusalem Theophilos III, concelebrating with His Eminence Amvrosios Metropolitan of Nablus, His Eminence Isychios Metropolitan of Capitolias, the visiting Metropolitans of the Church of Cyprus His Eminence Neophytos of Morfou and Issaias of Tamassou, the assistant bishop of Avlonos His Eminence Antonios, His Eminence Dorotheos Archbishop of Avila, and the Elder Chief Secretary His Eminence Aristarchos Archbishop of Constantina, and numerous members of the Brotherhood. Also participating were fathers from other churches such as Cyprus, Greece, Russia, Romania, and Ukraine, who were leading groups of pilgrims. Also present were the Consul General of Greece in Jerusalem, Mr. Sotirios Athanasiou, the Ambassador of Cyprus to Israel, Mr. Anastasios Tzionis, the diplomatic representative of Cyprus to the Palestinian Authority, Mr. Takis Demosthenous, and the Representative of the Cyprus Republic, Minister Emilios Nicolaou.

The Holy Liturgy was performed according to the order with Byzantine solemnity and splendour, the cantors chanted in the Byzantine style, in Greek and Arabic. Believers from different nationalities, Greeks, Cypriots, Arab-speakers, Russians, Romanians and Ukrainians, prayed in devoutness and participated in the mystery of the divine economy for our salvation, namely the incarnation of Christ, His Crucifixion and Resurrection, and the mystery of the divine Eucharist, their sanctification and the deification from grace.

This celebration acted as a testimony of Orthodoxy, a testimony of our True God, glorified by His saints. Saint Filoumenos, Archimandrite of the Brotherhood of the Holy Sepulchre, through whom God is glorified again, died by martyrdom on the 16th/29th of November, 1979 at the Shrine of Jacob's Well, where he was the Superior. Before the Holy Communion, His Beatitude Patriarch of Jerusalem Theophilos III read the Patriarchal and Synodic Praxis of the saint's classification in the hagiologion from the Great Entrance.

This classification is in respect of the saintly life he lived and the fact that due to his faith, he was violently put to death by martyrdom at Jacob's Well during the Vespers ceremony.

The Archbishops and priests distributed the Holy Communion to the believers, while His Beatitude presented them with newly well painted icons of Hieromartyr Filoumenos. The establishment of the memory of Saint Filoumenos constitutes a celebration of Jacob's Well, a celebration for the Church of Jerusalem, for the Church of Cyprus, for the city of Nablus, and gradually, it will constitute a celebration for all Orthodox Churches, which after this announcement of the Patriarchate of Jerusalem, will include him to their hagiologia.

The constructor of the church of Saint Fotini the Samaritan and the chapels of Saint Ioustinos and Saint Filoumenos, the Superior Rev. Archimandrite F. Ioustinos thanked His Beatitude for the decision in classifying the Saint and offered him a cross encrusted with precious stones for blessing. Then, following the Holy Liturgy he offered a sumptuous lenten meal to His Beatitude, His escorts and to all the participating believers.

Chief Secretary's Office

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