

# THE FEAST OF THE SYNAXIS OF THE HOLY APOSTLES AT THE PATRIARCHATE

On Saturday, June 30/ July 13, 2019, the Patriarchate celebrated the Feast of the Synaxis (Gathering) of the Holy Apostles at their Holy Monastery in Tiberias, which is located at the centre of the Israeli town of Tiberias, on the north-west side of the Tiberias sea.

On this Feast the Church holds the Synaxis, the gathering, in order to honour and praise the Twelve Apostles, who were called by the Lord, they accepted the calling, followed Him and after Pentecost preached His Cross and Resurrection. Through them the Lord who loves men “drew the world into His net”.

For this feast the Divine Liturgy was celebrated in the morning, led by the Most Reverend Metropolitan Kyriakos of Nazareth, with co-celebrant Hagiotaphite Hieromonks of the area and Arab-speaking Priests, with first in rank Archimandrite Chrysostom Hegoumen of Cana, while the chanting was delivered by the choir which was led by the Patriarchal Representative in Acre Archimandrite Philotheos. The Service was attended by Orthodox faithful, pilgrims, and members of the Galilee Communities.

After the contrite D. Liturgy the new Hegoumen Archimandrite Parthenios offered a reception and then a meal to which he also welcomed the uninvited protesters who entered the Church. Archimandrite Parthenios calmed them down with his peaceful behavior.

**From Secretariat-General**

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# **THE FEAST OF THE HOLY, GLORIOUS, ALL-LAUDED AND CHIEFS OF THE APOSTLES PETER AND PAUL**

On Friday June 2/July 12, 2019, the Patriarchate celebrated the commemoration of the Holy, Glorious, All-lauded and Chiefs of the Apostles Peter and Paul at the Monastery dedicated to their names, in ancient Capernaum, at the north-west side of the sea of Tiberias.

With this feast the Church especially commemorates the contribution of the two great Apostles, Peter who denied the Lord, but then repented and cried bitterly and preached Christ in parts of Judea, Antioch and Asia Minor, and Paul, former Saul, a renown persecutor of the Christians, who was called by the Lord on his way to Damascus and preached Him in the nations of Asia and Europe, in the West and in the East, and intercedes for them.

In honour of these two Apostles, the Divine Liturgy was celebrated at their Church which was built by the Patriarch of Jerusalem Damian around 1930. The Liturgy was officiated by the Most Reverend Metropolitan Kyriakos of Nazareth, with co-celebrants Hagiotaphite Hieromonks from the neighbouring Monasteries of Capernaum. The chanting was delivered by the Archimandrites Hilarion and Chrysostom on the right in Greek and by a Byzantine music singer from Cana on the left in Arabic, and the Service was attended by a congregation of pilgrims, Arab-speaking Orthodox Christians from the Galilee district, who prayed in contrition and partook of the Holy

Communion.

After the Divine Liturgy, the cook keeper of the Monastery Monk Eirinarhos offered a reception at the Hegoumeneion which was followed by a lunch meal with fish as the main course at the outside courtyard of the Monastery.

**From Secretariat-General**

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# **THE FEAST OF THE NATIVITY OF ST. JOHN THE FORERUNNER AT THE PATRIARCHATE**

On Sunday, June 24/ July 7, 2019, the Patriarchate celebrated the feast of the Nativity of St. John the Forerunner at the Holy Monastery dedicated to him, at the town of Oreini – Ayn Karem, near Jerusalem, which is believed to have been his hometown.

On this feast the Church commemorates the Nativity of St. John the Forerunner, of Prophet Zacharias and Elizabeth the barren woman, as it is narrated by the Gospel of Luke (Luke 1:57-80).

The one who was born as promised by the barren woman, is according to the Lord's witness "the greatest man ever born from a woman", who lived in the deserts dressed with clothing made of camel's hair, and ate locusts and wild honey, the one who pointed at the Lord and said: "behold the lamb of God, who taketh upon himself the sins of the world", who baptized Him in the Jordan and was beheaded by Herod, because he reprimanded the latter for the commitment of adultery, as he had taken his brother Philip's wife Herodias, for himself.

In honour of St. John the Forerunner, the Divine Liturgy was celebrated at the aforementioned Holy Monastery on the feast day, led by the Most Reverend Metropolitan Joachim of Helenoupolis, with co-celebrants Priest Nikitas and Archdeacon Mark, at the chanting of Nun Danielia and Monk Raphael. The service was attended by the Consul General of Greece in Jerusalem Mr. Christos Sophianopoulos and noble Christians.

After the Divine Liturgy, the good Caretaker of the Monastery Monk Chariton offered a reception to the Episcopal entourage and the congregation at the Hegoumeneion and the courtyard of the Monastery.

**From Secretariat-General**

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## **THE FEAST OF PROPHET ELISHA AT THE PATRIARCHATE**

On Thursday, June 14/27, 2019, the Patriarchate celebrated the commemoration of Holy Prophet Elisha at the Church dedicated to him, at the centre of the town of Jericho by the sycamore tree of Zachaeus.

The Church honours St. Elisha, son of Saphat from the land of Abelmeholah as a great Prophet, who was called to be Prophet Elijah's disciple, he accepted the call and learned by him, working great miracles by the Divine Grace at the district of Jericho and the Jordan river. Some of these were the turning of the bitter waters of Jericho into drinking water, the healing of King of Syria Neeman from his leprosy, and the walking on the waters of river Jordan stepping on Elijah's fleece. Prophet Elijah had thrown his fleece to Elisha and

gave him two-fold his grace when he was carried on the fiery chariot into heavens (4 Kings, 11-14).

In this Church, the Divine Liturgy was led by His Beatitude our Father and Patriarch of Jerusalem Theophilos, with co-celebrants the Most Reverend Archbishop Aristarchos of Constantina and the Most Reverend Metropolitan Joachim of Helenoupolis, Hagiotaphite Hieromonks, among whom Archimandrite Chrysostom and Fr. Kyriakos, Archimandrite Ignatios, Arab-speaking Priests among whom Fr. Yusef Hodali, Archdeacon Mark and Deacon Eulogios, while the service was attended by a congregation from the town of Jericho and pilgrims from elsewhere.

His Beatitude sermon to this congregation is the one below;

“Rejoice, O Elisha, who while on earth hast shown an example of a life equal to the Angels, and while in the flesh hast lived without a peer. Since thou didst preserve the eye of thy soul pure of all that is material, O Prophet, thou was counted worthy to foresee things to come by the clear light of the Spirit” the hymn writer of the Church proclaims.

Beloved Brothers and Sisters in Christ,

Noble Christians and pilgrims

The grace of Prophet Elisha has called us in this Holy place of the Biblical town of Jericho, where the waters were “bitter but they were healed” in order to festively celebrate the Prophet’s commemoration in his holy Monastery.

“God is wondrous in his saints” (Psalm 67:36), the Prophet-King David says. Indeed, Prophet Elisha is distinguished among the Prophets because God worked great miracles through this chosen Prophet, whose anointing to the prophetic gift was done at the command of God, by Prophet Elijah, whose heir he became. “And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and Elisha the son of Shaphat of

Abelmeholah shalt thou anoint to be prophet in thy room" (3 Kings 19:15-16).

As it is well known, Prophet Elijah found Elisha plowing his field at the valley of the river Jordan, and called him to follow him, throwing over him his fleece. "And he left the oxen, and ran after Elijah, and said, let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, go back again: for what have I done to thee?" (3 Kings 19:20-21). This event shows that Elisha became not only Prophet Elijah' heir, but also an instrument of the mystery of the Divine Revelation, namely a vessel of the lighting power of the Holy Spirit.

Referring to the gifts of the Holy Spirit, in the Epistle to the Corinthians, St. Paul ranks the Prophets directly after the Apostles by saying; "And God hath set some in the church, first apostles, secondarily prophets" (1 Cor. 12:28). "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy" St. Paul advices again (1 Cor. 14:1). And elsewhere he says; "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:19-20).

In these God-inspired words of the Apostle of the nations, it is clearly shown that both the Apostles, the sanctified vessels of the Grace of the Gospel, and the Prophets, the God-inspired instruments of the Law of Moses, are the foundation stones, while Christ is the corner stone, on which the structure of the Church is based. The Church of Christ, in other words, is the one that unites in a harmonious and inseparable unity the Old with the New Testament. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).

The Holy Church of Christ honours and venerates the commemoration of the holy Prophets, and of Prophet Elisha, because they belong to the heavenly body of the "fellow citizens with the saints, and of the household of God" (Eph. 2:19). Let us hear the holy hymn writer saying; "Rejoice, Elisha supremely wise; for after cleansing thy mind of the carnal desires and lusts, thou within thee didst receive God the Spirit's clear shining beams, which thou didst pass on to all, O glorious one, and didst appear wholly like unto the light. Hence, thou art gone to dwell in the never-setting light that is on high, ever praying for us all, who praise and honour thee".

We are also called to this "never-setting light", namely our mystical union with God in heavens, by Prophet Elisha, my dear brothers and sisters, in order to dwell in "the eternal dwelling places" (Luke 16:9).

And the Church of Christ on earth, is the dwelling place where the cleansing of our souls and bodies is being accomplished, a cleansing from the spiritual leprosy, namely of sin. And we say this because today's honoured Prophet Elisha became among other things also a healer of the illness of leprosy, according to the witness of our Lord Jesus Christ who said; "And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian" (Luke 4:27).

In the general Epistle of St. James, the Brother of God, the Prophets are projected as examples to imitate. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience" (James 5:10).

Such an example of suffering affliction, of long-suffering but also of intercession towards God for the sick, those who suffer injustice, and those tested by misdemeanors have we the luminary of the world, Elisha the Prophet.

Let us therefore entreat St. Elisha and along with the hymn writer say; "Thou Prophet and herald of Christ, at no time art thou ever separated from the throne of majesty, yet thou art ever present at the side of every one in sickness; while ministering in the highest, thou dost bless the whole world and art everywhere glorified. As thou forgiveness for our souls". Amen. Many Happy Returns!"

Before dismissal His Beatitude read the prayer for the fruit, especially for the grapes.

After the Divine Liturgy the Hegoumen of the Shrine Archimandrite Philoumenos offered a meal to the Patriarchal Entourage and others.

**From Secretariat-General**

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## **THE FEAST OF ST. ONUPHRIUS AT THE PATRIARCHATE**

On Tuesday, June 12/25, 2019, the Patriarchate celebrated the commemoration of our Righteous Father Onuphrius of Egypt at his holy Monastery, at the deep end of valley Enom, opposite of Siloam font.

Our Holy Father Onuphrius lived in Egypt in the 4<sup>th</sup> century in total abstinence of the passions and in asceticism of the virtues of Christ, "having become an immigrant from the turbulent world", he lived in utmost austerity and poverty and nudity that was covered with his long beard, and became an example to imitate for the ascetics of all times.



The Patriarchate has dedicated a Monastery to him in the lower part of Jerusalem, the City of David, opposite Siloam's font, which is the place the Pharisees bought with the thirty silver coins that Judas returned to them when he regretted his action of Jesus betrayal. For this reason, this place was called "field of blood" or "Potter's field".

In this Church which has a part inside a cave, the Divine Liturgy was led by our Father and Patriarch of Jerusalem Theophilos, with co-celebrants the Most Reverend Archbishop Aristarchos of Constantina and the Most Reverend Metropolitan Joachim of Helenoupolis, Hagiotaphite Hieromonks, with first in rank Archimandrite Ignatios and Fr. Nectarios and Fr. Eirinaios, from the Holy Monastery of Oblou, of the Holy Metropolis of Patra from the Church of Greece, Archdeacon Mark and Deacon Sophronios, at the presence of a large congregation of pilgrims, monks and nuns.

His Beatitude delivered the following sermon to this congregation:

"You ought to behold the delight of the Lord, O God-bearer and with Him alone did ye long to converse alone. Wherefore ye abandoned the world, fleeing afar off to dwell in the wilderness and in mountains; and putting on Christ, ye took no thought for raiment, for ye had trafficked for the garment of incorruption, wherewith ye entered into the heavenly bridechamber, where ye rejoice eternally, O Onuphrius" the hymn writer of the Church proclaims.

Beloved Brothers and Sisters in Christ,

Noble Christians and pilgrims

The sacred commemoration of our Father among the Saints Onuphrius has gathered all of us today in his Holy Church in this Biblical and historical "potter's field" also known as the "field of blood" (Matthew 27:7-8), in order to celebrate his feast in Eucharist and Doxology.

The holy hymn writer calls our Holy Father Onuphrius from Egypt, a citizen of the desert, an Angel in flesh, wonder worker and healer of the souls of all who come to him. Indeed, Saint Onuphrius became a co-citizen of the Angels, a participant of the righteous and the holy, therefore he received the crown of righteousness that Christ prepared for him, as St. Paul says; "I have fought the good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for a me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"(2 Tim. 4:7-8).

Our Father among the Saints Onuphrius loved Christ so much that when he heard the life of the great zealots of Christ, of Elias the Thesvite and John the Forerunner and Baptist, he retreated in the desert where he lived for sixty years without seen any man at all, as his synaxarist says. And according to the witness of St. Pafnutius the Great, who met the Saint in the deepest desert and was also present at the departing of the Saint to the heavenly dwelling places, saw that our Father Onuphrius "was naked and his body was covered with white hair all over".

For this the holy hymn writer says: "Wherefore ye abandoned the world, fleeing afar off to dwell in the wilderness and in mountains; and putting on Christ, ye took no thought for raiment, for ye had trafficked for the garment of incorruption".

And what was the raiment of incorruption which he strove to secure, for his cover? It was the grace of the Holy Spirit, the Spirit of Christ for which St. Paul proclaims by saying; "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). And elsewhere he says; "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the

dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:3-4).

This very newness of life did our Holy Father Onuphrius follow, namely the path of the Gospel. And the path of the Gospel is no other than the path of incorruption and of eternal life. Let us hear the hymn writer saying; "Thou madest thyself a temple altogether luminous with the virtues, O righteous and all-blessed Onuphrius, flashing lightning-like with eh far-shining radiance of the clear and divine beams of Godlike miracles". And again; "Apprehending the illumination of Christ with an inspired mind, thou joyfully dweltest in the desert as in Paradise, putting forth shoots of incorruption."

Our Father Onuphrius became co-heir of the glory of the Son and Word of God the Father, not only because of the power of his faith, but also because of his harsh ascetic striving, and of course through the help of the Holy Spirit, as St. Paul preaches; " The Spirit [of adoption] itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:16-17). In other words, we become co-heirs of Christ if of course, we co-suffer with Him, in order to be glorified together with Him.

The holy festal commemoration by our holy Church of its saints, as our Holy Father Onuphrius, is not a commemoration of worldly events and historic persons, but rather a witness of the life in heavens, namely of " the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect" (Hebrews 12:23).

This witness, my dear brothers and sisters, are we called to join, heeding to our Holy Father Onuphrius on the one hand; and hearkening to the words of wise Paul on the other, saying; "For here have we no continuing city, but we seek one to come"

(Hebrews 13:14).

This means that the one bearing the name of Christ should continuously strive, praying unceasingly, hearkening to the words of the Lord in the book of Revelation of St. John: "be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). In other words, the one who belongs to the mystical body of Christ, namely the Church, should not neglect his spiritual duties for the sake of the worldly matters. And this is so because the danger of his spiritual death is always lurking.

Interpreting the words of St. Paul, "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27) and "There is one body, and one Spirit, even as ye are called" (Ephes. 4:4-5), St. Gregory of Sinai says: just as the body without the spirit becomes dead, likewise, the one who neglects the commandments of the Lord becomes dead in the spirit and remains without the power and the light of the Holy Spirit and the grace of Christ.

Because we, my brothers and sisters, through the Holy Baptism have been born children of light and sons of day (1 Thess. 5:5), let us not sleep the sleep of indifference and carelessness, as those who do not know Christ do, but let us be vigilant and sober, according to St. Paul's advice; "Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6).

Let us imitate the vigilance, the abstinence, the fasting and the wakefulness, as well as the unceasing prayer of today's honoured, our Holy Father Onuphrius, as well as our Holy Father Peter of Mount Athos, and along with the hymn writer say; "As Angels in the flesh who dwelt in the hosts incorporeal, ye lit the desert like stars flashing in the night with your ascetic pains and toils. Now O God-bearing Fathers, importune God's great mercy for us who sing your praise, Onuphrius and Peter while crying out: Alleluia". (And

along with our Most Blessed Lady Theotokos and Ever-Virgin Mary who prays for our souls). Amen.”

The Divine Liturgy was followed by a procession inside the Monastery and a memorial service for the repose of the souls of the founders of the Monastery and Nun Seraphima who has recently slept in the Lord, as well as a prayer for the blessing of the fruit.

After the Divine Liturgy the good keeper and renovator of the Monastery Abbess Paissia offered a reception to the Patriarchal Entourage and the congregation at the hegoumeneion.

**From Secretariat-General**

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## **THE FEAST OF ALL SAINTS AT THE PATRIARCHATE**

On Sunday of All Saints, June 10/23, 2019, the Church celebrated the feast of all the Saints, Apostles, Martyrs, Confessors and Righteous, who are the fruit of the inspiration of the Holy Spirit. If the Comforter had not had come, the Church itself would not have existed, nor would it have this numerous richness of saints.

The Church of Jerusalem celebrated this feast at the small chapel dedicated to All Saints inside the H. Church of the Meeting of the Lord in Panagia Sayda Naya, near the Patriarchate at the Christian Quarter.

Vespers in the evening and the Divine Liturgy in the morning were led by the Most Reverend Metropolitan Joachim of

Helenoupolis, with Hagiotaphite Hieromonks as co-celebrants, with first in rank Archimandrite Ieronymos, and Deacon Eulogios. The chanting was delivered by the Choir Leader of the Church of Saints Constantine and Helen Archimandrite Eusevios and the Nuns of the Monastery and the services were attended by a congregation from Jerusalem and pilgrims from Greece and other countries.

The Episcopal entourage and the congregation were offered a reception at the hegoumeneio and the courtyard of the Holy Church, by the renovator and keeper of the Monastery, Abbess Seraphima.

H.H.B. our Father and Patriarch of Jerusalem Theophilos and Hagiotaphite Fathers visited the chapel for veneration during the Divine Liturgy.

**From Secretariat-General**

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## **THE FEAST OF THE MONDAY OF THE HOLY SPIRIT AT THE RUSSIAN MISSIA IN JERUSALEM**

On Monday June 4/17, 2019, the feast of the Monday of the Holy Spirit was celebrated at the Russian MISSIA and its Church of the Holy Trinity, as a feast of a special honour and worship of the Holy Spirit, Who inspired and enlightened the Holy Apostles in the form of tongues of fire.

The Divine Liturgy was officiated by H.H.B. our Father and Patriarch of Jerusalem Theophilos, with co-celebrants the Most

Reverend Archbishops; Aristarchos of Constantina, Theodosios of Sebastia, the Most Reverend Metropolitan Joachim of Helenoupolis, the Head of the Russian Spiritual Mission (MISSIA) Archimandrite Alexander, Archimandrite Athanasios, Archimandrite Dometian and other Priests of the Moscow Patriarchate, Hagiotaphite Hieromonks, Archdeacon Mark and other Deacons, at the chanting of the Monastery of the Russian Nunnery of Oreini choir, with the attendance of a noble Russian congregation.

His Beatitude read the following Sermon to this congregation;

“Let us faithful celebrate this fair post-festal time with joy and the final festival this is the day of Pentecost, which now fulfilleth the promise and time appointed. For on this day, the fire of the Good Comforter straightway came on earth, like unto tongues in form and it enlightened the disciples and made them Heaven’s initiates. Behold, the Comforter’s light hath come down and enlightened the whole world” the hymn writer of the Church proclaims.

Reverend Archimandrite Alexander, representative of H.H.B. the Patriarch of Moscow and All Russia Cyril in Jerusalem,

Noble Christians and pilgrims

The grace of the All-holy and Life-giving Spirit has gathered all of us today in this Holy Church of the Holy Trinity, which belongs to the Spiritual Mission (MISSIA) of our brotherly Russian Church in Jerusalem, in order to co-celebrate in Eucharist the “fair post-festal time and the final festival” as the hymn writer says.

The feast of Pentecost is called “final” because it refers to the rebirth and renewal of us humans, as St. Paul preaches by saying; “But after that the kindness and love of God our Saviour toward man appeared... he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on

us abundantly through Jesus Christ our Saviour" (Titus 3:4-6).

And the shedding of the Holy Spirit on us is no other than the completion of the time of the sending of the promised Holy Spirit to the Apostles, by our Lord Jesus Christ on the day of Pentecost, "at the upper room, where all the Apostles were gathered in one accord along with Mary the Mother of Jesus" (Acts 1:13-14).

Apostle Peter's testimony at the Acts of the Apostles says; "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:32-33).

This shedding forth of the Holy Spirit was foretold by the Holy Prophets Joel and Ezekiel, who said respectively: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh" (Joel 2:28) "A new heart also will I give you, and a new spirit will I put within you" (Ezekiel 36:26). And this new spirit was given to us, according to St. Paul, by the High Priest, namely our Lord Jesus Christ, who is settled in the house of God, namely in the Church of the faithful. "And having an high priest over the house of God; Let us draw near..., having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised" (Hebrews 10:21-23).

In other words, Holy Pentecost is the time during which the Holy Spirit established the Apostles members of the resurrected from the dead body of Christ, by the providence of the Father and the cooperation of the Son. We, by the power and the working of the Holy Spirit have put on Christ through the holy Baptism, as St. Paul teaches; "For as many of you as have been baptized into Christ have put on Christ" (Gal.



3:27), and again he says; "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13).

On Pentecost day, the Church that is in the spirit becomes body of Christ and the Holy Apostles members of the Body of Christ. As the sacred hymn writer says; "The Holy Spirit perfecteth the priesthood; He hath taught wisdom to the illiterate. He hath shown forth the fishermen as theologians. He holdeth together the whole institution of the Church."

According to St. Clement of Rome the Church "was revealed in the flesh of Christ, namely it became the body of Christ by the incarnation of Christ the Word of God. Because the incarnation of the Son and Word of God became with the synergy of the Holy Spirit and whatever happens within the Church happens with the synergy of the Holy Spirit, and for this reason, Pentecost is linked with the revelation of the Church in the world."

The Holy Spirit is the Comforter, the Spirit of Truth, the One that Christ spoke about a little while before His Passion on the Cross; "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for He dwelleth with you, and shall be in you" (John 14:15-17).

Interpreting these words, St. Basil says; "The Lord clearly distinguishes the diversity of the persons. If I go, He says, I will pray the Father and He shall give you a Comforter. Therefore, the Son is the one who entreats, the Father is being entreated, and the Comforter is the One who is being sent".

According to St. Cyril of Alexandria, the Comforter is "the

Spirit of the Truth of the Son". This Comforter is the power and the teacher of the Church, as well as our protector, as St. Cyril of Jerusalem says; "We have a great ally and protector by God, a great teacher of the Church a great defender for us...And [the Holy Spirit] is called Comforter because it prays and comforts and deeply understands and feels our infirmities" (Catech. 16:20).

The deeper meaning of the "final" feast of Pentecost and the "post-festal" one, namely today's feast of the Holy Spirit, is clearly expressed by the hymn writer by saying; "Of old the tongues were confounded because of the audacity in the building of the tower, but now the tongues are made wise for the sake of the glory of Divine knowledge. There, God condemned the impious because of their offence; and here, Christ hath enlightened the fishermen by the Spirit. At that time the confusion of tongues was wrought for punishment, but now the concord of tongues hath been inaugurated for the salvation of our souls".

Precisely this inauguration in Christ for the salvation of our souls, as well as the unity of our faith and the communion of the Holy Spirit, who enlightened the Apostles, through whom we have received the glory of the knowledge of God, have we come to demonstrate through the Sacrament of the Holy Eucharist in the Holy City, the City of Jerusalem, we, the brotherly Churches, namely the Church of Jerusalem (Sion) which has been founded on the blood on the Cross of our Saviour Christ, and the Orthodox Russian Church which has been watered by the blood of its new martyrs.

Let us entreat the Comforter Who has been sent to the Saints, to dwell in our hearts and along with the hymn writer let us say; "Draw nigh unto us, draw nigh, O Thou Who art everywhere present, and even as Thou art ever with Thine Apostles, so do Thou also unite to Thyself us who long for Thee, O Compassionate One, that, being united with Thee, we may praise and glorify Thine All-holy Spirit". Amen. Many Happy Returns."

Consequently His Beatitude stressed the importance of the inspiration of the Holy Spirit for the restoring and strengthening of the wounded unity of the Church and of the Orthodox peoples.

The Divine Liturgy was followed by a meal, offered by the Head of MISSIA Archimandrite Alexander. During the meal His Beatitude offered Archimandrite Alexander an icon of Theotokos of Jerusalem, while the Archimandrite offered His Beatitude an icon of St. Euphrosyne.

**From Secretariat-General**

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## **MONDAY OF THE HOLY SPIRIT AT THE PATRIARCHATE**

On Monday of the Holy Spirit, June 4/17, 2019, the Third Person of the Holy Trinity, the Holy Spirit was especially celebrated due to His inspiration to the Holy Disciples and Apostles who were gathered at the Upper Room, at the hill of Holy Zion. This event was celebrated at the place where it happened, at the Holy Zion and in particular;

1. At the Holy Trinity Chapel inside the Cemetery of the Holy Zion of the Patriarchate, Vespers and the Kneeling Service were led by the Most Reverend Metropolitan Isychios of Kapitolias, with the participation of Priests and Byzantine choir singers of St. James the Brother of God Cathedral.
2. On Monday morning the Divine Liturgy was celebrated at the Holy Church of the Holy Trinity in the building of the Patriarchal School, led by the Most Reverend

Metropolitan Isychios of Kapitolias, with co-celebrant Hagiotaphite Hieromonks, with first in rank Elder Kamarasis Archimandrite Nectarios. The chanting was delivered by the Choir Leader of the Church of the Holy Sepulchre Mr. Constantinos Spyropoulos and the service was attended by the Consul General of Greece Mr. Christos Sophianopoulos and the members of the Greek Consulate in Jerusalem, as well as many pilgrims and local faithful.

The Divine Liturgy was followed by a procession with the reading of the Kneeling service at the aforementioned Church, at the Pentecost Chapel (Catacomb), at the Upper Room, with a special prayer at Prophet-King David's tomb and a prayer for the departed at the exit of the Cemetery of the Holy Zion.

The Episcopal entourage and all present were offered a reception at the reception hall of the School by the Director of the School Archimandrite Mattheos.

**From Secretariat-General**

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## **PENTECOST SUNDAY AT THE PATRIARCHATE**

On Pentecost Sunday on June 3/16, 2019, the Patriarchate celebrated the inspiration of the Holy Spirit to the Holy Disciples and Apostles.

According to the book of Acts of the Apostles (ch.2), the All-holy Spirit came down to the Holy Apostles, who were gathered at the Upper Room on the fiftieth day after the Resurrection, and with "a sound as of a rushing wind" and "in cloven tongues

like as of fire" (Acts 2: 2-3) sat upon the head of each of them and they were enlightened and started speaking about the marvels of God. The crowds that rushed to them heard the words of Apostle Peter, they believed, and the first Church was formed.

This event was celebrated at the Holy Sepulchre with the Divine Liturgy which was officiated by H.H.B. our Father and Patriarch of Jerusalem Theophilos with co-celebrants the Most Reverend Metropolitan Isychios of Kapitolias, the Most Reverend Archbishops; Theophanes of Gerassa, Aristarchos of Constantina, Theodosios of Sebastia, Demetrios of Lydda and the Most Reverend Metropolitan Joachim of Helenoupolis, Hagiotaphite Hieromonks with first in rank Elder Kamarasis Archimandrite Nectarios, Archdeacon Mark, Deacon Sophronios and other Deacons. The chanting was delivered by the Choir Leader of the Church of the Holy Sepulchre Mr. Constantinos Spyropoulos and the service was attended by the Consul General of Greece in Jerusalem Mr. Christos Sophianopoulos and many pilgrims.

The Divine Liturgy was followed by Vespers of the Monday of the Holy Spirit, in which the Kneeling Service was read by His Beatitude and the Archbishops in Greek and in Arabic.

The Holy Spirit Vespers for the Hagiotaphite Fathers took place in low voice at the Holy Altar of the Catholicon, by the Ministering Priest of St. Constantine.

After Dismissal, the Patriarchal Entourage and the faithful went to the Patriarchate Reception Hall.

There, His Beatitude wished to all present many happy returns and fruitful years with the exploitation of the gifts of the Holy Spirit.

**From Secretariat-General**

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# **THE SATURDAY OF SOULS AT THE PATRIARCHATE**

On Saturday, June 2/15, 2019, the Saturday of Souls, the Patriarchate held the commemoration of those who have slept in the Lord, the Hagiotaphite Fathers of all past centuries, of the memorable Patriarchs, Archbishops, Hieromonks, Hierodeacons and Monks.

For the repose of the souls of all the above, Vespers was held in the evening where the canons of the memorial service were chanted with intervals of reading the names that have been kept by the Brotherhood.

The memorial service was led by H.H.B. our Father and Patriarch of Jerusalem Theophilos with the participation in the prayer of the Archbishops wearing epitrahilio and omoforo.

In the morning the Divine Eucharist was celebrated and the memorial service was held again with the reading of the names before the Holy Communion.

At the Epitropikon the boiled wheat was given with the wish: "May God give them rest" and "Ever-lasting remembrance".

**From Secretariat-General**