THE FEAST OF SUNDAY OF THE MYRRH-BEARING WOMEN AT THE PATRIARCHATE

The commemoration of the Myrrh-bearing Women who anointed the Lord with myrrh and saw Him Resurrected was celebrated at the chapel of the Myrrh-bearing Women on Sunday April 9/22, 2018. This chapel is in St. James the Brother of God Cathedral and joins the Hagiotaphite Brotherhood with the Church of the Holy Sepulchre.

The Most Reverend Archbishop Demetrios of Lydda attended the D. Liturgy, while the Patriarchal School of Zion students sang in the choir under the lead of Mr. Constantinos Spyropoulos. The Service was attended by a congregation of this parish of the Patriarchate.

The Divine Liturgy was followed by a reception from the "Myrrh-Bearing Women" Club, at the "Outzoud" Community Centre.

From Secretariat-General

ngg_shortcode_0_placeholder"
order_direction="ASC"
maximum_entity_count="500"]

order_by="sortorder"
returns="included"

httpv://youtu.be/zBpnDUZA2IE

THE FEAST OF SUNDAY OF THE MYRRH-BEARING WOMEN IN ANCIENT ARIMATHAEA (REMLI)

The event of the Deposition of the Lord from the Cross and His burial by Joseph the honourable counselor, who asked to receive His body from Pilate (Mark 15:43-46) was celebrated by the Patriarchate in Remli — ancient Arimathaea — on Sunday of the Myrrh-bearing Women, April 9/22, 2018.

The commemoration of this feast was officiated by H.H.B. our Father and Patriarch of Jerusalem Theophilos, with cocelebrants the Most Reverend Archbishops Damascene of Joppa, Aristarchos of Constantina and the Most Reverend Metropolitan Joachim of Helenoupolis, Hagiotaphite Hieromonks, such as Archimandrites Kallistos and Makarios, Priests from the neighbouring to Remli areas, Archdeacon Mark and Deacon Anastasios. The hymns were delivered by the Remli Community Choir and the Service was attended by representatives of the Greek Embassy in Tel-Aviv and a large Orthodox Congregation.

His Beatitude delivered a Sermon to this Congregation as follows below:

"Let the nations and peoples praise Christ our God, Who willingly endured the Cross for us and was in Hades for three days. And let them worship His Resurrection from the dead, whereby all the ends of the world were enlightened". The hymn writer of the Church proclaims.

Beloved Brothers and Sisters in Christ,

Reverend Christians

Your ancient and hagiographic town of Arimathaea is rejoicing gleefully in its participation in the Passion on the Cross and

the glorious Resurrection of our Lord and Saviour Jesus Christ, through the secret but faithful disciples, Joseph and Nicodemus, who also became preachers of Christ's three-day burial and rising from the dead.

This is shown clearly by today's festal and Paschal day of the Lord, in which we honour the commemoration of the Holy Myrrhbearing Women and of Christ's faithful disciples, Joseph and Nicodemus, who became truthful witnesses of His burial and Resurrection, as referenced by Mark the Evangelist: "Joseph of Arimathaea, an honourable counselor, which also waited for the Kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus...And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre" (Mark 15:43.46).

Joseph of Arimathaea, the honourable counselor, is distinguished for two things; firstly, he was expecting the Kingdom of God, of our Lord Jesus Christ; secondly, "he laid him [the crucified Christ] in a sepulchre which was hewn out of a rock", and that sepulchre was his own one. Nicodemus was a co-confessor to this event, "who at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight" (John 19:39).

Both Joseph and Nicodemus recognized in Jesus the Son of God preaching the Kingdom of Heaven, as St. John the Evangelist witnesses; "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:5-6). In more detail, "I verily tell you Nicodemus, Jesus said, that unless a man is not born spiritually by the Holy Baptism and the Holy Spirit, Who works the regeneration of man invisibly, he cannot enter the Kingdom of God. Every single living being who has been born naturally of the flesh

is also flesh, it cannot enter this spiritual Kingdom. And the one who has been born of the Holy Spirit, is a spiritual being and personality, and he will enjoy the spiritual Kingdom of God".

In other words, my dear brothers, "His Resurrection from the dead, whereby all the ends of the world were enlightened" according to the hymn writer, is nothing but the Kingdom of God, in which every single man is called to enter. Christ's resurrection declares the victory of Christ's death over the death of corruption and sin, as His Church proclaims; "Christ is risen from the dead, trampling down death by death, and to those in the grave He hath given life". And "Pascha the Lord's Pascha; for Christ God hath brought us from death unto life and from earth unto heaven"; And moreover; "O great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom".

And the unwaning day of God's Kingdom is man's salvation, in other words, his participation in the resurrection of Christ's deceased human nature. Christ is the One, Who in His resurrection exalted and deified our human nature along with Him, as the hymn writer says; "When thy Son destroyed all the might of death, O Virgin, as the mighty God He exalted and deified us with Himself by His Resurrection. Wherefore, we sing His praise unto the ages".

This reality of the fact that He "exalted and deified us with Himself by His Resurrection", do we Christians live and realize inside the Church, which is the mystical body of Christ in the world. And we say this, because the Kingdom of God, which Christ revealed to the world, is not eating and drinking freely. It is righteousness and peace and unity with our brothers and fellow humans, and the joy granted by the Holy Spirit. St. Paul preaches; "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the

Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men" (Romans 14:17-18). And elsewhere St. Paul again says; "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50).

Interpreting St. Paul's words, Cyril of Alexandria says; "as long as the human body is flesh and blood, in other words, mortal and corruptible, it cannot inherit the Kingdom of God". This means two things; firstly that by our participation in the sacramental and liturgical or Eucharistic life of the Church, we, its faithful members, are able to foretaste spiritually the Kingdom of heaven; and secondly, we are able to embrace incorruption, as evidenced by the myriads of holy men and women and especially by the sustained relics of the Saints of our Church. As the hymn writer says, "Having suffered for Christ unto death, O prizewinning Martyrs, ye have your souls in the Heavens in the hand of God, and your relics are escorted throughout the whole world."

Christ's Resurrection, my beloved ones, is the inauguration of the Kingdom of God. To this cause we are called today, by the Holy Myrrh-bearing women and Saints Joseph and Nicodemus, through the intercessions of our All-Holy Lady Theotokos and Ever-Virgin Mary, saying along with the hymn writer; "renew 0 my soul all thy senses towards the divine vision; for Christ wants to perform the inauguration of renewal in this manner".

Christ is risen!

After the Divine Liturgy there was a Litany around the Church, and the inauguration of the refurbished reception hall, where His Beatitude addressed the congregation as follows;

"Let your light shine before others, that they may see your good deeds and glorify your Father in heaven" (Mat. 5:14).

Beloved Brothers and Sisters in Christ,

Reverend members of the Community

Today, there is festal Paschal joy and gleefulness in the Holy Monastery of your town of Arimathaea, where you are working on a refurbishment project under our dearest Hegoumen Reverend Archimandrite Niphon and the donators who love the goodness of the House of the Lord, all the faithful and dear to Us members of this Community.

The venerable Jerusalem Patriarchate with the Order of the Hagiotaphite Brotherhood has managed throughout the centuries to sustain the All-holy Shrines in the Holy Land and in the city of Jerusalem; it has also managed to guarantee the Christian presence therein.

And we say this, because the Christian presence and witness in the Holy Land and the surrounding region of the Middle East is a liturgical mission of worship on behalf of the Mother of Churches, for which it is written "and the gates of Hades will not overcome it" (Mat. 16:18).

The co-operation between the Patriarchate and your Community within the spirit of the Church and Christ's love, is owed to the educational, social and spiritual progress in the Community of Remla. ""You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again?" (Mat. 5:13)

The peaceful co-habitation with our Hebrew and Muslim fellow citizens is an example to imitate. Congratulating you on all these good works, we wish that the Light of the Resurrection of our Lord and Saviour Jesus Christ may enlighten your minds and hearts. To the members and the President of the New Community Committee we wish strength and success in their mission, reassuring them of Our undivided support.

Christ is risen!

At the end of all events there was a festal meal.

From Secretariat-General

```
ngg_shortcode_1_placeholder"
order_direction="ASC"
maximum_entity_count="500"]
```

order_by="sortorder"
returns="included"

httpv://youtu.be/DXUJ2YFtLgM

THE FEAST OF THOMAS SUNDAY IN KANA OF GALILEE

On Thomas Sunday, April 2/15, 2018, the Patriarchate celebrated in Kana of Galilee the commemoration of the event that eight days after the Resurrection, Thomas put his fingers in the wounds of the nails on the Lord's body, according to the Gospel narrative (John 20:19-31).

In this town, H.H.B. our Father and Patriarch of Jerusalem Theophilos was welcomed at the Gate by the Hegoumen of Kana Archimandrite Chrysostom, other Clergy, the Community Council and the Scouts. In this procession, His Beatitude reached the Monastery of the Patriarchate, in which the Church is dedicated to St. George.

The Divine Liturgy was celebrated in this Church, in commemoration of the Lord's miracle at the wedding in Kana, and of the event with Apostle Thomas.

The Divine Liturgy was officiated by H.H.B. our Father and Patriarch of Jerusalem Theophilos, with co-celebrants the Most Reverend Metropolitan Kyriakos of Nazareth, the Most Reverend Archbishop Aristarchos of Constantina, the Most Reverend

Metropolitan Joachim of Helenoupolis, Hagiotaphite Hieromonks and pilgrims, the Hegoumens of the neighbouring Monasteries of Kana and the Arab-speaking Priests of Nazareth and Archdeacon Mark. The Kana choir delivered the hymns in Byzantine music in the Arabic language, and the service was attended by a large congregation.

His Beatitude's Sermon to this congregation follows below;

"Shine, shine O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exalt, O pure Theotokos, in the arising of Him Who thou didst bear", the hymn writer of the Church, St. John Damascene proclaims.

Beloved Brothers and Sisters in Christ,

Reverend Christians and pilgrims

The dawn of the glory of the Theotokos' Son, our Lord Jesus Christ, the Unwaning Light of the Resurrection, has gathered all of us in this sacred place of Kana in Galilee, so that we declare the salvation of the world, the Pascha of incorruption, in thanksgiving and doxology; as the hymn writer says, "When Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!"

Hearing Isaiah's words "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1), St. John Damascene calls the Church of Christ, which is the New Jerusalem, to be enlightened with the light of the glory of Christ's Resurrection.

It is precisely this glory that Christ revealed at the wedding of His friend Simon, which took place here, by working the first of His miracles, the turning of water into wine, as St. John the Evangelist witnesses: "This beginning of miracles did Jesus in Kana of Galilee, and manifested forth his glory; and his disciples believed on him" (John 2:11).

Christ revealed the glory of His Resurrection to His disciples, and especially to Apostle Thomas, who was saying: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). This glory did Thomas himself preach to the nations when he saw Jesus' hands and put his finger into the print of the nails on Christ's side and cried out loud and said "My Lord and my God" (John 20:27-28).

The glory of the Lord that hath arisen upon Jerusalem, namely the Church, is no other than the glory of the God-man our Lord and Saviour Jesus Christ, the Head of the mystical body of His Church, of which [Church] we are members. And inside the Church of the Resurrected God, our Lord and Saviour Jesus Christ we foretaste, or better say, the beginning of everlasting life, as St. John Damascene says clearly: "We celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers".

The grandeur of the feast of the new and mystical Pascha, my dear brothers, is owed to the fact that the day of the radiant resurrection is "the forerunner of the bright-beaming Day of the Resurrection, where on the Timeless Light in bodily form shone from the grave for all", according to St. John Damascene. And according to prophet Isaiah, Christ is the "great light" which has risen to "the people that walked in darkness...and dwell in the land of the shadow of death" (Mt. 4:16, Isaiah 9:2). "That was the true Light, which lighteth every man that cometh into the world (John 1:9).

For this reason, St. Peter advises the Christians by saying: You are a chosen nation, a priesthood with royal descend. You are a holy nation, dedicated to God, a chosen people who especially belong to God. And you have all these special characteristics in order to preach with your own example, the splendid and endless perfection of Him, Who has summoned you from the darkness of false beliefs and of sin into His new bright and wondrous spiritual life. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2:9).

In other words, the mission of the conscious and faithful members of the Church is to evangelize to their fellow-men "all the words of life in the resurrected Christ" according to the Acts of the Apostles: "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20) and "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:26).

The Christians, and especially the members of the Church, should be obliged to consider themselves ministers of the gospel of love, reconciliation and freedom, righteousness and peace, according to the words of the resurrected Christ, our Lord and Saviour: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

The Holy Church of Jerusalem, the Mother of Churches, which has been founded by the redeeming blood of Christ, which came forth from His pierced side, has become the primary minister of the light of the resurrection, namely the truth in Christ. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his

deeds may be made manifest, that they are wrought in God" (John 3:19-21) — says the Lord.

Today, as we also celebrate in great jubilation the great Pascha, which sanctifies all faithful who live the triumph of Christ's victory of death against the death of corruption and sin, let us exclaim in gleefulness and exultation along with the hymn writer: "we celebrate the death of death, the destruction of Hades, the beginning of an everlasting life".

Christ is risen!

At noon, the Hegoumen Archimandrite Chrysostom offered a meal for His Beatitude's entourage and many members of the congregation.

Later on, His Beatitude paid some pastoral visits in Kana for the strengthening of His congregation.

From Secretariat-General

ngg_shortcode_2_placeholder"
order_direction="ASC"
maximum entity count="500"]

order_by="sortorder"
returns="included"

httpv://youtu.be/l w bvQqX9Q

THE FEAST OF THOMAS SUNDAY AT

THE PATRIARCHATE

The feast of Thomas Sunday was celebrated by the Patriarchate according to the Typikon order and the Status Quo of worship on Sunday April 2/15, at the Church of the Holy Sepulchre.

On this Sunday the Church commemorates Thomas' good unfaithfulness, which was changed by his faith when eight days after His Resurrection, he saw the Resurrected Lord, and put his hands on the wounds of the nails and said: "My Lord and my God", according to Gospel narrative (John 20:19-31).

The feast was celebrated:

1. In the evening at the Church of the Holy Sepulchre with Vespers, officiated by H.H.B. our Father and Patriarch of Jerusalem Theophilos, with the participation in prayer of Hagiotaphite Archbishops and co-celebrants at the Service the Hagiotaphite Hieromonks, with first in rank Elder Kamarasis Archimandrite Nectarios, and Archdeacon Mark. The right choir was led by Archimandrite Aristovoulos and the left by Mr. Constantinos Spyropoulos, while the Service was attended by faithful from Jerusalem and pilgrims.

At the end of Vespers the Patriarchal Entourage returned to the Patriarchate Headquarters.

2. On the day of the Feast:

On Sunday morning the Divine Liturgy was celebrated at the All-holy and Life-giving Tomb, led by the Most Reverend Archbishop Theophanes of Gerassa, with co-celebrants an Archbishop of the Patriarchate of Russia and the Most Reverend Archbishop Demetrios of Lydda, the Secretary of the Holy and Sacred Synod, Hagiotaphite Hieromoonks and Deacons. The right choir was led by Archimandrite Aristovoulos and the left by Mr. Constantinos Spyropoulos, while the Service was attended

by faithful pilgrims who have remained in the city since the Easter Feast.

At the end of the Divine Liturgy, the Episcopal entourage returned to the Patriarchate under the sound of the Church bells.

There the officiated Archbishop wished the pilgrims the good faith of Apostle Thomas who put his fingers on the wounds of the nails on the Lord's body.

From Secretariat-General

httpv://youtu.be/qpl62U7H69w

EASTER MONDAY AT THE PATRIARCHATE

On Easter Monday, March 27/April 2018, the Divine Liturgy was celebrated at the Monastic Church of Saints Constantine and Helen, with the participation in prayer of H.H.B. our Father and Patriarch of Jerusalem Theophilos. The service was attended by Hagiotaphite Fathers, Archbishops, Priests, Monks and Nuns, and the representative of the Greek Consulate of Greece in Jerusalem Mrs. Katherine Tzima as well as a large

congregation of pilgrims. Archimandrite Eusevios led the choir of singers.

After the dismissal of the D. Liturgy the Entourage went singing to the Patriarchate reception hall still dressed in their liturgical vestments. The Paschal brotherly greetings followed and His Beatitude offered Easter eggs to the large crowd of pilgrims.

From Secretariat-General

ngg_shortcode_4_placeholder"
order_direction="ASC"
maximum_entity_count="500"]

order_by="sortorder"
returns="included"

httpv://youtu.be/17Kw9EhV6nQ

THE SERVICE OF THE SECOND RESURRECTION AT THE PATRIARCHATE

On the afternoon of Easter Day, March 26/April 7, 2018, the radiant and jubilant Service of the second Resurrection or Vespers of Love was celebrated at the Church of the Resurrection.

The 9th Hour of Easter was read at the Patriarchate Hall while

the Patriarch, the Archbishops and the Priests were putting on their Paschal liturgical vestments. The choir leader of the Church of the Resurrection Archimandrite Aristovoulos and the left choir singer Mr. Constantinos Spyropoulos were singing the slow melodic Byzantine version of "Christ is risen".

Then there was the official procession to the Church of the Resurrection with the entourage wearing their Episcopal and Priestly vestments, and the excited faithful on either side of the Christian way gave a warm welcome to the procession.

There was a special prayer at the Courtyard of the Church of the Holy Sepulchre.

The Easter Vespers was held at the Catholicon, where the Gospel of love was read in various languages, indicating the Saviour's love towards all peoples and the conveying of the gospel message to the whole world. This is the gospel narrative according to St. John, with the appearance of the Resurrected Christ to His disciples "when it was evening of that day, the first day of the week" and the "a week later..." when Thomas was with them.

After Vespers the Patriarchal Entourage returned to the Hagiotaphite Brotherhood Headquarters.

From Secretariat-General

ngg_shortcode_5_placeholder"
order_direction="ASC"
maximum_entity_count="500"]

order_by="sortorder"
returns="included"

httpv://youtu.be/7gkPZEWSpHQ

THE FEAST OF PASCHA AT THE PATRIARCHATE

On Holy Saturday night, March 25/April 8, 2018, at 23.00 (Church time) the Hagiotaphite Brotherhood under His Beatitude and our Father and Patriarch of Jerusalem Theophilos left the Patriarchate in procession towards the All-holy Church of the Resurrection.

In the Catholicon the Canon of Holy Saturday was sung while the Patriarch, the Archbishops, Priests and Deacons were putting on their Paschal liturgical vestments.

The Litany three times around the Holy Sepulchre followed. This dawned the Easter Sunday, March 26/April 8, 2018, and His Beatitude read the Gospel of the Resurrection before the Holy Sepulchre and started chanting "Christ is Risen", accompanied by cheerful repetitions of the large crowd of faithful in their languages, Greek, Russian, Arabic, Romanian and others.

The Matins of Pascha began, singing the Canon of the Resurrection by St. John Damascene "It is the day of the Resurrection, let us be radiant". The Matins was followed by the Divine Liturgy inside the Sacred Edicule, led by His Beatitude, with co-celebrants the Most Reverend Archbishops Thophanes of Gerassa, Aristarchos of Constantina, Theodosios of Sebastia, Demetrios of Lydda, the Most Reverend Metropolitan Joachim of Helenoupolis, other visiting Archbishops from the Orthodox countries of Serbia and Poland, Hagiotaphite Hieromonks, with first in rank Elder Kamarasis Archimandrite Nectarios, Hierodeacons and many visiting Priests from other Orthodox countries. The choir was formed by the choir leader of the Church of the Resurrection Archimandrite Aristovoulos and the left choir singer, Mr. Constantinos Spyropoulos, while the service was attended by the Consul General of Greece in Jerusalem Mr. Christos

Sophianopoulos and an extremely large crowd of faithful from many nationalities but under one Orthodox faith.

Before the end of the Divine Liturgy, Geronda Secretary-General Most Reverend Archbishop Aristarchos of Constantina read His Beatitude's Paschal Message (see link: http://www.jp-newsgate.net/en/2018/03/30/38747)

and the Paschal Sermon by St. John Chrysostom.

Once the faithful had received the Holy Communion in Paschal joy, there was the dismissal of the service and the entourage of the Hagiotaphite Brotherhood returned to the Patriarchate, where at the Epitropikon His Beatitude offered them cheese and Easter eggs along with His wishes.

From Secretariat-General

ngg_shortcode_6_placeholder"
order_direction="ASC"
maximum entity count="500"]

order_by="sortorder"
returns="included"

httpv://youtu.be/EYPg6glDiDE

THE HOLY WEEK AND EASTER AT DOHA, QATAR

The Holy Services of the Holy Week and the Radiant Resurrection were held according to the ecclesiastical order and in full participation of the reverend congregation in the Holy Archdiocese of Qatar.

The Services were officiated by the Most Reverend Archbishop Makarios of Qatar, with co-celebrants the clergy of the Archdiocese. A large crowd of faithful from various towns of the Emirate participated in the Holy Communion as well as in the Service of the Holy Unction, in reverence and contrition.

The Services were held in the Greek, Arabic, Slavonic, Serbian, Romanian and English languages for the greater participation of the multi-lingual congregation. The choir singers delivered excellently the hymns and the Lamentations of Good Friday were sung in Greek and Arabic. On Good Friday night and on Holy Saturday night the services were attended by the Consul of Greece in Doha Mr. Ioannis Zelomosidis and his wife.

On Good Friday night the Service of the Epitaph was held in an emotional atmosphere of deep contrition around the courtyard of the Archdiocese Headquarters.

On Holy Saturday night the Holy Cathedral along with its courtyard were tightly crowded with a very large crowd of Christians, who remained until the end of the Divine Liturgy and almost all of them received the Holy Communion.

The Easter Message of His Beatitude the Patriarch of Jerusalem Theophilos III was read, and then the blessing of the Easter eggs and delicacies concluded the Service.

From the Holy Archdiocese of Qatar

ngg_shortcode_7_placeholder"
order_direction="ASC"
maximum_entity_count="500"]

order_by="sortorder"
returns="included"

THE SERVICE OF THE HOLY LIGHT AT THE PATRIARCHATE

On Holy Saturday noon, March 25/April 7, 2018, the Service of the Holy Light took place, according to the Typikon order and the Status Quo of worship of the Jerusalem Patriarchate.

His Beatitude our Father and Patriarch of Jerusalem Theophilos left the Patriarchate at 12.00 o' clock/ 13.00 o' clock (summer time) and went down through St. James Cathedral staircase to the Holy Altar of the Catholicon of the Church of the Holy Sepulchre. The Church was tightly filled with pilgrims from the Orthodox countries of Greece, Russia, Serbia, Romania, Cyprus, Ukraine and Poland, and a large crowd of faithful from the other doctrines' delegations, Armenians, Copts, Ethiopians and Syrians, under the extremely strict supervision of the Israeli police.

When His Beatitude entered the Holy Altar, the representatives of the Armenians, Syrians and Copts came to receive His blessing to receive the Holy Light. When His Beatitude and the Priests were dressed in their liturgical vestments, they began the procession three times around the Sacred Edicule, holding candles and chanting "Joyous Light" and "Thy Resurrection O Christ Saviour".

At the completion of the third round, His Beatitude removed His Patriarchal vestments and entered the Holy Tomb wearing only the sticharion, where after praying, He gave the Holy Light of Christ's Resurrection to the thousands of faithful, who received it in great joy, jubilation and exultation, placing it on their faces and hands for their sanctification and glorifying God.

At the end of the Service His Beatitude returned to the Patriarchate, where He gave the Holy Light to the representatives of the Church of Greece, under the Most Reverend Metropolitan John of Liti and Retini and the country of Greece under the Vice Minister of the Ministry of Foreign Affairs Mr. John Amanatidis, along with the Exarch of the Holy Sepulchre in Greece, Reverend Archimandrite Damianos.

From Secretariat-General

ngg_shortcode_8_placeholder"
order_direction="ASC"
maximum_entity_count="500"]

order_by="sortorder"
returns="included"

httpv://youtu.be/518hblSBfD4

THE FEAST OF THE ANNUNCIATION AT THE PATRIARCHATE

The Jerusalem Patriarchate co-celebrated the Feast of the Annunciation with the Feast of Pascha as it coincided with it on Holy Saturday at the Church of the Holy Sepulchre.

The Feast of the Annunciation of the Theotokos was also celebrated in Nazareth, in all radiance and with the full participation not only of the Orthodox but of all Christian residents of the city. The feast was officiated by the Most

Reverend Metropolitan Kyriakos of Nazareth.

From Secretariat-General

ngg_shortcode_9_placeholder"
order_direction="ASC"
maximum_entity_count="500"]

order_by="sortorder"
returns="included"