

RECEPTION HOSTED IN HONOUR OF PHILOUMENOS, ARCHBISHOP OF PELLA

On the evening of Tuesday, the 22nd of May/4th of June 2013, a reception was hosted in honour of the recently ordained Philoumenos, Archbishop of Pella, organized by his clan in his birthplace of Fhes, a suburb of Amman, Jordan. The Arab community is structured according to this division system across tribes of cultures (known as clans), namely wider family groups.

Archbishop Philoumenos was honoured by the presence of His Beatitude Theophilos, Our Father and Patriarch of Jerusalem, and of his retinue from Jerusalem, namely Aristarchos, Archbishop of Constantina and Grand Chancellor, f. Issa Musleh, head of the Arab section at the Patriarchate's Press Office, Hegoumen Archimandrite f. Ieronymos and his holy aides, and several dignitaries and laymen, numbering approximately 500, residents of Fhes and other cities, members of the family and clan of the Most Reverend Philoumenos and in the presence of the Prime-minister of Jordan, Mr Abdullah Ensour.

During the course of the dinner and reception, the Most Reverend Archbishop of Pella addressed His Beatitude, welcoming and thanking Him on his election, paying tribute to his birthplace, Fhes, and expressing his gratitude to his parents, the members of his clan, his compatriots and His Majesty the King of Jordan.

Addresses were also directed by other State and communal delegates, who referred to the history of the city of Pella-Irbet, the name of which has been conferred on the title of the Most Reverend Philoumenos from the beginning of

Christianity, when between the years 70-132 AD it was inhabited by Christians of Jerusalem. Reference was also made to the honour bestowed upon the city through the election of the Most Reverend Philoumenos, and to the conditions of peaceful coexistence among Christians and Muslims under the tolerant and wise rule of His Majesty, King Abdullah II bin Al-Hussein.

His Beatitude Theophilos, Our Father and the Patriarch of Jerusalem, offering an icon of the Mother of God as present to the Most Reverend Archbishop Philoumenos, closed the reception with this reply, at link: <https://en.jerusalem-patriarchate.info/ar/2013/06/04/2444/>

On the following day, Wednesday the 23rd of May/5th June 2013, His Beatitude visited the city of Irbet in Northern Jordan and was informed on the renovation works underway for the installation of the recently appointed Patriarchal Commissioner of Northern Jordan Towns, Philoumenos, the Archbishop of Pella.

From the Secretariat-General

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CELEBRATING THE SUNDAY OF THE SAMARITAN WOMAN AT THE PATRIARCHATE

The Patriarchate celebrated the feast of the Samaritan Woman on Sunday the 20th of May/ 2nd of June 2013, at the pilgrimage site of Jacob's Well.

On the word of the Old Testament and the Gospel of John in the New Testament (Jn, 4, 1-38), the Well was dug in the land of Samaria by Jacob the patriarch between the mountains Yeval and Yoresin.

At this precise Well did the Samaritan woman, who arrived here from the town of Sychar in order to draw water, come upon the Lord who, as by fishing, initiated her into Himself as Christ and changed her life so that she would depart from sin and receive holiness and this very testimony. Indeed, she is commemorated within the cycle of movable feasts on the fourth Sunday after Easter.

It is in this Pilgrimage site that, in the course of our days, the neomartyr St Philoumen of the Holy Sepulcher died a martyric death. The site has been laudably exalted since a few years by its Hegoumen, the Archimandrite father Ioustinos by means of the construction of a magnificent Church, an ornament to the city of Neapolis. Here, on the aforementioned day, His Beatitude Theophilos, Our Father and Patriarch of Jerusalem, officiated the divine liturgy together with Patriarchal Vicar, Esychios, the Right Reverend Metropolitan of Kapitolias; His Eminence Aristarchos, the Archbishop of Constantina and Grand Chancellor; His Eminence Damaskinos, the Archbishop of Ioppi; His Eminence Theophylaktos, the Archbishop of Iordanis; his Eminence Philoumenos, the Archbishop of Pella; Hieromonks of the Holy Sepulcher and Priests of major parishes from townships adjoining Neapolis, such as Raphidia, Toumba and Zampapde, in the presence of the faithful who had reached Neapolis from adjoining towns.

During the *Koinonikon* of the Divine Liturgy, His Beatitude proclaimed to everyone the word of God in the Greek language.

This is an excerpt from His speech:

Today, on the fifth Sunday after Easter, the Church of Christ celebrates the feast of the Samaritan woman in this very site

where also lies the Well of Jacob the Patriarch.

This site is of special importance, for it is not only a historical and sacred one, but also a site evangelizing the testimony of Our Lord Jesus Christ, that God is a spirit and those that worship him must worship him in spirit and in truth (Jn 4, 24). In addition, the spiritual well built upon the actual Jacob's well, namely the holy Altar of this splendid Church in honour of St Photini, the Samaritan Woman, attests to the Word of our Savior Christ to the Samaritan Woman and to any man with a thirst for the salvaging truth, that: "Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life" (Jn 4, 13-14).

The Divine Liturgy was followed by a litany thrice around the Holy Church.

After the litany, the proprietor and hegoumen, Archimandrite f. Ioustinos, hosted a festive meal for His Beatitude, His Retinue and scores of people.

From the Secretariat- General

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GRADUATION CEREMONY AT ST DEMETRIUS SCHOOL

At 5:00 pm of Saturday the 19th of May/1st of June 2013, the graduation ceremony of 20 graduating students took place at the hall of ceremonies of "St Demetrius" Patriarchal School,

in the presence of His Beatitude Theophilos III, Our Father and Patriarch of Jerusalem; the Consul General of Greece in Jerusalem, Mr Soterios Athanasiou and his honorable wife, a Greek Language teacher at the School; the representative of the Republic of Cyprus to the Palestinian Autonomy, Mr Antonios Samoutis, the representative of the Palestinian Autonomy Minister of Education, Mr Samir Gabriye, the Chairman of the School Board of Patriarchal Schools in Israel; the Most Reverend Esychios, Metropolitan of Kapitolia, the Grand Chancellor Aristarchos, Archbishop of Constantina; the Patriarchal Commissioner in Irbet, Jordan, His Eminence Philoumenos, Archbishop of Pella; Archdeacon f. Athanasios, Hierodeacon f. Eulogios, the School's Principal Mr Samir Zananiri, teachers at the School and the graduates' parents and other relatives.

The building of the School of "St Demetrius" which was essentially the latest expansion of the Patriarchate towards the Jaffa Gate, served as the Patriarchate School from which most of the either departed or living guardians of the Holy Sepulcher had graduated until the year 1970, when the School was transferred to the building now standing out on top of the Hill of St Sion.

The premises of the Hieratic School were offered from 1985 onwards by Diodoros, the Late Patriarch of Jerusalem, for the accommodation of a Preschool, an Elementary School, a High School and a Lyceum, maintained by the Patriarchate under the name "St Demetrius", owing to the existence within the school complex, of an ancient Chapel in honor of the glorified great martyr St Demetrius the Myrrh-Bearer.

The well-organized ceremony began with the prayer "Christ is risen" in Greek and "Al Massih Kam" in Arab, followed by recitations of the National Palestinian Anthem and the Greek National Anthem.

The School Principal, Mr Samir Zananiri went on to extend his

gratitude to His Beatitude for the moral and material help offered by the Patriarchate to the School, to Mr Hanna Amire, Chairman of the Committee on Christian Affairs, for the financial aid provided by the Palestinian Autonomy towards repairs and renovations at the School, and also praised the graduates for their performance and ethics, wishing that they successfully pursue their studies and perform well in society.

Two graduates offered flowers to his Beatitude and the Chairman of the School Board for their support to the School.

Students at the Preschool, Elementary School, High School and Lyceum, boys and girls alike, performed Palestinian dances.

Three representatives of the graduating students spoke on behalf of their peers, one in Arab, one in English and one in Greek, pointing out how difficult it is to be diligent and perform well, and how such difficulties may be overcome with the help of parents and teachers, to whom they extended their deep gratitude.

A touching moment at the ceremony was the presentation of the Principal with an honorary plaque and the "change of guard" between this year's (2012-2013) graduating students and seniors of the next academic year.

The ceremony was concluded with an address of His Beatitude in Arab, as follows at:<https://en.jerusalem-patriarchate.info/ar/2013/06/01/2429/> stressing the importance attributed by the Patriarchate to the education of youth at schools maintained on its own expenses and the donations of charity foundations where the coexistence of Christian and Muslim students is favored and promoted and greatly contributes to the peaceful symbiosis and cooperation between such fellow students.

The ceremony closed with His Beatitude and the Professors conferring the titles to the graduating students, followed by the Palestinian National Anthem and His Beatitude's prayer for

longevity.

From the Secretariat-General

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H. B. ADDRESS TO HIS EXCELLENCY VLADIMIR PUTIN THE PRESIDENT OF THE RUSSIAN FEDERATION-SOCHI (27-5-2013).

Sochi, 27 of May, 2013

Esteemed Vladimir Vladimirovitch,

Your Holiness,

Your Eminences,

Reverend Fathers,

Ladies and Gentlemen,

Christ is risen! He is risen indeed!

Christos voskresiye! Vayistenu voskresiye!

It is a great honour for us to be received by you, Your Excellency, here in Moscow, and as we are here with you, we recall with great warmth your most recent visit to the Holy Land and to Jerusalem, when we welcomed you as a pilgrim to the Church of the Holy Sepulchre, the Church of the Nativity, and the Baptism Site in Jordan. The Holy Land has always held

a special place in the hearts and imaginations of the Russian people, and we know of your commitment; and devotion.

Just as the light from the Holy Fire was brought to Russia just a short time ago at Pascha, so we bring with us the blessings and the light of the resurrection from the empty Tomb of our Lord Jesus Christ. For this light is the hope of the world.

We are here on our eirenicon – our visit of kinship to our Sister Church of Russia – and we are also here to give spiritual encouragement to all the Russian peoples. The mission of the Church always faces great challenges, even in the best of circumstances, and we know that this is a time in which the religious traditions and moral values of the Holy Orthodox Church of Russia are under some pressure.

We come in our turn, as you know full well, from a region that is volatile and where many communities, among them Christian communities, face real danger. We remain steadfast in our mission to proclaim with all the means in our power the saving message of our faith, which is nothing less than the love and reconciliation of God. It is crucial for the integrity and the future of the Middle East that we maintain genuine mutual respect between faiths, cultures and ethnicities in our region.

We would like to assure you, Your Excellency, of our appreciation of your tireless efforts in defending Christian moral values and in supporting the Russian Orthodox Church as she works for the unity of the Russian peoples.

We appreciate deeply your concern for Jerusalem and the Holy Land, and we repeat our thanks to you for all that you have done on our behalf. We value your attention to help to contain those forces that threaten the peace and stability of the world, and especially of the Middle East. We know that you bear a heavy burden of leadership.

We know that you uphold the sacredness of Jerusalem by encouraging pilgrimages of the Russian people to the Holy Land. Pilgrimages are crucial for us, for they accomplish two things. On the one hand, pilgrimage to the Holy Land opens to the faithful and to others of goodwill the mystery of God and the reality of our sacred history. And on the other hand, pilgrimage also safe-guards the Patriarchate, and encourages our local Palestinian Christian communities, spread across the Jurisdiction of the Patriarchate in Israel, Palestine, the Hashemite Kingdom of Jordan, and Qatar, to know that they are not forgotten as they face huge challenges.

Thank you again for your warm welcome. Please allow us, in recognition of your leadership and your work on behalf of the Church in the Holy Land, to bestow on you the Order of the Holy Tomb. And we pray for God's blessing on you, your family, and on all the people of your beloved Russia.

Christ is risen! He is risen indeed! Christos voskresiye!
Vayistenu voskresiye!

Thank you.

His Beatitude

Theophilos III

Patriarch of Jerusalem

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H. B. ADDRESS AT THE INAUGURATION & PRESENTATION OF THE EUCHARISTIC SYMPHONY DVD.

Holy City of Jerusalem, 16 May 2013

Your Excellency, Father Pierbattista

Mademoiselle Nebel,

Dear Fathers and Brothers,

Ladies and Gentlemen,

Christ is risen! He is risen indeed!

Al- Masiach qam! Hakken qam!

We are delighted to welcome you today to the new Bookshop of the Patriarchate of Jerusalem, the opening and dedication of which we recently celebrated. This Bookshop is a visible extension of the mission of the Patriarchate, and its prominence here at the Jaffa Gate is a sign to all pilgrims and visitors both of the Christian character of Jerusalem and of the religious, cultural and ethnic diversity that is such a vital component of our common life in the HolyCity.

We are gathered here today for the purpose of celebrating a wonderful endeavor. For today we are launching the DVD of the World Premiere of the Eucharistic Symphony, which took place

in the Garden of Gethsemane on 22 September 2012. This symphony was composed by Father Armando Pierucci and the production of this DVD has been in the capable hands of Mademoiselle Veronique Nebel. Through her labour of devotion, all those who love the Holy Land, and who work for peace, justice and mutual co-existence, may be inspired by this remarkable event. We thank you most warmly for your work.

This Eucharistic Symphony is important for two reasons.

First, it emphasizes the truth that at the heart of the Christian life is the Eucharistic Liturgy. It is the Eucharist that makes the Church, and it is right that a symphony that gathers Christian voices should have at its heart this great action of the Church in which earth and heaven are joined.

And secondly, by gathering voices from twelve different Christian liturgical traditions, we could have no more eloquent testimony to the rich diversity of the life of the Christian communities of the Holy Land. Jerusalem is a city of many voices, voices that, by God's grace, are made for harmony. It is this harmony that must always be at the heart of our common witness to the Gospel in the Holy Land, and in desiring to promote "increased mutual awareness" between Christian Churches and for the respect of religious freedom" , this project has an admirable goal.

This is a critical period in the history of our city and region, and we are glad to support a project that seeks to uphold the fundamental values and values of our heritage.

Once again, we thank you. Mademoiselle Nebel. for your work in making the Eucharistic Symphony available in this way, and we invite you all to Stay after this time of opening remarks to view excerpts from the DVD in the Bookshop.

Christ is risen! He is risen indeed!

Al- Masiach qam! Hakken qam!

His Beatitude

THEOPHILOS III

Patriarch of Jerusalem

**PASCHAL GREETING TO H.B.
NOURHAN MANOUGIAN, ARMENIAN
PATRIARCH OF JERUSALEM.**

Holy City of Jerusalem, 8 May 2013

Your Beatitude,

Your Eminences,

Reverend Fathers,

Dear Members of the Brotherhood of Saint James,

"It is the day of the Resurrection.

Let us shine brightly for the festival, and also embrace one another-And thus let us cry aloud,

Christ is risen from the dead; by death he has trampled death,

and to those in the tombs he has granted life", (Anastaseos imera).

We greet you, Your Beatitude, in the light and the grace of this Joyful Feast of Feasts, when the Church rejoices in the victory of our Lord Jesus Christ over the power of death. This day of resurrection is, therefore, a day of new birth for humanity and the world, for the gate of heaven is now open to all.

We are especially glad to share in this celebration with you, Your Beatitude, on this first Easter after your election. We have worked together in the past, and with your election we look forward to a deeper and stronger relationship between our two Brotherhoods as we move in to the future.

We have been greatly encouraged during this Holy Week and Easter celebration that all has gone smoothly and well. In the Church of the Holy Sepulchre and in the Holy places, and we cannot emphasize too strongly the importance of the message to the world of our peaceful coexistence. The eyes of all look to Jerusalem in hope, and we are the servants and guardians of those places that are signs to them of this hope: Our privilege comes with a great responsibility.

We know of Your Beatitude's commitment to this mission. In this time of challenge and uncertainty in our region, our mission is of even greater importance than at any period in the past. The future well-being of the Christian presence in the Holy Land, and the future assurance of the Christian character of Jerusalem, rest on our work together for the sake of these fundamental objectives.

So we are encouraged, and we wish to express to Your Beatitude our commitment to do all in our power to show a united Christian witness at this delicate time in our history, so that the world may see Jerusalem to be a city of genuine coexistence and enduring peace."

May Christ, our true God, who is risen from the dead, prosper this work by his grace, and may His glorious resurrection from the dead give us courage and confidence in our mission.

We assure you, Your Beatitude, of our prayers for you and for the swift confirmation of your election. And we pray for God's grace on the Brotherhood of Saint James and the entire Armenian community of the Holy Land.

Christ is risen! He is risen Indeed!

Thank you.

His Beatitude

THEOPHILOS III

Patriarch of Jerusalem

ADDRESS OF WELCOME TO THE HEADS OF CHURCHES ON THE OCCASION OF THEIR PASCHAL VISIT.

Holy City of Jerusalem, 7 May 2013

Your Beatitudes,

Your Eminences,

Your Graces,

Dear Fathers,

Beloved Members of our Respective Brotherhoods,

Christ is risen! He is risen indeed? Al-Masiach qam! Hakken qam!

We welcome you today with the Paschal greeting that echoes down the ages and is the great affirmation of the victory of God over our human death. This is the heart of our Christian faith, that for love of us God the Father raised our Lord Jesus Christ from death, and destroyed the power of death for ever.

At this solemn and joyful time, the Church proclaims that by descending into Hades, our Lord Jesus Christ despoiled death and darkness. In vanquishing Hades, our Lord won great spoils – we and all humanity arte the inestimable and precious spoils that he won. In the light of the resurrection, God has opened the gates of heaven to all, and claimed the whole creation for Himself. As we read in the Gospel of Saint John, our Lord affirms “this is the will of [the Father] who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day”, (Jn- 6:39).

It is God’s love for the world that lies at the heart of our mission as Churches and Christian communities in the Holy Land. We have been entrusted with the care not just of our own communities, but of all peoples, regardless of ethnic, cultural, and religious affiliation, and our mission is to ensure the diversity that has always marked the civilization of this region. The Holy Land is a beacon for Christians of the Middle East and therefore must be also a beacon to the world of genuine co-existence and mutual respect. Throughout the turbulent history of our region, Jerusalem and the Holy Land have remained an anchor for all.

Despite many difficulties, ours is also the mission to ensure the ongoing presence of the Christian communities of our region, and to guarantee the essential Christian character of

Jerusalem and the Holy Land. The Holy Places are a unique focus of sacred history, and we have a moral obligation to live the sacrificial, cruciform life of those to whom this great gift and mission have been given. For we are both the people of the cross and also the people of the resurrection. This is our heritage and our life, and we are experiencing each year a growing number of pilgrims who long for the spiritual benefits that the Holy Places make tangible for them.

We can never rest from this mission, especially at this time when our region is under particular pressure and when we are facing unprecedented challenge and uncertainty. Our prayers at this season of light and hope are especially with the two bishops in Syria who are being held hostage, His Eminence Metropolitan Paul Yazigi of the Rum Orthodox Patriarchate of Antioch, and His Eminence Mar Gregorios Ibrahim, the Syrian Orthodox Archbishop of Aleppo. Allow us now to express our sympathy especially to you, Archbishop Sewerios, on this terrible act against your brother Archbishop of Aleppo. As we all know, their kidnapping represents a serious threat to the well-being of our Christian communities and our co-existence, and we make an appeal to their kidnappers to release the bishops quickly and unharmed.

In spite of the challenges that we face, in the words of Saint Paul, "we do not lose heart" ,(2 Cor. 4:16). Ours must always be a message of hope over despair, joy over sadness, light over darkness, life over death. For we are "convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in ail creation, will be able to separate us from the love of God in Christ Jesus our Lord", (Rom. 8:38-39).

For "Christ is risen from the dead, trampling down death by death, and giving life to those in the tomb", (Paschal Troparion). This is our message of hope at this glorious Feast

of Feasts, and this is the ground of our confidence in our mission in Jerusalem and our entire region.

May we, on whom so great responsibility has been laid, always be mindful of the mission that is ours, to proclaim the life-giving Gospel of our Lord Jesus Christ and his resurrection from the dead. This is the hope of our region, and of our world.

Thank you again for the greetings you have expressed. May the peace and joy of this Paschal Feast fill our hearts.

Christ is risen! He is risen indeed! Al-Masiach qam! Hakken qam!

His Beatitude

THEOPHILOS III

Patriarch of Jerusalem

H. B. SPEECH ON THE OCCASION OF THE PASCHAL VISIT OF THE ARMENIAN BROTHERHOOD.

Holy City of Jerusalem, 7 May 2013

Your Beatitude,

Your Eminences,

Reverend Fathers,

Dear Members of the Brotherhood of Saint James,

The angels in heaven praise your resurrection, O Christ our Saviour. Make us also here on earth worthy to glorify you with pure hearts, (The Resurrection Service, 2nd Plagai Tone)

With these joyful words from the Resurrection Service, we welcome you to the Patriarchate of Jerusalem during these festive days of Easter, and we greet you and your Brotherhood.

We give glory to our risen Lord Jesus Christ, for again this year we have celebrated his passion, death, and resurrection in Christian harmony in the very places where these events of eternal significance occurred. As we do every year, but especially this year, we have celebrated the Feast of Resurrection not only with our local faithful, but also with a great number of pilgrims from around the world who have come here to the Holy Places seeking peace and spiritual consolation.

By the grace of God, we have showed the world that indeed the Holy Sepulchre is a place of the true ecumenical spirit where we, the various historical Churches, have prayed together in peace.

We have also shown by doing this that we can overcome family concerns among and by ourselves. We are indeed grateful for this to our Lord, who has given to us in the Holy Land the blessing and the responsibility to bear witness to his passion, death and resurrection, all of which he accomplished for the redemption of our humanity.

We are all of us aware of the spiritual significance of Jerusalem for Christians, especially for our own people, whom we are representing here. As we are confronted by so many challenges today, so we must re-double our efforts to maintain the Holy Places as spiritual oases for our local Christian

population as well as for the thousands of pilgrims who come to us from all corners of the world. May we never tire of this duty and this privilege.

We thank you for your greetings to us, and we pray that the light and joy of the resurrection may illumine the path before us all.

Christ is risen! He is risen indeed!

His Beatitude

THEOPHILOS III,

Patriarch of Jerusalem

THE OFFICIAL RESPONSE OF HIS BEATITUDE THEOPHILOS III OF JERUSALEM TO HIS BEATITUDE JOHN X OF ANTIOCH CONCERNING THE CANONICAL JURISDICTION OF THE EMIRATE OF QATAR

Translation by Theodoros Pritsis, M.Div., Th.M.

Your Beatitude, Your Most Godly and Your Holiness, Patriarch of the Great God City of Antioch and all the East, in Christ our God, Most Beloved and Dearest Brother and Concelebrant of

Our Humility, Mr. Mr. John. We embrace Your Most Beloved Reverenced Beatitude in the Lord and We greet You with exceeding joy.

Being at the doors of Holy and Great Lent, on the 6th of the month of March, We received the letter (Decision No. Ref. 7) of Your most beloved and profound Beatitude, in which it expresses the heartfelt wish through Our experience in prayer and humility the devout period of the fast and Our participation in the joy of the glorious Resurrection, and yet through favorable times toward an exchange of loving embrace and Our meeting of peace and the diligence of the topics concerning the Apostolic Thrones of Jerusalem and Antioch and mainly after the recent worthy election and enthronement ceremony, to which our Patriarchate beared the joy and honor of its participation.

We accept these blessings as an expression of sincere love of the soul of Your most beloved Beatitude, distinguished for many years in theological knowledge, ecclesiastical education and monastic life. We desire to offer to Your Beatitude, the appropriate clarifications for the main topic touched upon in Your Beatitude's letter, such as the presence of our Patriarchate in Qatar, towards Your reassurance and Her dear to God shepherded sister Church of Antioch and Her preservation and strengthening from the beginning of Christianity full communion and cooperation between Our two Churches.

Firstly, we would like to mention that the Emirate of Qatar is an integral geographical continuation of Arabia, pastoral jurisdiction of our Patriarchate, as the set out points exhibit in continuation:

1) From out of Our title: "*Patriarch of the Holy City of Jerusalem and all Palestine, Syria, Arabia, beyond the Jordan, Cana of Galilee and Holy Zion*" distinctly exhibits that We are the Patriarch of all Palestine, in whom are included the three

Palestines, as exhibited from the eighth Act of the Proceedings of the Fourth Ecumenical Council (see Ralli & Potli, "*Constitution of the Divine and Holy Canons*," vol. 2, Athens 1852, p. 131).

2) From Our Title also exhibits, that We are the Patriarch of Syria, which shows the above regions of Porphyroupolis (present day Haifa), in other words the Metropolis of Ptolemais and the above region of Skythopolis, in other words the present-day mountains of Golea until the bases of Mount Ermon. This clearly exhibits to the interpretation of Theodore Balsamon to the 6th and 7th canons of the First Ecumenical Synod, where it is mentioned synoptically: "*The Patriarch of Jerusalem has the eparchies of Palestine, Arabia and Phoenicia*" (see, *ibid.*, p. 129).

3) From Our Title also exhibits, that We are the Patriarch of Arabia, which has already been mentioned in the above interpretation of Theodore Balsamon, but also from the fact that the Arabian peninsula is a natural continuity of the third Palestine. In confirming this, We quote the ancient published catalogue by Veverigios, in whom all the eparchies of the Patriarchates are mentioned, just as our Patriarchate of Jerusalem. For reasons of brevity, We omit here the Metropolises and Dioceses of the three Palestines and We mention the disputed point, such as in the Arabian eparchy of the Patriarchate of Jerusalem, which has as follows:

1. Bostra, Metropolis – 2. Adrasos. – 3. Dia. – 4. Madaba. – 5. Gerasa. – 6. Nevi. – 7. Philadelphia. – 8. Esvous. – 9. Neapolis. – 10. Phillipoupolis. – 11. Fenoutos (Isos Fino). – 12. Constantina. – 13. Dionusias. – 14. Pentakomia. – 15. Trikomia. – 16. Kanothas. – 17. Salton. – 18. Vataneos or Kataneos. – 19. Eksakomia. – 20. Enneakomia. – 21. Komi Gonias. – 22. Komi Herous. – 23. Komi Stanes. – 24. Komi Xaveras (or Maxaveras). – 25. Komi Koreathis. – 26. Komi Vilvanous. – 27. Komi

Kapron. – 28. Komi Pirgoareton. – 29. Komi Setnis. – 30. Komi Ariahton. – 31. Neotis. – 32. Klima Anatolikon and Dismon. – 33. Komi Ariathas Trahonos. – 34. Komi Vevdamous (see Ralli & Potli, *“Constitution of the Divine and Holy Canons,”* vol. 5, Athens 1852, p. 472).

The above list confirms and in the work of Deacon Gregory Palamas: *“Jerusalem.”* (see *“Jerusalem, a concise history of the Holy City of Jerusalem from its foundation until the newer years”* by Deacon Gregory Palamas, professor of History in the Theological School of the Patriarchal Throne of Jerusalem, in Jerusalem, out of the Printing Press of the All-Holy Tomb, 1862, pp. 376-382).

This same is confirmed and out of the report of Neilos Doxopatres: *“On The Five Patriarchal Thrones”*, which mentions the following: *“And after these things he was honored the throne of Jerusalem, broken away of the parish and power of the Alexandrians, and become autocephalous, and head, and equal in rank to three thrones. Yet, declared itself after Antioch in honor of seating. And he was called Patriarch of Jerusalem, and verily previous bishop being of Caesarea and of Palestine. Palestine had Caesarea as its metropolis, in which includes Jerusalem, and Jerusalem became the diocese of Caesarea. It had other metropolises, having of them different dioceses, that is to say, second is Skythopolis, or Bashan, third is Petra, fourth is Bostra, or Arabia. It also has twenty-five autocephalous dioceses, not having dioceses within them, which are subject to the throne of Jerusalem; 1. Diospoleos 2. Askalon 3. Jaffa 4. Gaza 5. Anthidona 6. Dioklitinianoupolis 7. Eleftheroupolis 8. Neapolis 9. Sebasteia 10. Jordan 11. Tiberias 12. Diokaisareia 13. Maximianoupolis 14. Kapitoliada 15. Myra 16. Gadara 17. Nazareth 18. Mount Tabor 19. Kyriakoupolis 20. Adrias 21. Gavalades 22. Aelia 23. Farao (Pharoah) 24. Elenoupolis 25. Mount Sinai (see Ralli & Potli, *“Constitution of the Divine and Holy Canons,”* vol. 5, Athens 1852, p. 486-490).*

Especially concerning Mount Sinai, with whom the relations of the Patriarchate of Jerusalem are not dissentious witnessed by the sources, which must be into consideration by everything written in the Synodical epistle of Patriarch Jeremiah II of Constantinople (1565) because of Synodical fortification of the privileges of the monastery: *"...synodically meeting the Patriarch of Constantinople, the Patriarch of Alexandria, and the Patriarch of Antioch...and the Patriarch of Antioch has given two of his subjected metropolises which lie under his Throne, Caesarea of Palestine and Skythopolis, now detached from the metropolis Tyre of Porphyroupolis, and put on the boundary the river in between Ptolemais and Mount Carmel Zabulon in like manner four dioceses from the metropolis Bostra of Damascus, Cadiz, Kapitoliada, Avilla, and Gibeon, and dedicated those to Jerusalem, and a boundary was put until the country of Afsitis. The Patriarch of Alexandria has given as well metropolises that lie under His throne, Bostra of Arabia and Petra, and six dioceses, Gaza, Askalon, Eleftheroupolis, Faran, Ailia and Sinai. Particularly secure was the throne of Mount Sinai, in order that no one sits upon it, and make a jurisdiction until the Red Sea.*

It is expressed in this text the confidence of Patriarch Jeremiah of Constantinople that the jurisdiction of the Patriarchate of Jerusalem spreads out towards the side of Arabia.

Furthermore We quote Your Beatitude and an excerpt from Patriarch Dositheos of Jerusalem's "12 Volumes" (*"History of the Patriarchate of Jerusalem"*), Second Book, Chapter 4, Paragraph 7: *"Concerning the answers about the six oppositions against the patriarchal value of Jerusalem, and through many witnesses and the proof of appositions, that the ancient Patriarch of Jerusalem was also and is to be": "Concerning the fifth one must mention that it is daring to say that the Patriarch of Jerusalem did not have, before the Council of Chalcedon, neither eparchy nor administration, because he had*

both. The Patriarch of Antioch and here the Patriarch Jerusalem to differ on some eparchies and concerning their administrations (in the first Synod according to Gelasius *locum tenens* were Jerusalem, Caesarea, Phoenicia and Arabia, so that the power of Jerusalem spreads and to Phoenicia and Arabia) and in the first Synod out of agreement of these partitioned Eparchies, the Synod confirmed their agreement. If the Patriarch of Jerusalem is to not first receive the eparchy or administration, and if indeed this was true, how did the Emperor, the Archons and the large Ecumenical Synod not disagree with the Patriarch of Jerusalem? Moreover in the extortionate Council of Ephesus, which took place before the Council of Chalcedon, Iouvenalios had the accustomed ranks, in other words he sided with the Patriarch of Alexandria, as shown in the first act of the Council in Chalcedon, wherefore Patriarch Tarasios in the Seventh Ecumenical Council called him (Iouvenalios) patriarch and that, according to his value, he become Exarch of the Synod, first act..." (see Dositheos Jerusalem, "Dodecabiblos", According to the Jerusalem Patriarchs, vol. A & B, ed. Rigopoulos, Thessaloniki 1982, pp. 324-325).

The jurisdiction of the Patriarchate of Jerusalem likewise exhibits and out of the address of Patriarch Neophytos VI of Constantinople (1734-1740 & 1743-1744) in his introductory letter (Decision Number 77), concerning: "Moravicans, the so-called God-protecting who came to the eastern church, as agreeing with us concerning the piety, composition to the Patriarchs to accept them as pious and orthodox.": In this letter the Patriarch of Constantinople addresses the Patriarchs as follows:

"Your Beatitudes and Holinesses, the Pope and Patriarch of the Great City of Alexandria and all of Egypt, Mr. Mr. Kosmas (it is about Kosmas III 1737-1746), and the Patriarch of the Great God City of Antioch and all the East (the name of the Patriarch of Antioch is not noted here, at that time it was

Sylvester 1724-1766), and the Patriarch of the Holy City of Jerusalem and all Palestine and Syria and Arabia Mr. Mr. Parthenios (1737-1766), and their consisting holy metropolitans and their most graced bishops, the in Christ our God beloved fellow brothers and concelebrants the embrace in Christ (see Manuel Gedeon, "Canonical Provisions" vol. A, Constantinople. 1888, pp. 219-220).

It is true that out of the sources emerge some historical news tidings, through which declare relations of the Christians of the region of Arabia and especially of Yemen with Syria, but this relationship only cultivated in the circles of the Syro-Jacobites (Syriac Christians), the heretics, to which other jurisdictional criteria existed. However the consolidating canonical order of the Orthodox Church, the Patriarchate of Antioch did not have such pastoral responsibility in Arabia, but in the eastern eparchies, which is also expressed by Neilos Doxapatres (see below).

In the aforementioned references, stating its undoubted jurisdiction Our Patriarchate was not able to exercise pastoral work, due to the historical developments in this region, until where upon our days given to it the cause, which is exposed in order:

We submit to the command of the Holy and Great Synod, under the presidency of my late predecessor Patriarch Diodoros of Jerusalem, We went to Qatar during the feasts of Pascha 1997 and from then We have unceasingly served as an archimandrite the liturgical and pastoral needs of our flock in the specified region. The deceased Patriarch Diodoros of Jerusalem fulfilled there, during the month of November in the year 1999, a pastoral visit with an entourage of hierarchs and other clergy of our Patriarchate of Jerusalem, in which he was received by the flock and celebrated the service of agiasmos (sanctification of water) in the hall of the Sheraton Hotel, because there didn't exist a church.

From Pascha in the year 2001, We were replaced temporarily, by the then Very Reverend Archimandrite Makarios, presently the Archbishop of Qatar (Kattaron), who canonically succeeded Us by Synodical decision in October 2004.

From that time our Patriarchate asked and received from His Majesty Emir Sheikh Hamad bin Khalifa Al Thani an area of land, in which began similar sponsorships from him and from pious Christians, to erect a church of the Blessed Isaac who practiced asceticism in Qatar and the Great Martyr St. George the Trophy-Bearer, finishing day by day the Bishop's quarters for the residence of the at that time representative of our Patriarchate, erected and was already inhabited.

This church is the liturgical and parish center of the Orthodox Christians found in Qatar, independent of any racial criterion, inasmuch that racial discrimination was condemned by the Synod of the Patriarchs – Primates of the Orthodox Church in the year 1872 (see *History of the Greek Nation*, ed. Publishing Athens, vol. M, 1977, *Modern Greek, from 1833 until 1881*, p. 305), in other words independent of their ethnicity, Palestinians, Jordanians, Syrians, Lebanese, Greeks, Cypriots, Russians, Serbians, Romanians, Bulgarians, Georgians, Africans and others.

We as Patriarch, with an entourage of hierarchs and other clergy of our Patriarchate, fulfilled from the 12th until the 17th of April 2010, in like manner formal pastoral visit to Qatar, in which We met with members of our flock, and later with His Majesty Emir Sheikh Hamad bin Khalifa Al Thani, who had sent a representative to Our Enthronement, and later to other formal factors of the state of Qatar. After the end of the Patriarchal Concelebration, We laid the foundational stone from the erection of the holy Church of the Blessed Isaac the Syrian who practiced asceticism in Qatar and the Great Martyr St. George the Trophy-Bearer.

This pastoral concern of our Patriarchate opened the road and through the other Christian confessions, which received, following our example, the approval of an area of land from the Emir Sheikh Hamad bin Khalifa Al Thani, -may his years be many and God-fruitful, and each of them erected a church in favor of their Christian flocks in Qatar. Enduring these aforementioned actions of our Patriarchate, no presence of the Patriarchate of Antioch has existed there and no protest from it has been heard.

Likewise in brotherly love We remind Your Most Beloved Beatitude, that Your Metropolis of Baghdad does not include the Arabian Gulf, but is limited to the limits of the present state of Iraq, as exhibited of the essay of Neilos Doxapatres: *"The Patriarch of Antioch holds all of Asia, and the East, and India, where until the present day, catholic who ordained catholics, sends the so-called Romogyreos, and Persia. Now and this Babylon, the now-called Bagda; and from there the Patriarch of Antioch was sending a katholikon to Eirinoupolis, the so-called Eirinoupoleos and the Armenians, and Avasgian, and Ivirian, and Midian, and the Chaldeans, and Parthian, and Elamites, and Mesopotamia"* (see Ralli & Potli, *"Constitution of the Divine and Holy Canons."* vol. 5, Athens 1852, p. 488).

From this clearly exhibits that no mention exists for the Patriarchate of Antioch in the present day Arabian Gulf and the present day Arabian Peninsula. The title of Metropolitan Mr. Constantine has always been known as Metropolitan of Baghdad only. He received this title at his ordination, and as his predecessor the memorable Photios Khoury, who likewise was the metropolitan of Baghdad only.

As concerning the addition of Kuwait to his title, it deals with verbal permission, which was given on behalf of Our memorable predecessor, Patriarch Benedict of Jerusalem, when at the end of January in the year 1964 our representation, consisting of the then Archbishop of Hierapolis and later Patriarch of Jerusalem Diodoros, the then deacon and present

Metropolitan of Kapitoliada Hsychios, the Oikonomos Rev. Fr. Constantine Karmas travelled to Damascus and met with the then Patriarch of Antioch Theodosios VI, present also was the at that time Metropolitan of Baghdad Photios. In that meeting the at that time Patriarch of Antioch Theodosios pleaded with the at that time Archbishop Diodoros of Hierapolis to relay to the at that time Patriarch Benedict of Jerusalem his entreaty to allow Metropolitan Photios of Baghdad to travel to Kuwait for the pastoral care of the Christians there. Archbishop of Hierapolis Diodoros conveyed this entreaty to the Patriarch of Jerusalem Benedict, who accepted it.

Otherwise and already from 1967 our clergyman, now memorable Very Reverend Archimandrite Avramios Aouad, abbot in Lydda and in continuation in Haifa, traveled to Kuwait for the service of the Christians there, and also the Agiotafitis (Guardian of the All-Holy Tomb) Archimandrite Anatolios, later Archbishop of Tiberias and Exarch of our Patriarchate in Athens, traveled to Yemen for the service of our flock there, as it is shown by the archives of our Patriarchate.

For this reason our Patriarchate fulfilled for a long period of time the vacant Holy Metropolis of Bostra in Arabia with the election of the memorable Metropolitan Ymenaios of Bostra in the year 1985, in which he was succeeded in 1989 by the present Metropolitan of Bostra Timothy.

No juxtaposition existed during the entire past period 40+ years between our Patriarchate and the ever-memorable Patriarchal predecessors of Antioch Theodosios, Ilias and Ignatios, but on the other hand, We always maintained good and brotherly relations with them close collaboration within the framework of rehabilitation of the Middle Eastern Council of Churches and in general.

We are truly sorrowful and do not hold any grudge for the fact that the Patriarchate of Antioch protested and asked from Us the non-execution of the decision of Our Holy and Sacred

Synod, since the promotion for the many years of devoted service of Our Patriarchal Representative to the Emirate of Qatar Very Reverend Archimandrite Makarios to Archbishop of Qatar (Kattaron).

We are not able to proceed with the postponement or nullification of such a decision for the above-mentioned reasons, which confirms Our canonical jurisdiction and Our canonical actions in the aforementioned region.

From all the above it is exhibited that the Patriarchate of Jerusalem sowed and watered in the land of Qatar, which is under His canonical jurisdiction.

Toward the corroboration of the fact that the Patriarchate of Jerusalem acts in full respect toward ecclesiastical order and the in Christ preservation of communion and unity of the brother Orthodox Churches, We mention similarly, that We, in the grace of peace and unity of the Churches, withdrew Our decision which was taken by Our predecessor the memorable Patriarch Diodoros of Jerusalem, for the pastoral care after the persistent request of the faithful from Palestine and the Orthodox from the Hashemite Kingdom of Jordan, which reside in the United States of America.

Having through hope that the true and brotherly above mentioned in Our brotherly letter, will be sufficient to convince Your most beloved and profound Beatitude for the justified continuation of the pastoral work of our Patriarchate in the Emirate of Qatar, the Arabian Peninsula and the Arabian Gulf, We insist on the in Christ continuation of close collaboration of the brother Churches of Jerusalem and Antioch for the benefit of Our Orthodox flocks and for the glory of Our Triune God and mainly during the passing time of the present coincidence, in which the people of Syria, mainly the Christ-named flock of the sister Orthodox Church of Antioch which is being severely tested.

For this, We offer to Your Beatitude Our embrace in the Lord from the All-Holy and Life-Giving Tomb, We remain.

In the Holy City of Jerusalem, the 19th of March 2013.

To Your Honored Beatitude
Beloved Brother in the Lord,

THEOPHILOS III

Patriarch of Jerusalem

**ADDRESS AT THE EVENT
ANNOUNCING THE WINNERS OF THE
WORLD INTERFAITH HARMONY WEEK
PRIZE AT THE BAPTISMAL SITE.**

25-4-2013

Your Royal Highnesses,

Eminences and Excellencies,

Reverend Fathers, Distinguished guests,

We are pleased to be here with Our fellow judges for the first ever award ceremony of World Interfaith Harmony Week, which is being held under the patronage of His Majesty King Abdullah II. As a religious leader We bring with Us blessed greetings from Jerusalem, the Holy City of peace and reconciliation, for

it is there that Heaven met with Earth; and it is there that our Abrahamic faiths, through constant prayer, have achieved harmony. We have gathered here today to celebrate diversity and harmony through different faiths. Here, Ourselves and Our fellow judges wish to convey our gratitude for the efforts of His Royal Highness Prince Ghazi bin Muhammad in taking this initiative, and to His Majesty King Abdullah II for introducing the world to a dialogue of harmony between faiths, which was adopted unanimously by the United Nations, just 3 years ago.

Speaking at the United Nations Headquarters in New York, His Majesty outlined the main goals of the “World Interfaith Harmony Week”. The initiative was to recognize the moral imperative of promoting and understanding the values of peace inherent in all religions. All faiths can be joined by their love of God and love of neighbor. By building on such values common to all religions, “World interfaith Harmony Week” was to become a platform that connected faiths, addressing the urgent need to enhance mutual understanding, cooperation and harmony.

The official U.N. Resolution set out the criteria for “World Interfaith Harmony Week”. Among these were:

1. To reaffirm that mutual understanding and interreligious dialogue constitute important dimensions of a culture of peace.
2. The first week of February of every year will be reserved for “World Interfaith Harmony Week” between all religions, faiths and beliefs.
3. The initiative will encourage all states to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world’s churches, mosques, synagogues, temples and other places of worship during that week, based on love of God and love of one’s neighbor.

The candidates who have been selected today for their distinction have gathered, from all over the world and from all faiths, in our blessed Hashemite Kingdom of Jordan, the cross roads of great civilizations. The candidates' achievements have demonstrated the dynamic and potent power of interfaith relations and how, through dialogue we attain to Harmony which is the embodiment of cooperation, mutual understanding and respect that are common attributes inherent to the very essence of religion.

Our physical presence here by the Baptismal Site, where the sacred history was revealed and handed down to us through Holy Scriptures and where Jesus Christ was baptized, bears witness to our common humanity and its destiny to "theosis"; that is our unity with God. Furthermore, The Baptism Site together with Bethlehem and Jerusalem constitutes its own part of a nation of interfaith harmony; where the Abrahamic faiths were destined to live in peace and understanding.

Though we are destined to live in harmony, interfaith peace is indeed a challenge worldwide. It is precisely for this reason that all efforts to bring our faiths closer together must be acknowledged. This year's celebrations of "World Interfaith Harmony Week" saw more than 300 events held the world over, celebrating not only Islamo-Christian relations but the richness of dialogue with other faiths, from Judaism and Buddhism to Sikhism.

It is with great honour that we invite you to join us in celebrating the announcement of this year's recipients of the "World Interfaith Harmony" prize. Thank you.

His Beatitude

THEOPHILOS III,

Patriarch of Jerusalem