

HIS BEATITUDE THE PATRIARCH OF JERUSALEM CELEBRATES THE DIVINE LITURGY IN ZABABDE OF SAMARIA

On Sunday, 19th June/2nd July 2017, the day of the memory of St. Jude the Apostle, brother of the Lord and memory of our Father among the Saints Paissious, H.H.B. our Father and Patriarch of Jerusalem Theophilos led the Divine Liturgy at the old Holy Church of St. George in the town Zababde, in Samaria district past Jacob's well.

In this town of the State of Palestine there is a Greek-Orthodox Arab-speaking community of approximately 800 people.

With His Beatitude, co-celebrants were the Most Reverend Archbishop Aristarchos of Constantina, the Most Reverend Metropolitan Joachim of Helenoupolis, the Archimandrites Meletios and Demetrios, the Head of the Parish Fr. Touma Dawoud and Archdeacon Marc; singing on the right was Archimandrite Demetrios and on the left the Choir of this Community, with the participation in prayer of many of the members of this Community.

His Beatitude preached the Divine word to the congregation as follows:

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 1:20-21), is what the servant of Jesus Christ and brother of St. James the brother of God, Jude, one of the Apostles commands.

Beloved Brothers and Sisters in Christ,

Noble Christians,

The great Apostle of the Lord Jude, who was deemed worthy of the manifestation of God, has gathered us all today in your town Zababde, in order to thank the Lord our God for the good benefits of our Christian congregation and its children.

Indeed, the words of Jude the Apostle – of course not of Judas Iscariot – in his catholic epistle are God-inspired words, by the enlightenment of the Holy Spirit. And this is so because Jude was deemed worthy of the vision of God's goodness as the hymn writer says: "The great Apostle of the Lord, deemed worthy of the manifestation of God, was beloved, and he beheld the splendour and beauty of the vision of Him". Jude accomplished this because he hearkened to our Lord Jesus Christ's exhortation, according to which, those who hear and keep the word of God are blessed. "Blessed are they that hear the word of God, and keep it" (Luke 11:28).

Moreover, the "servant of Jesus Christ and brother of St. James the brother of God", our exquisite Jude, became eye and ear-witness of our Lord Jesus Christ and of His gospel preaching. For this he was established a teacher of the Orthodox faith of the Lord, as the hymn writer says: "Sprung from a noble root, thou art risen before us, a branch bestowed by God, ever feeding the whole world, upon the fruits of thy words, O eye-witness of God the Lord, O thou brother of our God, and Christ's all-wise herald, who hast taught the Lord's pure Orthodox Faith to all men, initiate of His grace".

Let us hear, my beloved ones, the hierophant Apostle saying: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude, 1:3). And in more detail; I saw the dangers that surround you from the false teachers and I considered it imperative to write in order to urge you to adhere to the faith of our Lord Jesus

Christ and His Holy Church, which has once and for all been delivered to the Christians.

Christ's Saint Jude instructs us to remain steadfast in Christ's faith, because faith, according to St. Paul is the shield of our protection against the works of the devil. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16). Moreover, according to St. John the Evangelist and Theologian, the faith to Jesus Christ the Son of God is a light dispelling the fallacy of the world, and strength of a new spiritual life which is opposed to the fallacy of this world. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4-5).

It is an undeniable fact, my beloved brothers and sisters, that our faith in Christ the Son of God and Son of the Theotokos and Ever-Virgin Mary is being thwarted / fought against by the powers of darkness of this crooked era. For this reason, we are called by St. Jude the Apostle whom we celebrate today, to establish ourselves upon the foundation of our holy faith, through prayer that is guided by the Holy Spirit, the Spirit of Christ, the Spirit Who conjoins and constitutes the constitution of our holy Church. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 1:20-21).

Moreover, through this faith to our Lord Jesus Christ, the Prophets, the Apostles and all the Saints, who according to St. Paul compose the "cloud of witnesses" (Hebrews 12:1), who witnessed the truth of the faith, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the

sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Hebrews 11:33-34).

And faith, my dear ones, is activated and bears its fruit through prayer as St. James the brother of God teaches: "The effectual fervent prayer of a righteous man availeth much" (James 5:16). In other words, the prayer of the righteous man who is a faithful member of the Church has a great power and acts strongly and effectively. For this reason St. Paul urges us saying; let all of you become tireless in prayer. Keep vigil on it and accompany it with thanksgiving to God: "Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

Interpreting St. Paul's words, our Father among the Saints Theophylactos says: "This is the true prayer, the thanksgiving for all things we have suffered or made us sorrowful, for the sake of the common benefit."

We "Give thanks always for all things unto God and the Father in the name of our Lord Jesus Christ"(Eph. 5:20), Who has deemed us worthy of the partaking of His body and blood in communion with you, by the intercessions of St. Jude the Apostle and together with the hymn writer let us say: "O Jude, thy brethren praise thee, as the brother of the Word Who shone forth from the eternal Father before the ages, and in these last times was inexpressibly incarnate of the holy Virgin and became man. Him do thou fervently entreat, O Apostle, that peace be granted unto the world, and the forgiveness of transgressions and great mercy unto us who honour thee." Amen."

For the Sermon in Arabic please follow the link:

<https://en.jerusalem-patriarchate.info/ar/2017/07/02/31620>

At the end of the Divine Liturgy His Beatitude honoured with a medal of the Patriarchate and an icon of the Theotokos each

one of the excelled students from the town Zababde, from Primary, Secondary and University Education and addressed them as follows:

“And ye shall know the truth, and the truth shall make you free” (John 8:32).

Beloved Brothers and Sisters in Christ,

Our Dear Children, Lyceum and University Graduates,

Responding to your noble invitation we have come to Zababde, this beautiful town, in order to become communicants of the Eucharistic body and blood of Christ on the one hand; on the other hand, to participate in the joy of your successful graduation from the educational institutions.

We are especially glad for this important event of you progress, which is determining so much for your personal improvement and development as it is for your scientific training, and even more for your contribution to the social and national fields of your scope.

And we say this because you are the future and at the same time the expectation not only of our blood-related family, but also of our Ecclesiastical Community and of the striving for its independence State of Palestine, under the wise command of our President, His Excellency Mr. Mahmoud Abbas.

As the Educational institutions Graduates, you undertake even greater responsibilities, because the path that you are going to choose is your own choice, as St. James the brother of God and first Hierarch of the Jerusalem Church says: “Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom” (James 3:13).

The Roman-Orthodox Jerusalem Patriarchate which constitutes the oldest religious, ecclesiastical and cultural institution

in the Holy Land in general and in Palestine in particular, has never ceased to provide for the cultivation of knowledge and science and the Christian education. This is undeniably witnessed by the historic accounts of the venerable Patriarchate, which up to the present day contributes greatly towards the harmonious co-existence between the religious doctrines and the Christian Communities, through its schools which operate throughout its spiritual jurisdiction.

The Roman-Orthodox Patriarchate achieves this because the education it promotes, aims mainly and primarily to the education of people inspired and dominated by the principles and morals of the love of Christ's gospel, as this is formulated in St. James' letter, which says: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

These words from St. James are those which constitute the knowledge of truth and freedom, which stems from the knowledge of truth for which our Lord Jesus Christ "humbled himself, and became obedient unto death, even the death of the cross" (Philip. 2:8).

With these words, we would like to express our warmest fatherly congratulations, not only to the graduates, but also to their teachers and parents and our community. Moreover, we would like to wish every strength from above and the enlightenment of the Holy Spirit, so that they are proven worthy of our expectations."

From Secretariat-General

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THE FEAST OF HOLY PROPHET ELISHA AT THE PATRIARCHATE (2017)

On Tuesday, 14th/27th June 2017, the Patriarchate celebrated the memory of the Holy Prophet Elisha at the Holy Monastery named after him in Jericho, where Zacchaeus' sycamore tree stands. The Holy Prophet Elisha was Prophet Elijah's student, and he was called to the order of the Prophets by God, while he was plowing with twelve pairs of oxen, he responded to God's invitation and sacrificed his oxen, offered them as food to the people and followed Prophet Elijah.

The area of his life and mission was Jericho, where by God's help he worked many miracles for the help of the people. One of these was the turning of the water of the spring by Sarantaron mount in Jericho from bitter to sweet, so that its drinking would not be deadly.

Prophet Elisha was deemed worthy to see his teacher, Prophet Elijah, ascending into Heaven in a fiery chariot, and received by him a double measure of his teacher's grace, and his mantle, which having placed on top of the water of river Jordan he walked on the water and crossed the river.

For the memory of Prophet Elisha, the Divine Liturgy was celebrated at the aforementioned Holy Church. It was led by H.H.B. our Father and Patriarch of Jerusalem Theophilos, with concelebrants the Most Reverend Archbishop Aristarchos of Constantina, and the Most Reverend Metropolitan Joachim of

Helenoupolis, Hagiotaphite Hieromonks of the Patriarchate and the Hegoumen of the neighbouring Holy Monastery of St. Gerasimos of the Jordan Archimandrite Chrysostom, the Hegoumen of the Holy Monastery of the Shepherds Archimandrite Ignatios and Archdeacon Marc, at the singing of Archimandrite Demetrios Kavathas on the right in Greek and the choir singer of the Church on the left in Arabic, with the participation of the parish congregation of the Arab-speaking Orthodox Community of Jericho, monks and nuns from Jerusalem and pilgrims.

His Beatitude preached the Divine Word to this noble congregation as follows:

"Plainly informed by a divinely inspired oracle, the wondrous Elias anointed thee a prophet, O glorious Elisseus. In thee the bounteous grace of the Holy Spirit found rest and came to dwell, O celebrated Elisseus" the hymn writer of the Church proclaims.

Beloved Brothers and Sisters in Christ,

Noble Christians and pilgrims,

The grace of the Holy Spirit which finds rest and abides in abundance in the righteous man of God, namely Prophet Elisha, has gathered us all in this hagiographic (Biblical) place of Jericho and the Jordan river district, in order to praise his festal memory as the wise Solomon says: "The memory of the just is blessed; Blessings are upon the head of the just" (Proverbs 10:6,7). "When the righteous are in authority, the people rejoice" (Proverbs 29:2).

This just man, Elisha, did the exquisite among the prophets Elijah anoint a prophet by the inspiration of the Holy Spirit. And Elisha received the prophetic gift because he was distinguished for the cleanness of his heart and his manner of living was equal to that of the angles as the hymn writer says: "Rejoice, O Elisseus, 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." This is also widely shown as he received a double measure of grace by the Holy Spirit according to the witness about him in the Holy Bible: "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me...And he said... it shall be so unto thee" (4 Kings 2:9-10).

The double measure of the grace of the Holy Spirit that was given to him is shown in his prophetic ability and action, which coincides with unexpected works and various miracles, such as the healing of the leper Naaman the Syrian. This miracle is also recalled by our Lord Jesus Christ during His preaching, as Luke the Evangelist witnesses: "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).

Moreover, this historic town of Jericho is an irrefutable witness of Prophet Elisha's miracles, who healed "the bitter water" at the fervent asking of the town's citizens (4 Kings 2:19), namely the water that was unhealthy and deadly: "The people of the city said to Elisha, "Look, our lord, this town is well situated, as you can see, but the water is bad and the land is unproductive"...

Then he went out to the spring and threw the salt into it, saying, "This is what the Lord says: 'I have healed this water. Never again will it cause death or make the land unproductive.'" And the water has remained pure to this day, according to the word Elisha had spoken" (4 Kings 2:19-22).

The Holy Church of Christ honours especially Prophet Elisha, because not only did he work beneficiary miracles by the power that was given to him by God, but also worked miracles against evil and avarice, namely voracity and the social disorder or

corruption in general. And he did these, motivated by philanthropy and love towards his neighbour.

Today's celebrated marvelous Prophet Elisha was distinguished as a Saint of the Church for his virtue. And the one who praises the righteous man, praises virtue itself. And this is so, because the righteous men of God by their example "proclaim the virtues of the One who summoned us from darkness, namely of Christ, to His wonderful light" (1 Peter 2:9). It is therefore imperative, my brothers, Peter the Apostle orders, to progress in virtue, because the divine power of Christ has given us all things that contribute to spiritual life and reverence. And He has given these to us through the knowledge of the true God, who has called us from the condition of sin to salvation, through His perfection and power: "His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness" (2 Peter 1:3).

Communicant and participant of our Prophet Elisha's virtue has also been our Father among the Saints Methodios, Archbishop of Constantinople, who is co-celebrated with him today.

This Holy Church Father inverted the fallacy of heresies and the iconoclasts, defending the Orthodox faith and teaching by his divine word.

The divine and virtuous life of Prophet Elisha as well as of our Father Methodios deemed them worthy of the vision of God's glory, namely the incorruptibility of their holy relics which witness the resurrection of our Saviour Christ, but also the incarnation of God the Word through the pure blood of the Ever-Virgin and Most-Blessed our Lady Theotokos Maria.

Boasting over the Saints of our God and Saviour Christ, we cry out with the hymn writer and say: "Thou who wast once a ploughman wast made a Prophet of the Lord; and with Elias' mantle, his spirit twofold didst thou gain. Wherefore, O great

Elisseus, with him we honour and praise thee."

"Thou like the sun didst rise from the East, O Father, and settest in the West in thy holy contest, righteous and supremely wise Methodius; and with thy doctrines' shining beams thou hast enlightened the whole world. Pray for us all, O God-bearer." Amen."

For the Sermon in Arabic please follow the link below:

<https://en.jerusalem-patriarchate.info/ar/2017/06/27/31510>

After the Divine Liturgy, the Hegoumen of the Holy Monastery Archimandrite Philoumenos, who has overcome his illness by the grace of God and Prophet Elisha, offered a reception to the Patriarchal Entourage and the Congregation, while at noon, the Community and the Hegoumen offered a meal.

During the meal, Mrs Nahinda Halte, member of the Jericho Community, addressed His Beatitude in Arabic (the link will be posted in due course).

From Secretariat-General

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THE FEAST OF OUR FATHER AMONG THE SAINTS ONUPHRIUS (2017)

On Sunday, 12th/25th June 2017, the Patriarchate celebrated

the memory of our Father among the Saints Onuphrius of Egypt, at his Holy Monastery located in the district of the ancient Jerusalem, opposite Siloam font and on the slopes of Abu Tor hill, by the carved rocks – tombs of the field of blood – the potter's field, which was bought by the Pharisees to bury the strangers with the thirty silver coins that Judas returned to them when he regretted the betrayal of his Teacher (Mat. 27:3-10). Among these tombs visible are the tombs of the Patriarch of Jerusalem Iouvenalios (541 A.D.) and of monk Cyril, renovator of the Monastery around 1923.

In this Holy Church – naturally half-carved rock – for the memory of St. Onuphrius of Egypt, who lived an ascetic life in Thebais of Egypt in the 4th century A.D., having only his long beard as garment, as witnessed by St. Pafnutius who buried him, Vespers was held in the evening, led by the Most Reverend Metropolitan Joachim of Helenoupolis, and the Divine Liturgy was celebrated on the day of the feast, officiated by H.H.B. our Father and Patriarch of Jerusalem Theophilos, together with the Most Reverend Archbishop Aristarchos of Constantina, and the Most Reverend Metropolitan Joachim of Helenoupolis, Hagiotaphite Hieromonks and Archdeacon Marc. Participants in prayer were a noble congregation of monks, nuns, laity, members of the Greek Expatriates community and the Arab-speaking congregation, at the singing of Archimandrite Demetrios Kavathas and by the end of the service, also Archimandrite Eusevios.

His Beatitude preached the Divine Word to the noble congregation as follows:

“Godly-wise Father Onuphrius, in spirit thou didst become great Elias’ follower, for thou dwellest far removed from the turbulence of the world; thou didst deny all the yearnings of the flesh and didst abide in the barren wilderness, where, with exceeding joy, thou, O blessed man, didst soar aloft in soul to the Heavens, where thou truly hadst thy citizenship”

the hymn writer of the Church proclaims.

Beloved Brothers and Sisters in Christ,

Noble Christians and pilgrims.

The most bright light of our Saviour Christ, the Holy Spirit Who abides in the souls of His Saints, has gathered us all today in this holy shrine, where the Holy Monastery of the celebrated our Father among the Saints Onuphrius lies, in order to offer glory and thanksgiving to our Holy Trinitarian God.

The annual observation of the memories of the Saints by our Holy Orthodox Church is on the one hand a recalling of the life in Christ in this world of corruption and sin, and on the other, an invitation to the heavenly chamber where our Holy Father Onuphrius rejoices eternally.

Our Father among the Saints Onuphrius, who lived a coenobitic life in a monastery in the town Hermoupolis of Thebes in Egypt, retreated to the depths of the desert where he was distinguished as its citizen and a student of the spirit of the Holy Prophets, Elijah of Thesbis, and John the Baptist, who had become imitators of God, as St. Paul says: "Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph.5:1-2). And in more detail, since God has forgiven you, become therefore imitators of God as dear children. And live in love, just like Christ loved us and gave Himself up for our sakes and our salvation, and offer a sacrifice to God, so that this sacrifice will be before Him as a sweet smelling savour.

Interpreting these words of Paul, St. Chrysostom says; "See that to suffer by the enemies is a sweet smelling savour and a well pleasing sacrifice; and if you die, then it is a sacrifice; this is an imitation of God".

Indeed our Father among the Saints Onuphrius accomplished the death of imperishableness through his hard asceticism in the desert. In other words he became a sweet smelling savour and a well pleasing sacrifice to our God and Saviour Christ, as the hymn writer of the Church proclaims: "Offering thy mind as a whole-burnt offering unto Him Who endured death by the Cross for our sakes, thou worthily becamest a partaker and joint heir of His glory".

Precisely to this cause we also are called my beloved Brothers and Sisters, to become worthy communicants and co-heirs of the glory of our Saviour Christ and His Saints. This is the purpose of our calling in the faith of the crucified and resurrected our Lord Jesus Christ, as St. Paul preaches: "whom he called, them he also justified: and whom he justified, them he also glorified" (Romans 8:30).

What does this mean: "whom he justified, them he also glorified"? It means the restoration of our communion in Christ with God the Father. The restoration of the communion and the vision of the Divine glory, which Adam of old lost due to his disobedience to the will of God.

The Saints of Christ's Church received the crown of righteousness because they had become obedient to the Divine will and steadfast in the Orthodox faith as the hymn writer of our Father among the Saints Onuphrius says: " thou hast accomplished the path of asceticism and kept the faith; therefore O Father of righteousness thou hast received the crown of righteousness, which Christ hadst prepared for thee, He who giveth the prizes and the strength and the antidote of the pains; of which now deliver us also and save us from dangers."

The "path of asceticism" of our Father among the Saints Onuphrius was the path of Christ's love according to the example of St. Paul who says: "walk in love" (Eph. 5:2). And Christ's love is at the top of the commandments. And this is so, because "God is love; and he that dwelleth in love dwelleth in God, and God

in him" (1 John 4:16) according to St. John the Evangelist.

Our holy Church honours the annual memory of its Saints because it is through them that we come to know the "path of asceticism" namely the way of our completion in Christ, as the hymn writer says: "the crowds of the monastics honour thee the teacher of the desert Onuphrius; for it is through thee that we have come to know the right path...wherefore beseech the Lord that our souls find mercy."

God's righteous men and friends of Christ indeed intercede the Lord for the mercy of our souls and the healing of the sick "who come to them in faith". However, faith without love towards our neighbour "is empty" it has no value, as John the Evangelist says: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20).

The honoured today Saints Onuphrius of Egypt and Peter of Mount Athos, who while being of the same nature with us humans, were deemed worthy of the vision of the Divine splendid glory, call us to walk in the path of the life in Christ. To this cause, we have helpers and protectors especially and exceptionally the Most Blessed Theotokos and Mother of God, the All-Holy and Ever-Virgin Mary as well as the Holy Saints who intercede for us to the Lord. Amen."

After the Divine Liturgy there was a small Procession from the Church towards the tomb of the founder and renovator of the monastery monk Cyril, where the prayer for the fruit was read and there was also a memorial service at the tomb of the recently reposed nun of the Monastery Seraphima.

Afterwards, a reception with cakes and fruit followed at the hegoumeneion, as offered by the present renovator of the Monastery, Abbess Paessia.

From Secretariat-General

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THE VISIT OF HIS BEATITUDE THE PATRIARCH OF JERUSALEM TO CONSTANTINOPLE / CAPPADOCIA

The visit of His Beatitude our Father and Patriarch of Jerusalem Theophilos at the Ecumenical Patriarchate and later on to Cappadocia began on Friday, 3rd/ 16th June 2017.

His Beatitude was invited by the All-Holy Ecumenical Patriarch Bartholomeos for this visit, as the latter has undertaken pilgrimage tours to Churches and Holy Monasteries of our nation which have been deserted since the exchange of populations in 1922.

The Entourage of His Beatitude the Patriarch of Jerusalem for this visit was the Most Reverend Archbishop Aristarchos of Constantina – Geronda Secretary-General, the Patriarchal Commissioner in Constantinople Most Reverend Archbishop Nectarios of Athedona and Archdeacon Marc, and the Honoured Mr. Theodoros Giagkou, Law Professor at the School of Theology in Thessalonica with his respected wife.

Upon His arrival to Constantinople airport from Tel Aviv, His Beatitude was welcomed by the Metropolitan Theoliptos of Ikonion of the Ecumenical Patriarchate and the Patriarchal Commissioner of Jerusalem Patriarchate in Constantinople Most

Reverend Archbishop Nectarios of Anthedona.

At noon of the same day His Beatitude the Patriarch of Jerusalem was most warmly received by the Ecumenical Patriarch and the Fener Generals, at the Reception Hall of St. George the Triumphant Cathedral in the Fener district, while an honourary for Him and other guests meal was offered by the Ecumenical Patriarchate.

In the evening the Ecumenical Patriarch offered His Beatitude the Patriarch of Jerusalem dinner at the Intercontinental Hotel where He was hosted.

DEPARTURE TO CAPPADOCIA – 1ST DAY OF THE VISIT

The departure from Constantinople airport to Caesarea with Cappadocia as the final destination, took place on Saturday 4th/17th June.

Escorts of the All-Holy Ecumenical Patriarch Bartholomeos to this pilgrimage were, His Beatitude the Patriarch of Jerusalem Theophilos and His Entourage, the Most Reverend Metropolitan Germanos of Tranoupolis of the Ecumenical Patriarchate, the Most Reverend Metropolitan Vassilios of Constantia from the Church of Cyprus and His Entourage, and the Roman-Catholic Church Delegation.

From Constantinople, His Beatitude landed in Caesarea, from where He was driven to the archaeological site of Korama valley. On site, still preserved are God-naturally-created buildings which have undergone pyramid shaped interior alterations, in order to serve as houses, or Churches and Holy Monasteries for our ancestors. The Patriarchal Entourages were received there by the Museum Manager of the Archaeological site of Korama valley. During this guided tour he mentioned that Korama is the third most visited archaeological site in Turkey after Ephesos and Hierapolis. There are 250 Churches preserved in the area, for which maintenance attempts are being made through donations. In one of these two Churches

there are preserved marvellous 10th century frescoes on the rocks. The one of these two Churches is currently named "The Dark Church" due to the lack of light. Out of the many frescoes, most vividly visible are the icons of Christ the All Mighty, the Holy Communion, the Holy Transfiguration, and that of St. George the Great Martyr.

On the same Saturday afternoon, Vespers was officiated by the Ecumenical Patriarch at the deserted Church of St. Demetrius of Aravissos Community.

SUNDAY, 2ND DAY OF THE VISIT IN CAPPADOCIA

On Sunday, 5th/ 18th June, the Divine Liturgy was celebrated at the Holy Church of Saints Constantine and Helen in Sinassos town. This Divine Liturgy was led by His Beatitude the Patriarch of Jerusalem Theophilos, with the participation in prayer of the All-Holy Ecumenical Patriarch Bartholomeos.

During this Divine Liturgy, His Beatitude the Patriarch of Jerusalem gave the following address:

"All-Holy and Most Reverend Archbishop of Constantinople, New Rome and Ecumenical Patriarch in Christ God, Bartholomeos,

By the inspiration, instruction and consolation of the Comforter Spirit, after a multiannual and laborious preparation, at the initiative and coordination of Your most dear and respectable All-Holiness and the Synodic cooperation of the Autocephalous Orthodox Churches, one year ago, we were gathered at the Great Synod of Orthodoxy at the Apostolic Church of Crete and thoroughly considered essential matters of the life of our Orthodox Church, we participated in daily Eucharistic experience, denoting by the communion of the common Chalice our unity in our Orthodox Apostolic faith and tradition and bore witness of righteousness, peace, reconciliation and love to the world.

With the collaboration of the Divine Grace, Our Humbleness

together with the Hagiotaphite Brotherhood around us, were deemed worthy only three months ago to celebrate the event of the restoration of the Sacred Edicule of the Holy Sepulchre at the Pan-Christian Ceremony which Your All-Holiness honoured with Your presence, and Your inspired address, by which You reconfirmed the inscription on its facade, that the Sacred Edicule is indeed "Possession and oblation to Christ of the Orthodox Romans, 1810". The completion of this project was supported by the Ecumenical Patriarchate also by its financial contribution.

In addition, these days, the Grace of the Holy Spirit has gathered Us again, at Your invitation, to a brotherly meeting in Christ and visit of the blessed places of Cappadocia, where the life-giving and salvific Evangelic word has been sown since the Apostolic years, and where, among others, great Church Fathers such as the Saints Basil the Great, Gregory of Nyssa, Gregory the Theologian, Amphilohios of Ikonion, lived and progressed in life in Christ and asceticism and Theology writings, interpreted and defended the doctrine of the one substance of the Son with the Father and the Divinity of the Holy Spirit. Following their path Roman Orthodox ancestors of ours had lived for centuries, in these very places, established Communities and Holy Monasteries, erected splendid marble churches, masterpieces of the Byzantine Architecture, which painstakingly they had to abandon together with their ancestral places of residence, when this was imposed by the transitions of the human history.

One of these Communities was Sinassos town. It was overly and exceptionally distinguished in faith and reverence, in education and writings, in merchandise and art, in social and charitable action. Rightly the memorable Metropolitan Cleovoulos of Caesarea says that it is: "An Oasis in the desert, a Star in the darkness, Athens in Asia Minor".

Its Cathedral had been that of Saints Constantine and Helen, the Patron Saints of the All-Holy Shrines of our Zion Church

and the Hagiotaphite Brotherhood, and founders of Romiosyne. Celebrating the Divine Liturgy in it today, we are blessed, sanctified and we pray for the repose of the souls of our fathers who sleep in the Lord herein, certainly rejoicing with Us this day. Likewise, we pray for the peace and good condition of the whole world, the cessation of wars and abhorrent terrorist acts, the consequence of which is the loss of the lives of many of our fellow men, for whom Christ died.

For this prayerful and Eucharistic offering of our Most Merciful God, we glorify Him gracefully, as we also thank Your All-Holiness, who kindly invited Us, and we pray that God may grant You longevity and undiminished health, so that in Your distinguished experience and wisdom You may direct the Ecumenical Throne matters and rule and coordinate the matters of the Orthodox Churches and continue in Your initiatives for the protection of these Cappadocian monuments of our tradition, which have been recognized to be preserved as parts of the worldwide cultural heritage, until their restoration to the condition and purpose to which they were initially founded, in due course, that our Lord knows, for the glory of His worshiped Name and praise of the blessed nation of the Romans. So be it."

From Secretariat-General

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PASTORAL VISIT OF HIS BEATITUDE THE PATRIARCH OF JERUSALEM IN ZDEINDE

On Saturday, 28th May/10th June 2017, His Beatitude our Father and Patriarch of Jerusalem Theophilos, made a pastoral visit to the Greek Orthodox Arab-speaking Community of the town Zdeinde in north Israel, at the district of Acre.

This Community keeps a Holy Church in the honour of St. Patrick, Bishop of Proussa. In this Holy Church the Divine Liturgy was celebrated for the feast of the Apodosis of Pentecost, that is, the completion of eight days since the first day of celebration last Sunday, and the feast of St. Patrick which was transferred as it is normally observed on 19th May.

The Divine Liturgy was led by H.H.B. our Father and Patriarch of Jerusalem, with concelebrants the Most Reverend Metropolitan Kyriakos of Nazareth, the Most Reverend Archbishop Aristarchos of Constantina, and the Most Reverend Metropolitan Joachim of Helenoupolis, the Head of the Holy Church Fr. Ilias, Arab-speaking Priests from the neighbouring Communities and Deacon Agapios. Singing was the choir of Acre-Ptolemais, under the Patriarchal Commissioner Archimandrite Philotheos at the presence of the full congregation of St. Patrick's Parish.

To this noble congregation His Beatitude preached the divine word as follows:

"Shining brightly with the divine light, O blessed Patrick, thou didst disdain the cleverness of the eloquent; and cast into the hot springs as into a furnace without being burned,

thou didst cry: Blessed is the God of our Fathers” the hymn writer of the Church proclaims. Beloved Brothers and Sisters in Christ,

Noble Christians,

The All-Holy and Life-giving and All-powerful Spirit, the one God of the Trinity, of the same honour, essence and of the same glory to the Father and the Son, has gathered us all in this Holy Church in the name of Saint Hieromartyr Patrick, Bishop of Proussa, in order to celebrate the memory of the Patron Saint of our town Zdeinde on the one hand, and the Apodosis of Pentecost on the other.

Saint Patrick was highlighted a vessel of the enlightening grace and power of the Holy Spirit with his ordination as a Bishop as well as with his martyr’s blood. Moreover, he became communicant and participant of the gospel preaching and the pastoral mission of the Holy and spirited Apostles, whose “line is gone out through all the earth, and their words to the end of the world” (Psalm 19:4) according to the psalmist.

The great Hieromartyr Patrick shone during the reign of the Roman Emperor Diocletian (284-305 A.D.). Due to his zeal for Christ, he was slandered to Proconsul Julian, who summoned him and with various means attempted to change his mind and faith and force him worship the gods of idols. To Julian’s argument that the transpiration of the warm waters, as providence of the gods (of the idols), is blown out and discharged for the benefit of the people, Saint Patrick replied: it may be that the warm waters are transpired for the benefit of the people, but by His power the Lord Jesus Christ has promised two places, the one is full of goods where the righteous find rest, while the other is of darkness and fire, where the sinners will be condemned after the resurrection from the dead.

Saint Patrick draws the aforementioned witness from Prophet

Isaiah who says: "their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isaiah 66:24). For this, St. Paul says more precisely: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:7).

The steadfastness of Saint Patrick's faith had as a result his beheading by sword, together with his co-martyrs Akakios, Menandros, and Polyenos. In other words, our Father among the Saints Patrick, preached and confessed his faith in Christ with boldness and courage in front of persecutors and fighters against "the Kingdom in heavens which cannot be moved" as St. Paul teaches saying: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire" (Hebrews 12:28-29). This means that we should worship God in fear and reverence, because God is a fire that burns out and destroys every irreverent and ungodly man.

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). It is precisely this Divine and All-Holy Spirit that descended from heaven, on the day of Pentecost, and filled the whole house where Christ's disciples were sitting. "And there appeared unto them (the Disciples) cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:3-4).

Holy Pentecost is the beginning of the propagation of the enlightening and salvific preaching of the gospel by the Apostles throughout the world and of course of the Church, which appeared to the world soon after the Ascension in Heaven of our Lord Jesus Christ and the sending of the other Comforter as He promised to His disciples saying: "But when the Comforter is come, whom I will send unto you from the

Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

And this Comforter, namely the Spirit of truth, Who is proceeded by the Father and rests in the Son, forms and conjoins the whole institution of the Church as the hymn writer says: "The Holy Spirit provideth all things; He gusheth prophesy; He 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. Wherefore, O Comforter, one in essence and throne with the Father and the Son, glory to Thee."

This very Holy Spirit, the Spirit of our Saviour Christ, made St. Patrick a pastor, namely a perfect Bishop and Priest as well as His co-witness. In other words, these Hieromartyrs of Christ were deemed worthy of the vision of God, meaning the theory of God's glory, as their hymn writer says: "The glorious Martyrs, adorned with the vesture of the priesthood, made it more sacred with their own blood; and dancing for joy in the vision of God, they chant: Blessed is the God of our Fathers". While St. John the Evangelist says "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13). In other words, the fullness of the Holy Spirit dwells only in Christ, according to the true witness of St. Johh the Evangelist: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand" (John 3:34-35).

The purpose of the mission given by God the Father to His Son, our Lord Jesus Christ, was to restore the communion and relationship with God, from which (communion) man had fallen out. And according to St. Cyril of Alexandria, "it is only for God's nature to save the people from devil and sin and corruption". "We therefore have (the knowledge)", Ecumenios says, "from this autopsy...and the workings of love towards

each other, that God is in us, and He has given us from His Spirit and we receive Him in communion". And that which God has given us from His Spirit is love, joy, peace, longsuffering...meekness", this is the fruit of the Holy Spirit as St. Paul teaches (Gal. 5:22-23).

Having become participant of this fruit of the Holy Spirit, our Father among the Saints Patrick, received the crown of divine glory. Therefore let us say together with the hymn writer: "As thou now abide noetically with the Angels, O blessed Patrick, remember those who keep thy venerable memory, and entreat thy Master in thy prayers that they be rescued from perils", by the prayers of the Most blessed, our Lady Theotokos and Ever-Virgin Mary. Amen. Many happy returns."

Many of the faithful received the Holy Communion at the Koinonikon and upon dismissal His Beatitude's blessing .

At the end of the Divine Liturgy there was a reception and a meal at the new reception hall of the Parish, where His Beatitude gave an address in Arabic (the link will be posted in due course).

From Secretariat-General

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THE FEAST OF THE HOLY SPIRIT AT THE RUSSIAN MISSION IN JERUSALEM (MISSIA)

On Monday, 23rd Mary/ 5th June 2017, the Feast of the inspiration of the Holy Spirit was celebrated at the Ecclesiastical Mission (Missia) and its Holy Church of the Holy Trinity of the Moscow Patriarchate, located on West Jerusalem near the New Gate.

This festal Divine Liturgy on Monday of the Holy Spirit was led by H.H.B. our Father and Patriarch of Jerusalem Theophilos, invited by the aforementioned delegation which belongs to the jurisdiction of the Patriarchate.

With His Beatitude, co-officiating were the Archbishops of the Patriarchate, the Patriarchal Commissioner Most Reverend Metropolitan Isychios of Kapitolias, the Most Reverend Archbishop Aristarchos of Constantina and Secretary-General, the Most Reverend Archbishop Theodosios of Sebastia, the Most Reverend Metropolitan Joachim of Helenoupolis, Hagiotaphite Hieromonks, Archimandrite Stephen, Arab-speaking Presbyters, Fr. Joseph and Fr. Paul from Beitjala, and Russian-speaking Presbyters, Fr. Nikolaos, the Head of this Delegation Archimandrite Alexandros and his assistant Archimandrite Leontios, and other Hieromonks and Elders of the Moscow Patriarchate, and Archdeacon Mark and Deacon Anastasios together with Deacons of the Moscow Patriarchate.

Participants in the Divine Liturgy were a congregation of Orthodox Russian citizens of Jerusalem, who belong to the pastoral care of the Jerusalem Patriarchate, and pilgrims from

Russia and Arab-speaking Orthodox faithful.

His Beatitude preached the divine word to this congregation as follows:

"We celebrate Pentecost and the coming of the Spirit, and the time appointed for the promise, and the fulfilment of hope. How great is this mystery: it is both exceeding great and most venerable. Wherefore, we cry unto Thee: O Creator of all, Lord, glory to Thee"; St. Gregory the Theologian exclaims through the voice of the hymn writer of the Church.

Most Reverend Archimandrite Father Alexander, representative of His Beatitude the Patriarch of Moscow and all Russia in Jerusalem,

Beloved Brothers and Sisters in Christ,

Noble Christians and pilgrims,

The One who has been ascended in glory in heavens and sat on the right side of God the Father, and has sent down to His Holy disciples and Apostles the divine and holy and consubstantial and of the same force and of the same glory and coeternal Spirit, gathered us all in this named after the Holy Trinity magnificent Church, in order to celebrate in thanksgiving the Feast of Holy Pentecost and thus the coming of the Holy Spirit, namely Its coming in the world.

The sending of the Comforter, namely the Holy Spirit, was an explicit promise of the Lord to His disciples according to the evangelists. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). And this promise was fulfilled on the fiftieth day after the bright Resurrection of our Saviour Jesus Christ, in the upper room of Jerusalem, where "they were all with one

accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost” (Acts 2:1-4).

The indeed great and unintelligible mystery of Pentecost is the inauguration of the revelation on earth of the secret body of Christ, namely the Church, whose pertaining to God-manhood institution is maintained and assembled by the coeternal, consubstantial and sharing the same throne with the Father and the Son Holy Spirit, as the hymn writer of the church effectively expresses: “The Holy Spirit provideth all things; He gusheth forth prophesy; He 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. Wherefore, O Comforter, one in essence and throne with the Father and the Son, glory to Thee”.

The exuberance of the Holy Spirit which filled the Apostles is the same divine power which mesmerized the whole world and enlightened it with the light of truth and justice. Precisely to this cause were the Holy Apostles and Christ’s disciples called, to whom Jesus spoke, saying: “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you” (Mat. 28:18-20).

The spreading of the Gospel teaching by the Holy Apostles and Christ’s disciples shone light to the world and also gushed to all the faithful the grace of the Comforting Spirit, the Spirit of Christ, as the hymn writer says: “As Thou didst aforetime promise Thy disciples, Thou hast in every deed sent

forth the Comforting Spirit, O Christ, and hast shined light upon the world, O Friend of man". And "that which was anciently foretold in the Prophets and in the Law is fulfilled; for on this day the grace of the Divine Spirit is poured out on all the faithful".

As the Synaxarist of today's feast effectively mentions, the Holy Spirit was given to the Disciples and Apostles in three occasions; quite dimly before His Passion; after the Resurrection a bit clearer by breathing upon them; and now He sent It down fundamentally; rather It came down by Itself, to complete their enlightenment and sanctification. This denotes that the "Apostolicity" guarantees the unity, holiness and catholicity of the Church as expressed in the Creed of our faith. And as the hymn writer says: "Upon the Apostles did the Holy Spirit descend by His own authority, as Thou didst promise, O Christ, and brought forth one harmony of faith in the Trinity, our God uncreated, from the many languages of all sundry nations".

The Holy Spirit descended on the Holy Apostles in the form of tongues of fire, St. Chrysostom interprets, in order to remind us of the old story. "Because therefore in the past the people misbehaved in pride, they wanted to build a tower reaching up in the heavens, and through the division of tongues their evil agreement was halted; for this reason now the Holy Spirit is given to them in the form of tongues of fire, in order to assemble the divided world by this".

Precisely for this reason the grace of the Holy Spirit has gathered us also the sharing the same doctrine and beliefs Brotherly Orthodox Churches, in this bloodless altar, in order to proclaim the agreement and unity in the Holy Spirit and hear St. Paul saying: "the fruit of the Spirit is love, joy, peace" (Gal. 5:22). "Charity vaunteth not itself" (1 Cor. 13:4). And according to St. Chrysostom "love does not work anything bad against our neighbour; where love lives, Cain is nowhere to kill his brother".

Therefore, beloved brothers and sisters, as we celebrate this Feast, let us cleanse our hearts by the Holy Spirit and accept Its coming, being enlightened in a mystical way. And with St. Gregory the Theologian let us say: "Gather us all into Thy Kingdom; grant forgiveness to them that hope in Thee; forgive them and us our sins. Purify us through the operation of Thy Holy Spirit, and destroy the enemy's devices which are against us", and stop the schisms in our brotherly Orthodox Churches. By the prayers of the Most-Holy Theotokos and all the Saints. Amen."

Upon Dismissal, there was the exchange of the appropriate to the feast gifts between the Heads of the two Churches, His Beatitude the Patriarch of Jerusalem Theophilos and the Patriarch Cyril of Moscow through His representative Archimandrite Alexandros. His Beatitude offered a cross for blessing for Patriarch Cyril, while the latter offered Patriarch Theophilos an icon of the Theotokos.

Soon afterwards there was a short reception at the Hegoumeneion of the Monastery and finally there was a monastic meal in honour of the Patriarchal Entourage, where His Beatitude gave an address in English, as per the link below:

<https://en.jerusalem-patriarchate.info/2017/06/05/33215>

From Secretariat-General

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THE FEAST OF SAINTS CONSTANTINE AND HELEN AT THE PATRIARCHATE (2017)

On Saturday, 21st May/3rd June 2017, the Hagiotaphite Brotherhood celebrated the memory of its founders, the glorious God-crowned and equal to the Apostles, the King and Queen Saints Constantine and Helen, at their Holy Church inside the Patriarchate, adjacent to the Most Holy Church of the Resurrection on the west side.

1. Vespers

This feast was celebrated with Great Vespers in the evening, led by His Beatitude our Father and Patriarch of Jerusalem Theophilos, with the prayers of Hagiotaphite Archbishops, Hieromonks and monks, first of whom the Typikon Keeper Archimandrite Alexios, and the participation of the dressed Hagiotaphite Hieromonks at the Great Entrance and the Blessing of Bread. Singing were the choir leader of this Church, Archimandrite Eusevios with Mr. George Tombros on the right and Archimandrite Demetrios on the left, at the presence of local Greeks Arab-speaking members of the Jerusalem Community, and pilgrims from Greece, Russia, Cyprus and Romania.

After Vespers, the Hagiotaphite Fathers were served boiled wheat, wine and dried bread according to their custom at the courtyard in front of the Epitropikon.

2. On the Day of the Feast

On Saturday morning, according to the order of the Brotherhood, Matins began at 6:30 a.m. while H.H.B. our Father and Patriarch of Jerusalem Theophilos descended at 8:00 a.m. Once dressed in His cloak, He prayed to receive the blessing and began officiating the Divine Liturgy, according to the

order of the Brotherhood, with co-officiating the Hagiotaphite Hieromonks and the Typikon Keeper, Hagiotaphite Archbishops, at the presence of the Consul General of Greece in Jerusalem Mr. Christos Sophianopoulos. Singing on the right was the choir leader of the Church Archimadrite Eusevios and on the left Archimandrite Demetrios, while many pilgrims from Jerusalem, Greece, Cyprus, Russia and Romania participated in contrite prayer.

At the end of the Divine Liturgy, His Beatitude with the dressed Priests, followed by the other Hagiotaphite Fathers went to the Patriarchate in a Procession at the singing of the choir; at the entrance on the Holy Monastery everybody received a small loaf of bread as a blessing for the feast.

At the Patriarchate His Beatitude gave the following address:

“With the oil of gladness Thou, O Christ, in a most marvelous way didst anoint Thy communicants, Constantine and Helen who, hating every deceit and lie, yearned for Thy beauty; and Thou didst freely grant Thy promised Kingdom of Heaven unto them who at Thine own behest first had ruled on earth in godly piety and in true religion” – the hymn writer of the church proclaims.

Your Excellency Consul General of Greece Mr. Christos Sophianopoulos,

Reverend Fathers and Brothers,

Noble Christians and pilgrims,

Our Holy Church, and thus the Church of Jerusalem, rejoices mystically today on the festal memory of its great owners and renovators of the magnificent Churches at the All-holy Shrines on the one hand; and on the other hand it rejoices for the inauguration of the worldwide modern Greece by the glorious

and crowned by God and equal to the Apostles great King and Queen, Saints Constantine and Helen.

These holy King and Queen and equal to the Apostles, “not from man did great Constantine with his blest mother Helen receive the royal sovereignty, but by God’s grace from Heaven”, as their hymn writer vigorously formulates, saying: “Having seen the image of Thy Cross in Heaven, and like Paul, having received the call not from men, Thine apostle among kings entrusted the commonwealth to Thy hand, o Lord. Keep us always in peace, by the intercessions of the Theotokos, O only Friend of man”.

Our venerable Hagiotaphite Brotherhood has rewarded glory to the Holy Trinitarian God by celebrating the Patriarchal Divine Liturgy in the homonymous to the Saints King and Queen Monastic Church on their annual sacred memory. And this is because these King and Queen who have dwelled among the saints, have been the God-inspired founders of the primary Order of the Great Ones, namely the Hagiotaphite Brotherhood in the Holy Land, at the place of the Passion on the Cross, the three-day burial and Resurrection of our Saviour Christ. “For it is right to exhilarate the most wondrous place of the earth according to its worthiness”, Constantine the Great wrote in his Letter to Makarios Archbishop of the Church of Jerusalem, about the building of the “Martyrio” [the Holy Sepulchre](Eusevios: History of the Church, Constantine’s life. Book 3, ch.33).

“In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them” (Psalm 15:3) prophet David chants. Indeed the Lord made Saints Constantine and his mother Helen worthy of admiration over time and worldwide, because the living witness of our Lord Jesus Christ as well as the presence of the Christians in the Holy Land are owed to them, despite the civil wars and the terrorist acts in the tested Middle East region.

Therefore we on our part who live and serve in this Holy Land exclaim with the hymn writer and say: "Rejoice, O great and all-wise Constantine, thou fount of Orthodox Faith, that dost water continually all the lands beneath the sun with thy sweet and delightful streams. Rejoice, O root from which there sprouted forth the fruit that nourisheth Christ's most holy Church. Rejoice, thou most glorious boast the fame of all the farthest ends of earth, first of Christian kings. Rejoice, thou joy of faithful men". Amen. Many happy returns."

At the end of the address His Beatitude blessed the congregation.

At noon, there was a festal monastic meal.

From Secretariat-General

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THE FEAST OF THE SAMARITAN WOMAN SUNDAY AT THE PATRIARCHATE (2017)

On Sunday, 1st/14th May 2017, the Samaritan woman Sunday, according to the book of Pentecostarion, the Jerusalem

Patriarchate celebrated the memory of the meeting of the Samaritan woman with the Lord, at the town of Sychar in the Samaria district, at the place of that meeting, Jacob's well, and her conversation with the Lord, with the revelation that was made to her that He is the Christ, and the water He would give her is the water that brings eternal life, and whoever drinks it will never thirst in the ages to come, according to the vivid narrative of the Evangelist John (John 4:4-42).

At this well and at the marvellous huge and magnificent Church named after St. Foteini the Samaritan woman, which praiseworthy the Hegoumen of the Shrine Archimandrite Ioustinos has built, the Festal Divine Liturgy was celebrated by H.H.B. our Father and Patriarch of Jerusalem Theophilos, with concelebrants the Most Reverend Metropolitan Kyriakos of Nazareth, and the Most Reverend Archbishop Aristarchos of Constantina, Hagiotaphite Hieromonks and Archimandrites, Klaudios the Hegoumen of the Holy Monastery of the Sacred Cross, Ignatios, Hegoumen of the H. Monastery of the Shepherds, Stephen, Hegoumen of the H. Monastery of St. Katherine, Archdeacon Mark, Deacon Agapios, with the participation in prayer of Archimandrite Chrysostom Hegoumen of the H. Monastery of St. Gerasimos and Arab speaking Presbyters. Singing were the Choir Leader of the Most Holy Church of the Resurrection Archimandrite Aristovoulos in Greek, Russian and Romanian on the right, and Archimandrite Leontios with the parish choirs of the neighbouring parishes on the left, in Arabic, at the presence of the Consul General of Greece in Jerusalem Mr. Christos Sophianopoulos and a large crowd of local faithful and pilgrims from the nearby areas, from Greece, Russia, Romania and Cyprus, monks and nuns.

To this congregation His Beatitude preached the Divine word as follows:

"Let Heaven and earth radiantly rejoice today, for Christ hath appeared incarnate as man, that He might deliver the whole race of Adam from the curse; and when He came to Samaria, He

was made marvelous miracles. He that is compassed about by the waters of the clouds standeth nigh unto a woman and seeketh water. Wherefore, let us the faithful all worship Him, Who of His own will became poor for our sake in His compassionate counsel." The Hymn writer of the Church proclaims.

Beloved Brothers and Sisters in Christ,

Noble Christians and pilgrims,

The fountain of the beginning of life, the Holy Spirit, the Spirit of our Lord Jesus Christ, gathered us all in this sacred place of the Patriarch Jacob's well, in order to celebrate on the one hand the feast of the Samaritan woman; and on the other hand, the fact that "Christ has become manifest, being incarnate as human, so that He may save the whole of (the old) Adam", as the hymn writer says.

Indeed, the Son of God "has become manifest being incarnate as human" by Jacob's well, at the conversation with the Samaritan woman, who said unto Him "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things" (John 4:25). And Jesus said unto her: "I that speak unto thee am he" (John 4:26).

Commenting on this confession that Jesus made to the Samaritan woman, St. Chrysostom says: "Everything the Samaritan woman was saying, she was saying in an unbiased and simple mind...and she listened and believed and mesmerized others with these words".

In other words, the Samaritan woman had never seen the Lord before and had not had the chance to watch His teaching and miracles which would have convinced her on Who was the One that worked them and spoke with her. This means that Christ was very nigh to the Samaritan woman at the moment that she wished to know Him, as the hymn writer says: "O Lord, when the Samaritan woman asked water of Thee, Thou didst grant her knowledge of Thy power; wherefore, she thirsteth not unto the

ages singing Thy praise”.

It is precisely this “knowledge of His power” namely Christ’s power, that made the Samaritan woman a preacher and equal to the Apostles, and also a witness of the salvific Christian faith. The Samaritan woman’s realization that “This is the Christ” (John, 4:29), namely the Messiah to come, enlightened her mind and understood Christ’s word that “God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:24).

This denotes that God is restricted not in place nor in time, because He is Spirit, and thus the All-Holy Spirit, which like the wind “thou canst not tell whence it cometh, and whither it goeth” (John 3:8). For this reason St. Paul advises us saying: Since through faith we have received a kingdom in Christ, which can never be shaken but remains eternal – and this kingdom is the one that Christ founded through His Church – let us give thanks to God; and by the gratitude that we convey through this thanksgiving, let us worship God pleasantly in respect and reverence. And we should worship Him in fear and piety, because our God is a fire which burns and destroys every irreverent and impious man. “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire” (Hebrews 12:28-29).

This kingdom that cannot be moved, did the Samaritan woman receive, who now worships God in Heaven in respect and piety, just as she worshiped Him on earth. In other words, not only did the Samaritan woman believe in Christ, but she also wanted to drink of the living and spiritual water, of which Christ told her: “whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:14). And this water that springs forth is no other but the full and true knowledge of God, which our Holy

Church of Christ possesses.

The wise Apostle of the nations Paul, referring to the arrogance of those who refuse to believe in the true God says: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity" (Romans 1:28-29).

In other words, those who did not find it good and did not wish to possess the full and true knowledge of God, were abandoned by God and delivered to a mind unable to discern the truth and the right thing, and the result of this was that they performed ungodly and immoral works.

While we, my brothers and sisters, who eat the bread of our Lord Jesus Christ's body and drink the blood of His sacred side, are called to live in communion of the Holy Spirit as the hymn writer advises us: "Let us cleanse the secret places of our minds and illuminate the lamps of our souls, and we shall behold Christ our Life coming to the temple, in the excess of His goodness, that He might triumph over the enemy and save our race, through the Passion of the Cross and the Resurrection."

Our Holy Church, my dear ones, projects its Saints, and especially today, the Samaritan woman who was named Foteini by Christ, who having received the crown of the martyrdom by the Emperor Nero, has become a prototype of faith, spiritual struggle, victory against the temptations and sin but also of repentance. An imitator of the virtues of St. Foteini's life in Christ was the new-martyr Philoumenos the Hagiotaphite, following her traces and missionary work, on the unwaning light of the resurrection of our God and Saviour Christ.

Let us therefore my beloved brothers glorify Christ our God,

who appeared as human, through the Ever-Virgin and Theotokos Mary, and with the hymn writer say: "Since Thou art the Fountain of Life, O Lord, Thou gavest the water of life and forgiveness and knowledge unto the Samaritan woman who once asked for it; wherefore, we praise Thine unspeakable compassions."

Amen. Christ is risen!"

For the Sermon in Arabic please follow the link below:

<https://en.jerusalem-patriarchate.info/ar/2017/05/14/30448>

After the Divine Liturgy there was a Holy Procession around the Church, followed by a reception to all, and after that, a meal was offered to His Beatitude, His Entourage and many of the congregation by the Hegoumen Archimandrite Ioustinos.

From Secretariat-General

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HIS BEATITUDE THE PATRIARCH OF JERUSALEM ADDRESSES THE ARCHBISHOP OF CANTERBURY

On Sunday afternoon, 24th April/ 7th May 2017, the ceremony on the installation of the Archbishop of Canterbury took place in

an Anglican Church in Jerusalem. Mr. Justin Welby was installed as the “Episcopal Canon” of Mount Carmel at St. George Cathedral of the Anglican Church in Jerusalem.

At this ceremony, invited by the Anglican Archbishop in Jerusalem Reverend Suheil Dawani, His Beatitude our Father and Patriarch of Jerusalem addressed the Archbishop of Canterbury as in the link below:

<https://en.jerusalem-patriarchate.info/2017/05/07/32495>

From Secretariat-General

**HIS BEATITUDE CONGRATULATES
THE ARCHBISHOP OF CANTERBURY
ON HIS INSTALLATION INTO THE
HONORARY CANONRY OF MOUNT
CARMEL AT ST. GEORGE'S
CATHEDRAL, JERUSALEM**

His Beatitude Theophilos III

Patriarch of Jerusalem

Sunday 7 May 2017

Your Grace, Archbishop Justin,

Dear Mrs. Welby,

Your Grace Archbishop Suheil,

Dear Father Hosam,

Your Eminences,

Your Graces,

Dear Fathers,

Sisters and Brothers in Christ,

Christ is risen!

On behalf of the Churches and Christian Communities of the Holy Land, we congratulate you, dear Archbishop Justin, on your installation into the Canonry of Mount Carmel in this cathedral.

This blessed occasion is a significant sign of your relationship to the Holy Land. For in both our Orthodox and Anglican traditions, we recognize the importance of the rootedness of the Church's ministry in, and the Church's relationship to, communities of faithful Christians. In both our traditions, the ordained are grounded in local communities, to emphasise that we bear a responsibility for that particular community of people. In the Church, there is no pastor without a community, and no community without a pastor.

By placing you in the stall of Mount Carmel in this cathedral, Archbishop Suheil does not simply bestow an honour upon you; more than this, a new and weighty relationship between you and our beloved Holy Land has been established. We rejoice in this, and we welcome you as a fellow labourer with us on behalf of the Church in the Holy Land.

It is pleasant coincidence that this installation falls in the

days when in both our traditions we are celebrating the Feast of Saint George, the noble patron of England and this cathedral, and one of the most beloved saints of the Holy Land. So we are reminded of the words of the Orthodox service of Matins for the Feast of Saint George:

*The all-glorious memorial of the servant
hath shined upon us
as a companion of the resurrection of Christ,
whereon let us gather, ye faithful,
and joyfully keep the feast.*

(Matins, Ode Three)

In becoming a “companion of the resurrection of Christ”, Saint George joined his life and efforts to Christ in his resurrection, and so shared in the new life that the resurrection promises to all. This makes him a model for all Christians, and especially for those who exercise spiritual leadership, for we must in our turn also be “companions of the resurrection of Christ”.

On your pilgrimage to the Holy Land, you have visited many places, and you have encountered many people and communities under pressure. There is much darkness and despair in our world today, and our region is suffering in terrible ways. Innocent people are the targets of violence, persecution, displacement, and the horrors of war. We in the Holy Land know the burden of the cross of the risen Lord, as well as the power of the resurrection.

We wish to take this opportunity also to thank you, dear Archbishop Suheil, for your commitment to peace and reconciliation, and your unwavering support and efforts to ensure the well-being of the Christian presence in our region. And we also happily celebrate the support and encouragement

that you, dear Mrs. Welby give, not only to your beloved husband, but also to many in the Anglican Community and beyond the bounds of your own Church.

As we gather on this occasion, as one might say, in a contemporary "Upper Room" that displays the wonderful diversity of Pentecost, to welcome you, Your Grace, to your canonry in this cathedral, may the joyful Paschal spirit that permeates this season, and which was the inspiration of Saint George, make us "companions of the resurrection". And may the risen Lord give us the strength and the resolve, like Saint George, to strive against the forces of darkness and despair on behalf of the people of God.

Christ is risen!

Thank you.