

AN ADDRESS AT THE INTERNATIONAL CONFERENCE ON PEACEFUL RELIGIOUS AND CULTURAL COEXISTENCE IN THE MIDDLE EAST SPONSORED BY THE GREEK MINISTRY OF FOREIGN AFFAIRS.

18-20 October 2015

Your Excellency, Mr. Kotzias

Your All-Holiness,

Your Beatitudes,

Distinguished Members of the Foreign Ministry,

Your Eminences,

Ladies and Gentlemen,

We bring you greetings from the Holy City of Jerusalem and from the Christian community of the Holy Land, and we commend this conference for the attention that you are giving to the subject of peaceful religious and cultural coexistence in the Middle East. The situation throughout the region is, as we all know, one of extreme difficulty, and it is clear that ways must be found for the international community to play a decisive role in ending conflict, violence, persecution, and

destruction. The situation that we face is unprecedented in modern times, and the current violence threatens not only the viability of the countries of the region; it threatens our very identity.

We are encouraged by the fact that the Government of Greece plans to open a centre in Athens that will serve as an Observer of the state of affairs in the Middle East. This office will follow closely the situation, especially of Christians in our region, document the problems and violations that occur, find effective ways of making the true situation known more broadly around the world, and so make more possible international relief for those who are persecuted and suffering.

This is an important development. We are deeply appreciative to the Greek Government and to the Foreign Ministry for this initiative, and welcome it.

It is urgent that we find practical solutions and practical help without delay to bring real aid and assistance directly to those who are displaced and afflicted. For the numbers of people who are moving around our region are staggering, and now Europe is feeling the immediate impact of the reality that countless people believe they have no future in their homes in the Middle East. The countries of the region cannot continue to bear the pressure of so much migration.

We face an uncertain future, but this must not delay action. Of the many concerns that face us in the Middle East, at the top of our priority is the enduring integrity of our multi-cultural, multiethnic, and multi-religious landscape. We have long asserted, and continue to assert, that a vital and strong Christian presence is, and has always been, essential to the integrity and to the flourishing of the region. We have no other option than to remain steadfast and carry on our mission.

We are experiencing the reality that enormous segments of the population of a number of countries are now displaced, especially from Syria. The pressure on countries who are hosting the displaced is now unbearable at every level, especially in the Hashemite Kingdom of Jordan. For those who are displaced, it is now practically impossible to get in or out of Jordan, for example, and among them are many Christians who are being persecuted by radical religious groups. But there are also many other religious and ethnic groups among the displaced, including Muslims, who are also being violently persecuted.

While the governments of the region and the international community search for ways to bring about peace and reconciliation in the region, in the meantime others, including the local religious leadership, have a responsibility to take action to help those in need.

Therefore we wish to make these clear suggestions to this conference, and beyond this conference, to others who have it in their power to assist in bringing aid and relief.

We are of course concerned most particularly with the children and youth among the displaced, as they are especially vulnerable. So we need not only food, but also education for the new populations of the displaced, along with the infrastructure to support them, including teachers and other staff. We also see the importance of extended school days and after-school programs to ensure that the youth of the displaced communities are occupied in worthwhile activity, and as a consequence, less susceptible to abuse, human trafficking, and recruitment into terrorist organizations.

In addition to this, there is a great need for accommodation – for housing projects. The so-called refugee camps are full, and in any case these camps are not suitable even for short-term residence. A strategy is needed to secure the kind of accommodation that is appropriate, especially for families.

Once again, we acknowledge that secure homes contribute to the general health and well-being of persons and families, and also to their stability in a community.

There is an immediate need for health clinics, as well as centers that deliver practical help in the form of job-training and other concrete steps to assist the displaced to be able to work and be otherwise usefully occupied. There are too many who are now in a cycle of chronic unemployment, with no hope for the future of their children. Many, of course are suffering from health problems either as a result of being the victims of war and violence, or as a result of the difficulties of migration, and these problems must be addressed simply from a humanitarian point of view.

As you can understand from this brief presentation, the way forward is not complicated to conceive, but it can be very difficult to implement. We say this from our own experience. Our office in Amman is completely dedicated to assisting those who have been settled in the camps, and we have been building partnerships with others in this mission whose contribution, though small and symbolic, has a great moral impact. And so we encourage people to hope.

We who make the Middle East our home strive every day to find solutions to these challenges, and this is why we need the help of the international community as never before. In this regard, we are asking for partners who will work with us, who know the situation and the population intimately, who have generations of experience and who have the ability to deliver aid directly to those most in need.

From time immemorial, the population of the Middle East has been one in which civilization has thrived, in which peoples of many faiths, cultures, traditions, and ethnicities have met, and in which peoples of many faiths, cultures, traditions, and ethnicities have lived side by side, often in close and intimate interaction. This is the true Middle East,

and once again we take this opportunity to thank all of you for the efforts you are making on behalf of all in our region – and to remind you of the words of Saint Paul who said, “suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us” (Rom. 5:3-5).

May God bless this conference, and may God bring peace, through our humble efforts and cooperation, to the Middle East and all our peoples.

Thank you.

His Beatitude

THEOPHILOS III

Patriarch of Jerusalem

THE FEAST OF THE ELEVATION OF THE HOLY CROSS AT THE PATRIARCHATE (2015)

On Sunday, the 14th/27th of September 2015, the Patriarchate celebrated the feast of the glorious Elevation of the Holy Cross.

The feast commemorates the elevation, in the year 326 AD – upon the ceremony of the Inauguration of the Church of the Resurrection – of the Lord’s Cross, found by Archbishop Makarios of the Church of Jerusalem and Empress Helen. On that

day, the crowd that gathered to see the elevated cross had exclaimed "Kyrie eleison" [Lord have mercy] several times.

1. On the evening

On the evening of the feast, the Great Vespers was led by H.B. Theophilos, Patriarch of Jerusalem. Once the Ninth Hour was recited at the monastic Church of Sts Constantine and Helen, Patriarch Theophilos was welcomed at the Holy Apokathelosis [Deposition from the Cross] and went on to venerate along with the Primates.

The veneration continued at the Holy Sepulcher, while the "Lord, save your people" was sang by the Head Cantor of the Church of the Resurrection, Archimandrite Aristovoulos, aided by Archimandrite Alexios and Mr Takis Pantelis, Hieropsalt from Cyprus and President of the "Friends of the Holy Lands" Association.

Entrance to the katholikon followed, as the Patriarch gave blessings and rose to the Throne and Primates and Members of the Synod venerated at the Horrendous Golgotha. Once the censuring was performed by Hierodeacons, Vespers began as Hagiotaphites and visiting Primates prayed. The service was concluded with the Glorifying Apolytikia, the Crucifixion Troparia, the Great Entrance and the Breaking of bread.

On the conclusion of Vespers, officiants returned to the Patriarchate amidst bells ringing.

1. On feast-day

On Sunday morning, the Hagiotaphite Brotherhood walked in procession to the Church of the Resurrection.

After venerating at the Holy Apokathelosis and the Holy Sepulcher, the Patriarch gave blessings, put on a mantle, and rose to the Throne, whereupon the priests approached and Primates embraced one another.

The divine Liturgy at the katholikon was led by Patriarch Theophilos of Jerusalem. Co-officiating were Metropolitan Isychios of Kapitolias, Metropolitan Panteleimon of Xanthe, Greece, Metropolitan Varsonofy of Petersburg, visiting from the Patriarchate of Russia, Metropolitan Barnabas of Trimithounta, Cyprus, Metropolitan Amfilochios of Adrianoupolis and other Hagiotaphite Primates, namely: Archbishops Theophanes of Gerassa, Dorotheos of Avila, Aristarchos of Constantina, Theodosios of Sebaste, Demetrios of Lydda, Makarios of Qatar. Also in attendance were Hagiotaphite Hieromonks and visiting priests, Archdeacon Evlogios and deacons Dionysios, Markos, Anastasios and Synesios. Present at the service were representatives of the Consulate-General in Jerusalem, and a crowd of Orthodox from Greece, Cyprus, Romania, Russia, Serbia and Bulgaria.

After the divine Liturgy, a procession began, terminating at the Chapel of the Discovery of the Holy Cross. There, the Cross was elevated to the four points of the horizon amidst supplications and singing the troparia.

The procession continued thrice around the Holy Sepulcher before reaching the Golgotha, where the Cross was elevated once more to the four points of the horizon, to sanctify the entire universe. The Cross was then placed upon the Altar of the Golgotha where it was venerated by the Patriarch, Primates, the representative of the Greek Consul-General, Mr Koinis, priests and the faithful.

On the conclusion of the service, the Patriarch, Primates and Mr Koinis walked to the Patriarchate, where His Beatitude addressed guests in Greek.

From the Secretariat-General

httpv://youtu.be/YQ0en_2toFc

<httpv://youtu.be/w4muLqXyh-I>

<httpv://youtu.be/Iav0Fcjtm-k>



THEIR BEATITUDES THE PATRIARCH OF ALEXANDRIA AND THE ARCHBISHOP OF CYPRUS AT THE PATRIARCHATE

On Tuesday the 15th/28th of July 2015, their Beatitudes, Patriarch Theodoros of Alexandria and Archbishop Chrysostomos of Cyprus, visited the Patriarchate. They had traveled from Cyprus, accompanied by Protopresbyter, Mr Athenodoros Papaevryviadous.

The Heads of Churches were welcomed by Patriarch Theophilos of Jerusalem in the presence of the Patriarchal Commissioner, Metropolitan Isychios of Kapitolias, and the Elder Secretary-General, Archbishop Aristarchos of Constantina. From Ben Gurion airport, the Primate was driven to the Waldorf Astoria.

At approximately 6:00 pm of the aforementioned day, Patriarch Theodoros and Archbishop Chrysostomos, accompanied by Metropolitan Isychios, arrived at the Patriarchate's gate, where they were warmly welcomed by members of the Greek Parish and the Hagiotaphite Brotherhood. From there, joined by

Patriarch Theophilos, they walked to the All-holy Church of the Resurrection and venerated at the Holy Apokathelosis, the Holy Sepulcher, the Golgotha, and the Holy Cross at the Sacristy and the Office of the Church of the Resurrection.

From there they returned to the Patriarchate, to be addressed by Patriarch Theophilos in Greek.

On the conclusion of His address, Patriarch Theophilos was awarded an *engolpion* by Patriarch Theodoros on the completion of ten years since He assumed His duties. Patriarch Theophilos offered the Heads of Churches an icon of Theotokos and silver candlesticks.

In His reply address, the Patriarch of Alexandria said that his present visit to Jerusalem came twenty-three years after the first time, in 1975, when, accompanied by his Elder, Metropolitan Theodoros of Sfakia, venerated at the Holy Shrines and met distinguished Hagiotaphites, i.e. Patriarch Benedictus of Jerusalem, Metropolitans Germanus of Petra and Vasileios of Caesarea, the late Archimandrite Theodosios and others. Patriarch Theodoros also referred to Hagiotaphites who rose to the rank of Patriarch of Alexandria, such as Meletios Metaxakis and Photios, Metropolitan of Nazareth.

The Patriarchate of Alexandria, he said, follows the Typikon of the Monastery of St Savva the Sanctified, and is strengthened by the Grace of the Holy Sepulcher in performing its apostolic work in the vast continent of Africa. This hopeful future is anticipated by His Beatitude with optimism, by the help of God.

His Beatitude Chrysostomos, Archbishop of Cyprus, also pointed out that this visit was driven by the words of the Apostle Paul that, if one member suffers, so do all suffer, and that love for peace and unity among the Churches had led the steps of Patriarch Theodoros and Himself to the Holy Land, thanking Patriarch Theophilos for the hospitality, openness to dialogue

and understanding.

From the Secretariat-General

<httpv://www.youtube.com/watch?v=Qa7XG6nl2aM>



INTERDISCIPLINARY CONFERENCE ON THE MUSICAL MANUSCRIPTS IN THE COLLECTION OF THE PATRIARCHAL LIBRARY OF JERUSALEM

On the afternoon of Friday the 20th of June/3rd of July 2015, the Interdisciplinary Conference on “The Musical Manuscripts in the Collection of the Holy Sepulcher of the Patriarchal Library of Jerusalem” began its deliberations at the Notre Dame Hotel, in the vicinity of the New Gate. The Conference took place at the initiative of researchers Demetrios Balageorgos and Flora Kritikou of the Department of Music Studies of the School of Philosophy of the National and Kapodistrian University of Athens.

The opening ceremony featured a choir performance under the direction of Mr Balageorgos, in the Byzantine style of Resurrection Hymns.

Then, Patriarch Theophilos of Jerusalem blessed the workings

of the Conference, addressing guests in Greek.

In English, His address may be reached here:
<https://en.jerusalem-patriarchate.info/2015/07/03/15463>

Scientific announcements were made on both days in the presence of the Greek Consul-General to Jerusalem, Mr Georgios Zacharoudiakis, Hagiotaphite Fathers, Primates, Priests, monks, nuns and an audience from the Greek parish of Jerusalem as well as members of the Arabic and Israeli community.

From the Secretariat-General

<httpv://youtu.be/ZFGbBAC5GR0>

<httpv://youtu.be/g70e-0UkcyE>

httpv://youtu.be/UJUWW_PIE00



HIS BEATITUDE ADDRESS AT THE INTER-DISCIPLINARY CONFERENCE ON THE MUSICAL MANUSCRIPTS OF THE LIBRARY OF THE PATRIARCHATE OF JERUSALEM.

3-7-2015

Distinguished Members of the Scholarly Team,

Respected Participants in this Conference,

Your Eminences,

Ladies and Gentlemen,

We greet you at the beginning of this important conference with the words of the Psalmist:

I will sing to the Lord as long as I live,

I will sing praise to my God while I have my being.

May my meditation be pleasing to him,

For I rejoice in the Lord.

Psalm 103 (104): 34–35

We are delighted to welcome you to the Holy City of Jerusalem and to give our blessing to this significant interdisciplinary conference that is dedicated to the manuscripts in the collection of the Patriarchal Library of Jerusalem. The Patriarchal Library houses one of the most important collections of manuscripts and printed books in the world.

In this collection is a significant group of musical manuscripts. These musical manuscripts are a double treasure. First of all, these manuscripts constitute

In this collection is a significant group of musical manuscripts. These musical manuscripts are a double treasure. First of all, these manuscripts constitute an inestimable heritage from our forebears in the Church of Jerusalem. We have received this heritage from generations of faithful clergy and people down the ages ,who have kept the Christian faith alive in our region, and these manuscripts are a part of the evidence of a flourishing Christian presence in the Holy Land.

In addition to this, these manuscripts are treasure-trove of primary witnesses to the tradition of church music, that was developed by and cultivated in the great ascetical center of the Holy Monastery of Saint Saba the Sanctified, one of the oldest monasteries in continuous use in the world. Here so many distinguished teachers of music and composers of church music lived and worked, among them Saint John of Damascus, Saint Cosmas the Hymnographer and Saint Andrew of Crete. The Holy Monastery of Saint Saba was the centre of the formation of the *Typikon*, a deep and abiding influence on the worship of the Orthodox Church that continues to this day.

The great tradition of Orthodox hymnody in its priestly and liturgical aspects lives still in the Holy Monastery of Saint Saba, as it does in Orthodox Monasteries and Churches around the world. But so much of this tradition began here in the Holy Land. It is worth mentioning that the signing of church music in the lavra remains strictly *a capella*, with no instrumental support, as is the special character of Orthodox church music and worship.

It is said that "he who sings prays twice". We know the special value and power of music in Christian worship, and Orthodox worship places a special premium on singing. Music can convey a sense of the divine in a way that the spoken word alone cannot convey. All Orthodox worship is sung or chanted. While it is true that some prayers are read in a speaking voice, Orthodox worship is famous for the haunting beauty of its musical traditions, traditions that in most cases go back to the very emergence of the Byzantine tradition represented by the *Typicon of Saint Saba*.

The Brotherhood of the Holy Sepulchre and the Patriarchate of Jerusalem, together with the hegoumenoi of our monasteries never abandoned their concern for protecting and preserving the great manuscript collection of the Patriarchate, that includes manuscripts of dogmatic, hermeneutical, historical and musical traditions and teaching. The Brotherhood exercised

this stewardship and *diakonia* in the age of untold sacrifices of blood and money over the centuries. And so this invaluable patrimony remains.

As we open this conference, we celebrate the new co-operation that now exists between the Patriarchate of Jerusalem and the Faculty of Music of the National and Kapodistrian University of Athens to facilitate the scholarly study of the musical manuscripts of the Patriarchal Library. We believe firmly that this work will contribute on the one hand to making this great heritage better known to the wider world and on the other will advance our understanding of the choral tradition of Orthodox music and hymnody. At its heart, Orthodox music is communal activity: the entire congregation is meant to join in the signing of the liturgical music. In the Orthodox tradition, in spite of much contemporary practice, the music of the liturgy is to be sung by all, and not by a small choir of trained cantors or singer. In the Orthodox tradition, music coheres the worshipping community and helps to create a sense of the unity of the congregation. Your work will help us understand more completely all the dynamics of the traditions of Orthodox music.

As we open this conference , we pray for divine enlightenment on the work of all the scholars and the organisers of the conference. We wish to express our gratitude particularly to Mr. Demetrios Balageorgos and Miss Flora Kritikou, Assistant Professor. May God bless you all, and may the grace of the Holy and Life -giving Tomb of our Lord Jesus Christ be with all of you in your work and research.

Thank you.

His Beatitude

Theophilos III

THE PRESIDENT OF THE REPUBLIC OF CYPRUS, MR N. ANASTASIADES, VISITS THE PATRIARCHATE

On Sunday, the 1st/14th of June 2015, His Excellency the President of the Republic of Cyprus, Mr Nikos Anastasiades, visited the Patriarchate. He was accompanied by his esteemed wife and associates of his. Ms Andri Anastasiadou had participated in the Divine Liturgy at the All-holy Church of the Resurrection, led by His Eminence Methodios, Archbishop of Tabor.

His Excellency the President was welcomed by His Beatitude Theophilos, Patriarch of Jerusalem, in the presence of Hagiotaphite Fathers and Patriarchal School students.

In His address, the Patriarch talked of the contribution of the Patriarchate of Jerusalem towards the preservation of the existing multinational, multi-religious and inter-communal political status quo of the Holy City of Jerusalem, recognized by all interested parties. He also pointed out that the historic course of the troubled island of Cyprus is interwoven with the course of the Middle East in general and the Holy Land in particular, adding "We say this because your visit to the state of Israel takes place at a time when in our neighbouring countries, Christians are being displaced from

their homelands and persecuted mercilessly, but also at a time of inhuman killing and fratricide". His Beatitude assured the Cypriot President of the Patriarchate's prayers for the prevalence of peace and the harmonious coexistence of peoples in our region and the world in general, especially for the liberation and unification of Cyprus.

President Anastasiades was decorated with the Peace Medal, bestowed on distinguished personalities, in recognition of his support of the Holy Sepulcher and the Patriarchate.

Mr Anastasiades thanked the Patriarch for this honour and pledged, from a position requiring first and foremost the promotion and resolution of the Cyprus question, to always support the interests of the Patriarchate, especially within the Cyprus Exarchate and other property owned by the Holy Sepulcher in Cyprus.

From the Secretariat-General

<httpv://youtu.be/yFZMJhX00lM>



HIS BEATITUDE ADDRESS ON THE OCCASION OF THE OPENING A POLICE STATION ON MOUNT ZION

May 19, 2015

We greet you this morning to express our appreciation for the

police authority's initiative to open a station in such a religiously essential location of our beloved Holy City

We in the Holy Land, who share Abrahamic heritage and tradition, know that Jerusalem shines to the world as an example of authentic symbiosis and peace amid diversity. But we also know from experience that in our mission to maintain accessibility of holy places to all people, there will always be a need for order and security.

Bearing this in mind, We hope that this thoughtful move on behalf of the police authority will be a starting point for Our mission to further bear fruits in this outstanding, yet sensitive, holy place.

As one of the most important destinations in the Holy Land for all religious communities, especially Jews, Muslims and Christians, it should be said that Mount Zion is a place that is indeed powerfully connected with the descent of the Holy Spirit. In fact, it is within these very days that the Church celebrates Holy Pentecost, a religious observance that has roots in the Old Testament and continues to be observed by both Jews and Christians.

Mount Zion, "the holy habitation of the- Almighty (Psalms 46-4)," i.e., the Holy Spirit is a beacon, like the burning bush of the Old Testament, enlightening those who venerate this holy place, and consuming those who desecrate it. For, on this very Mount is the Tomb of David and the Upper Room, where the disciples of Jesus Christ were gathered and awaited the descent of the Holy Spirit.

We wish you success in your mission to safeguard the holy places and all the inhabitants of our beloved Holy City of Jerusalem.

Thank you.

His Beatitude

THEOPHILOS III

Patriarch of Jerusalem

HIS BEATITUDE THEOPHILOS III SERMON AT SAINT GEORGE'S ROMANIAN ORTHODOX CHURCH.

May 6, 2015

“The one who saved the children from the furnace became man and suffered like a mortal. And through His passion, He dresses mortality with the grace of incorruption. The one who is the blessed and most glorified God of our fathers,” says Saint John of Damascus.

Dear brothers and sisters in Christ,

The Great Martyr Saint George was dressed in the grace of our risen Lord Jesus Christ, and we gather together on this joyful paschal day of *mesopentikosti* (i.e. the middle of Pentecost), in this sacred church of the delegation of our sister church of Romania in Jerusalem so that we, in the framework of the Divine Liturgy and Holy Eucharist, may confess with the Psalmist, “the Lord reigned through his resurrection and He dressed us with grace” (Psalm 92:1).

Our Lord Jesus Christ, who saved creation from the furnace,

indeed suffered as a mortal who became man for us. Through His passion on the cross and through His resurrection, He resurrects our human nature in Him, which had been corrupted and delivered to the power of death. This means that the resurrection of Christ opened the way and the horizon for the real existence of man. For as Saint Basil says, "He rose on the third day and opened for every man the way to resurrection from death." In the words of the hymnographer, "Lord, you tasted death according to the flesh, and you cut the bitterness of death by your resurrection and strengthened us, restoring victory over the old curse" (book of Pentecost, Sunday of the Paralytic, Kathisma of Matins).

The great martyr George, who is honoured today, became a participant in the passion of the Cross of Christ and His resurrection because he was a zealot for the eternal kingdom, i.e. for the grace of incorruption.

The martyrdom by either blood or by consciousness of all friends of Christ, including the Great Martyr Saint George, serves as a strong and undeniable witness throughout the ages of the history of humankind. On one side, His resurrection gives an answer to the existential death of man. From another side, it determines the fullness and purpose of the life of the man who lives in Christ because man was created by God "according to His image and likeness" (Gen 1:26). On this point, the distinguished father of the Church Saint Gregory the Theologian says, "Christ becomes poor by receiving my flesh so that I become rich in his divinity. The complete becomes empty. He humbles himself of His glory so that I become full in Him. What richness of mercy is this! What is this kind of mystery which happens to me? I received the image and I did not preserve it; He receives my flesh so that he saves the image and makes the flesh eternal."

The Great Martyr Saint George, enlightened by the Holy Spirit, i.e. the Spirit of Christ, and looking toward heavenly realities, brought himself in front of the idolater

persecutor, the Roman emperor Diocletian, and said courageously, according to the witness of his servant Pasicrates, "Be ashamed, all of you who foolishly deny the son of God and Creator of all. You who make into gods the filthy demons and idols which are empty of life and spirit and speech. If you are convinced by me and if you abandon darkness, come to the holy light, and abandon the false religion. Come to the truth, which is the knowledge of our real God, the Lord Jesus Christ, through whom you will reach blessed glory, which is eternity. Your glory is vain like the grass that dries up. I am not quiet and I cannot tolerate when God is defamed. For me, the first and most honoured name is to be called Christian and a servant of Christ, through whom we pass this current life and land at the port of eternal life – the kingdom of Christ.

This confession of Saint George shows that he became the faithful friend of Christ until even martyrdom. He became an imitator of the passion of our Lord and Saviour Jesus Christ, who gave his soul for the life of the world. In addition to this, the confession of Saint George is a living witness of the real Light, which dissolves the darkness. For as Saint John the Evangelist says "In Him there was life, and this life was the light of men, and the light shines through darkness and the darkness cannot prevail over it" (John 1:4-5). The light of Christ shined over even those darkened by the sin and deceit of men, enlightening them. But there were men living in darkness who did not understand and did not embrace it. However, they could not destroy it and have victory over it. This happens exactly today in our time, in our Christian reality.

Today, my dear brothers and sisters, on this occasion of the memory of the Great Martyr Saint George, we are joyful. The Church of Holy Zion is glad, as is the pure Theotokos and Mother of God, in light of the unity of the one holy catholic

and apostolic Orthodox Church in this gathering of the Eucharist and of communion of the Body and Blood of our Lord Jesus Christ, who is the light of the world. “But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ, His son, cleanses us from all sin”

(1 John 1:7).

Let us beseech the Great Martyr of the love of Christ, Saint George, and let us say with the hymnographer, “You blessed martyr, you are indeed shined upon by the light of the holy trinity, as an undefeated martyr and as a defender of piety, a victor, crowned by God. You who are in heaven, save those who honour you and grant peace in the world and in our region, through your intercessions. Christ is Risen!

His Beatitude

THEOPHILOS III

Patriarch of Jerusalem

SUNDAY OF THE MYRRHBEARERS AT THE PATRIARCHATE

The third Sunday after Easter, on the 13th/26th of April 2015, also known as Sunday of the Myrrhbearers, the Patriarchate celebrated the deposition of the Lord from the cross by his secret disciples, Joseph of Arimathea and Nicodemus, as well as the anointment of His body with aloes, its wrapping in a

winding sheet and burial in a new tomb “where no one had ever been laid” (John 19, 41).

A. In Remle – Ancient Arimathea

This event was commemorated by the Patriarchate in present-day Remle, the ancient Arimathea where Joseph hailed from.

In this big town, the Greek Orthodox Arab-speaking community numbers approximately 3.000 faithful.

On the morning of the feast, His Beatitude Theophilos was welcomed to the town by Archimandrite Nephon, Hegoumen of St Joseph Monastery, the Community President Ms Frida Manase and members of the Community Council.

Patriarch Theophilos led the Divine Liturgy. Co-officiating were the Archbishops of Joppe, Constantina and Lydda, Archimandrite Nephon, Hieromonks, priests from Joppe, Archdeacon Evlogios and deacon Dionysios. In attendance was the representative of the Greek Embassy in Tel Aviv, Mr Gennimatas, as well as a big crowd of Community members.

To this pious congregation the Patriarch preached the Word of God in Greek.

The Divine Liturgy was followed by a reception at the Hegoumen's quarters whilst Archimandrite Nephon and the Community Council hosted guests to lunch at noon.

During lunch, His Beatitude praised Archimandrite Nephon and made a donation towards the continuation of restoration works at the school, the Monastery and the Church.

B. At St James Cathedral

The feast of the Myrrhbearers was also observed in St James Cathedral, at the chapel of the Myrrhbearers.

The Divine Liturgy was led by Archbishop Theodosios of

Sebaste, as Archimandrite Aristovoulos sang in Greek and St James Choir sang in Arabic in the presence of the Greek Consul-General, Mr Georgios Zacharoudiakis. In attendance was the Arab-speaking congregation of the Church but also members of the Greek Parish, nuns and pilgrims.

During Communion, Archbishop Theodosios underlined the dedication and bravery of the Myrrhbearing women, Joseph of Arimathea and Nicodemus, the Lord's disciple by night.

After His Eminence's speech, Mr Ibrahim Salphiti presented the charitable activities of the Cathedral and of the "Myrrhbearers Association" on behalf of the Church Board.

On the conclusion of the Divine Liturgy, His Eminence and the congregation were hosted to a reception in a hall recently renovated at the expenses of Mr Noura Korte, where addresses were made on the occasion of the feast.

From the Secretariat-General

<httpv://youtu.be/1EUWBSZSbdc>

<httpv://youtu.be/3DMp7Ed8tNE>

<httpv://youtu.be/YNgpx33L0ZQ>



THE PATRIARCHATE PARTICIPATES IN CEREMONY TO COMMEMORATE

ARMENIAN GENOCIDE

At 4:00 pm of Friday the 11th/24th of April 2015, the Armenian Patriarchate in Jerusalem held a ceremony on the Holy Sepulcher to commemorate the victims of the 1915 Armenian Genocide committed by Turkey. The ceremony took place with the agreement of the Greek Orthodox Patriarchate of Jerusalem and the Franciscan Monks in accordance with the pilgrimage status.

The ceremony was led by the Armenian Patriarch in Jerusalem, Mr Nurhan Manoukian. In attendance were Armenian Primates and clerics and other guests, as the Heads of Local Churches in Jerusalem, the Diplomatic Corps, the representative of the Israeli Ministry of Religious Affairs, Mr Cezar Margiye and others.

Before the conclusion of the ceremony, His Beatitude Theophilos, Patriarch of Jerusalem, addressed attendants in English, see link:
<https://en.jerusalem-patriarchate.info/2015/04/24/13868>

From the Secretariat-General