

FEAST OF PROPHET ELIJAH THE THESBITE AT THE PATRIARCHATE

The feast of Prophet Elijah the Thesbite, celebrated on the 20th of July each year, was honoured by the Patriarchate of Jerusalem on Saturday the 21st of July/3rd of August 2013, due to pastoral reasons. The celebration took place at the Prophet's Holy Monastery which lies next to the main road leading from Jerusalem to Bethlehem, in the proximity of the ruins of the ancient Monastery of the Seat of Theotokos.

On this site stands the Monastery since very ancient times, set on the tradition that, having escaped the anger of kings Ahab and Jezebel, the Prophet Elijah sought refuge in this area. First he brought down fire from God and heaven and burnt the altar on Mount Carmel and then he slept under a juniper tree until awoken by an angel of the Lord, telling him: *"Get up and eat, for the journey is too much for you"*. So he got up and ate and drank. Strengthened by that food, he traveled forty days and forty nights until he reached Horeb, the mountain of God. (1 Kings 19 4-9)

In the church of this Monastery, renovated by the late Arkadios, Metropolitan of Askalon, who hailed from Cyprus, a vespers was held in the evening, the Most Reverend Theophylaktos, Archbishop of Jordan and Patriarchal Commissioner in Bethlehem, officiating.

In the morning of the aforementioned day a panegyric divine Liturgy was held, led by His Beatitude Theophilos, Our Father and Patriarch of Jerusalem, in the presence of co-officiating Prelates. The Liturgy was attended by a pious Greek-speaking, Arab-speaking and Russian-speaking congregation.

During the *Koinonikon* of the mass, His Beatitude Theophilos, Our Father and Patriarch of Jerusalem proclaimed God's Word,

which in Arab may be found here:

<https://en.jerusalem-patriarchate.info/ar/2013/08/02/2609>

At the end of the Liturgy, a reception was held at the Hegoumen's quarters, followed by lunch offered by Hieromonk Paisios, head of renovation works at the Monastery.

From the Secretariat-General

<httpv://youtu.be/yAkGMRDEYMI>



SEVENTH DAY OF CELEBRATIONS IN RUSSIA – JOINT SERVICE IN KIEV

On Sunday the 15th/28th of July 2013, a Joint Patriarchal, Primatial and Hieratic Service was held in the Square of the Kiev Caves Cathedrals of Lavra.

The exquisite Church of Lavra is dedicated to the Dormition of Theotokos. Its first founder was St Antony of Kiev, approximately in 1095. He was ordained monk in Mount Athos.

In these very deep and very large labyrinthine caverns, either carved or constructed, thousands of monks have lived in austere asceticism from the 11th century onwards. Holy relics are kept in the caves, some exuding myrrh and some

imperishable, declaring the power of the grace of our Lord, the crucified and resurrected Jesus Christ, as well as the sanctification of the body and its participation in theosis by grace.

The relics of several Russian saints are kept here, in the Cavern of Upper Lavra. The Cavern also includes many small chapels, such as those of St Theodosios, second founder of Lavra, and a chapel with 13th century mosaic icons on the iconostasis.

In the second Cave, known as the Near Caves, the holy relics of seventy three saints are kept. The Cave contains the chapels of St Theodosios, 12th century St Varlaam, hegoumen of Pecherskiy, the 13th century chapel of St Antony's Tonsured Monks, and the altar wherein the holy relics are kept.

On the walls of the caverns, small curved conches, closed, attest to being openings of tombs of many unknown saints. The guide also pointed to a grave wherein are kept the bones of twelve architects who died in Lavra and were buried in its cemetery.

This work of architects is appreciated even more if one considers that the whole area of the Caves includes twenty-four ground Churches and six underground.

At the end of this holy and magnificent Pan-Orthodox Joint Service, His Beatitude Theophilos, Our Father and Patriarch of Jerusalem, delivered an address on behalf of all Orthodox Churches. The English version of the address may be found here: <https://en.jerusalem-patriarchate.info/2013/07/28/2713>

After the divine Liturgy, an official lunch was held by Metropolitan Vladimir of Kiev and All-Ukraine for all Prelates and Delegates of Local Orthodox Churches.

Subsequently, the Prelates and Delegates left from Kiev

central train station at about 15:50, to arrive in Minsk, Belarus at 23:35 pm.

From the Secretariat-General

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ADDRESS OF THE PATRIARCH OF JERUSALEM ON THE OCCASION OF THE 1025 ANNIVERSARY OF THE BAPTISM OF RUS.

Kyiv Monastery of the Caves, Sunday 28 July 2013.

**“Your Holiness, my dear Brother in Christ and
Concelebrant, Kyril,
Patriarch of Moscow and All Russia, Your Beatitudes,
Your Eminences,
Your Graces,
Venerable Fathers,
Beloved Monastics,
Esteemed Members of the Government and the Civil Service
Dear Sisters & Brothers, the precious children of the
Orthodox Church,**

Grace to you and peace from God our Father and the Lord Jesus Christ! (2 Cor. 1:2)

We greet you with these words of Saint Paul as we celebrate with you all this great anniversary of the Baptism of "Rus". We are honoured to be here, and we thank you, Your Holiness, for the invitation that you have extended to us to participate in this Patriarchal Divine Liturgy.

We are reminded today of the words of Our Lord Jesus Christ from the Sermon on the Mount:

You are the light of the world... let your light so shine before others that they may see your good works and give glory to your Father in heaven, (Mt. 5: 14, 16)

The light of which Our Lord speaks is nothing less than the uncreated light of the Father that has been before the beginning of time. This is the same light that shone from Mount Sinai when God gave the Law to Moses. This is the same light that shone from Mount Tabor at the Transfiguration when Our Lord appeared to the disciples with Moses and Elijah and they heard the Father say, "This is my Son, the Beloved; with him I am well pleased; listen to him!" (Mt. 17:5).

This light shone also from Golgotha, when the King of Glory was lifted up on the cross, and made manifest to the whole world the true meaning and cost of love. This light shone from Mount Zion on Pentecost, when mysterious tongues of flame rested on the heads of the Apostles and Our Lord bestowed on them the Father's gift of the Holy Spirit.

This wonderful, divine light is the same

light of hope that continues to shine, even in our own day, from the Holy Tomb of Our Lord Jesus Christ. It was this light that inspired the first missionaries to these lands, and this is this same light that continues to bring hope to people all over the world.

The Church of Jerusalem, as the Scriptures remind us, is the Mother of all the Churches (Gal. 4:26), and has a special care for all the Orthodox faithful around the World. We rejoice today especially in the close relationship that has always existed between the Church in Russia and the Ukraine and the Church of Jerusalem.

In a time of extreme need in these lands, our predecessors of blessed memory, the Patriarchs Theophanes III, Paisios, and Dositheos II of Jerusalem, were significant spiritual and pastoral guides to the Church here. And so the Church of "Rus" was engrafted into the ancient apostolic tradition of the Church of Jerusalem, and this intimacy our faithful people have always felt.

For centuries pilgrims from these vast lands that have been sanctified by the blood of the martyrs of the love of Christ have come to the Holy Land, touching the very ground of our sacred history. We in our turn have been strengthened by your pilgrimages to us, and we are all encouraged by the deep unity of faith that we have in our remarkable diversity of culture, history, language, and ethnicity.

Jerusalem is the home of all humanity,

regardless of our origins. For, as the Scriptures remind us, there "is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ Jesus", (Gal. 3:28).

Today we mark one of the great events in human history – an event that continues to have the deepest significance for the Orthodox Church as a whole, and for the peoples of these lands in particular. For here, in the year 988, Prince Saint Vladimir accepted baptism, and directed that the entire population also be baptized in the waters of the River Dnieper just below this square, where we are concelebrating this Divine Liturgy this morning.

All anniversaries remind us both of our origin and of our purpose, and this anniversary is no exception. The commemoration of the Baptism of "Rus" ties the present-day Church of these lands directly to the Rum Orthodox civilization of Byzantium and to the Church of New Rome, that is, the Church of Constantinople, which has always been privileged with the seniority of love and honour among us.

Tradition attests that it was the Holy Apostle Saint Andrew, a witness of the light of the resurrection in Jerusalem, the patron saint of the Great Church of Constantinople, who first brought the Christian faith to this part of the World. The seed of the Gospel were shown and grew up here and there for the next several centuries.

But it is to the sons of Thessaloniki in the Byzantine Empire, Saint Cyril and Saint Methodios, Equal-to-the Apostles, that the

enduring work of enlightening the Slavic lands is credited.

With the conversion of the Empress Saint Olga, Equal to-the-Apostles, history took a decisive turn. She was the attentive grandmother and mentor to Prince Saint Vladimir, also called Equal-to-the-Apostles, who was the Constantine the Great of the peoples of Rus. Saint Vladimir eventually threw off his former paganism to embrace the Triune God, and the story of the visit of his emissaries to Constantinople is justly famous.

There, in the celebration of the Divine Liturgy in the Church of Hagia Sophia, the emissaries encountered heaven on earth, and so not just the faith, but the bright culture and the mind of Byzantium came to Rus'. This faith, culture and mind have profoundly shaped and formed the Christian civilization of these Slavic lands, even to our own time, and have given you a unity that transcends the many ethnic differences that the Orthodox Church in this part of the world embraces.

Central to the Byzantine culture and mind that you have inherited is the attitude that we find in many of the Church Fathers, and especially in Saint Basil the Great, that as the missionaries brought the Gospel to new lands, instead of eradicating the culture and the practices they found, they Christianised them. Thus they enfolded the soul of the people of Rus' whom they converted into the life of the Church.

This was the God given genius of Saint Cyril and Saint Methodios, as well as of Saint Olga and Saint Vladimir, and it lies at the heart of the enduring witness of the Orthodox faith in these lands.

As we re-count the extraordinary blessings that this noble Byzantine tradition has given to the Church here, on this anniversary we also remember the many trials that the Church and the peoples of these lands have endured over the centuries. The memory of these trials, some of them still fresh for many of us, must not make us forget or abandon our original inheritance of faith and culture.

Quite the contrary: such trials must send us back always to our roots, to the life-giving wells of the spiritual riches of the Gospel and Tradition that sustain the life of the Church in all its vigour, and to God himself. As Saint Paul says, we know "that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been-poured into our hearts through the Holy Spirit that has been given to us", (Rom. 5:3-5).

In this way, we shall live and present to others an Orthodoxy that is not simply a gift to us, but a gift for the life of the world.

Let us remember the words of Our Lord Jesus Christ with which we began:

You are the light of the world.

This Patriarchal concelebration with the representatives of all the Local Orthodox Churches is a blessed challenge to us all. We do not simply look to the past; we must look to

the future, for Our God is the One "who is and who was and who is to come", (Rev. 1:8).

In the face of all the challenges of the present age, from poverty, to war, to violence, to discrimination, and all forms of division and inhumanity, the Orthodox Church has a God-given apostolic mission and a moral obligation to witness to love, reconciliation, peace, unity, and communion. We are called to be the light of the world in a time when advancing globalization makes new demands on us all. We must, as the Scriptures say, keep alert and stand firm in our faith, be courageous, be strong, doing all things in love, (cf. 1 Cor. 16: 13).

We cannot shrink from being alert to this mission to be the light of the world. We must make our united voice as a Church, as it will be expressed in the Pan Orthodox Synod for which we all fervently pray, a reality not for our own sake only, but for the integrity of the ministry of the Gospel. We must learn to live afresh the glory of Christianity in all its expressions as they are embodied in the divinely-inspired Canons of the Church.

In our own day many Saint Olgas and many Saint Vladimirs come to us looking for the life-giving message of the Gospel, but they go away disappointed. They come searching for the Incarnate Light, but they find only shadows. They come to drink from the water of life, but they cannot get near to the fountain.

We must be honest with ourselves that this is all too often true, and we must be careful not to be like the Pharisees against whom Our Lord gave a stern warning: "Woe to you ... for you lock people out of the kingdom of heaven. For you do

not go in yourselves, and when others are going in, you stop them" , (Mt. 23:13).

The Church is given by God for the salvation of all, and it is our responsibility to ensure that the gates of salvation are held open to all who seek "the true light, which enlightens everyone." (ln. 1:9).

Today we re-commit ourselves to this God-given mission. We gather here in the shadow of this holy place, which has given to the Church and to these lands saints, martyrs, *startsy*, holy bishops, and humble monks, who were in their generations, and continue to be today, the edification and consolation of the faithful, and lights to the world.

They pass this joyful burden on to us, so that the saving Gospel of Our Lord Jesus Christ may be preached to the ends of the earth. We remember, as Saint John Chrysostom tells us, that we venerate the martyrs most genuinely, when we imitate their virtues. May we never shrink from this vocation.

May God strengthen us in this mission to respond with boldness to the commandment of Our Lord Jesus Christ to be "the light of the world." And may the Most Holy Mother of God, the Ever-Blessed Virgin Mary, Saint Cyril and Saint Methodios, Saint Olga and Saint Vladimir, and the many saints who rest here in this holy Lavra, pray for us, that we may walk in their footsteps as the faithful heirs of the true promises of Our Lord Jesus Christ.

Amen".

His Beatitude

THEOPHILOS III,

Patriarch of Jerusalem.

THE FEAST OF THE GATHERING OF THE APOSTLES IN TIBERIAS

On Saturday, the 30th of June/13rd of July 2013, the feast of the Gathering of the Twelve Holy Apostles was celebrated at the Holy Monastery dedicated to them, near the western shore of the Tiberian sea, at the centre of the present-day city of Tiberias. This Monastery was discovered on the ruins of an older Monastery, dated to the years of St Helena. At the Church of this Monastery, His Beatitude Theophilos, Our Father and Patriarch of Jerusalem officiated the divine Liturgy with the Very Reverend Kyriakos, Metropolitan of Nazareth, the Most Reverend Aristarchos, Archbishop of Constantina, Hegoumens of Monasteries in the vicinity of Tiberias, e.g. the Holy Monastery of the Transfiguration on Mount Tabor, Archimandrite f. Ilarion, the Holy Monastery of Cana in Galilee, Archimandrite f. Chrysostomos, presbyters of parishes in the region of Galilee and priest-deacons, with the pious participation of Russian-speaking and Arab-speaking faithful, hailing from Galilee and Accra, and amidst chants from the Choir of Accra-Ptolemais under Hegoumen Archimandrite f. Philotheos.

To the pious congregation, His Beatitude preached the Word of God in Greek. An excerpt of his speech is cited here below:

“...As is well known, this day’s feast is an extension of the great feast in memory of Peter and Paul, the Heads of the

Apostles. And this because just as the Prophets in the Old Testament, so too the Holy Apostles in the New Testament make up the foundation stone of the Church of Christ, indeed the cornerstone mentioned in the teachings of the wise Paul: *“having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord”* (Eph. 2, 20-21).

In Arab, the speech may be read here:
<https://en.jerusalem-patriarchate.info/ar/2013/07/13/2552>

After the Divine Liturgy, the Hegoumen of the Holy Monastery, Archimandrite f. Timotheos received the guests at the Hegoumen's quarters. The reception was followed by lunch serving fish from the Tiberian sea.

From the Secretariat-General

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THE FEAST OF STS PETER AND PAUL, GLORIOUS HEADS OF THE APOSTLES, IN CAPERNAUM

On Friday the 29th of June/12th of July 2013, the feast of the glorious saints, Apostles Peter and Paul, was celebrated at the Church dedicated to them in Capernaum. The church, which invites admiration both outside and inside, was built by the late Damianos, Patriarch of Jerusalem, in 1935, on an

archeological site with ruins of ancient Capernaum on the west bank of the Tiberian sea.

As is well known, the Lord taught in Capernaum and there performed many of His miracles, after he had left His birthplace of Nazareth. Of them he said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee..." (Matthew 11, 21-24).

In this holy Church, His Beatitude Theophilos, Our Father and Patriarch of Jerusalem led the Diving Liturgy. Co-officiating were the Most Reverend Kyriacos, Metropolitan of Nazareth, the Elder Chancellor Aristarchos, Archbishop of Constantina, the Elder Sacristan Isidoros, Archbishop of Ierapolis, and priest-monks of the Holy Sepulcher, as well as the Hegoumen of the Monastery of the Apostles in Tiberias f. Timotheos, of the Monastery of the Transfiguration on Mount Tabor, f. Ilarion, the Hegoumen in Fhes, Archimandrite f. Ieronymos, presbyters from the Patriarchal Community in the region of Galilee and Accra and many faithful from the Patriarchate's Arab-speaking, Greek-speaking and English-speaking flock, mainly from its northern jurisdiction, participating in pioussness and devoutness.

During the *Koinonikon* of the Divine Liturgy, His Beatitude preached the word of God to the pious congregation, an excerpt of which is cited here:

A joyful feast shone today over this holy biblical land of Capernaum, the most sacred memory of Sts Peter and Paul,

carriers of the spirit and heads of the apostles. They are the sources of pride the benevolent God, the Father, offered to His Church. And this, as Peter became the stone of faith, and Paul the orator of Christ's Ecumenical Church. The apostolic preaching of these two leading luminaries of the Church had as its source and point of reference the cornerstone of the Church of Our Lord Jesus Christ, God and Saviour of the World, as attested in their epistles. Peter says: "As you come to him, the living Stone—rejected by humans but chosen by God and precious to him", come closer and closer to the Lord, who is a stone of life and gives life, and though he was rejected of men who crucified him, before God he is special and honoured (1, Peter: 2-4). And Paul avows that: "By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it. But each one should build with care.

For no one can lay any foundation other than the one already laid, which is Jesus Christ" (1 Corinthians 3: 10-11) for none other may place a different cornerstone over the one now lying immovable and unshakable on the foundation of the construction, and this cornerstone is Jesus Christ.

In Arab, the speech may be read here:
<https://en.jerusalem-patriarchate.info/ar/2013/07/13/2555>

At the conclusion of the Divine Liturgy and the procession, the diligent renovator of the Monastery, Hegoumen f. Eirinarchos invited everyone to a fish lunch.

From the Secretariat-General

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THE PATRIARCHATE OF JERUSALEM CONFERS GRADUATION TITLES AT THE SCHOOL OF REMLI

On the evening of Saturday the 23rd of June/5th of July 2013, the graduation ceremony was held at the School of Remli of the Rum Orthodox Community.

The School was founded twenty five years ago by the Greek Orthodox Community of Remli in the days of the late Diodoros, Patriarch of Jerusalem, with the Patriarchate's moral and financial support.

Gradually, the School evolved into a Nursery School, an Elementary, a Gymnasium and a Lyceum numbering today 714 students and 60 teachers. Indeed, it is considered today one of the best in the city, with its students performing very well and succeeding at the exams for the University.

At the ceremony, His Beatitude Theophilos, Our Father and Patriarch of Jerusalem, accompanied by the Right Reverend Isychios, Metropolitan of Kapitolias, the Most Reverend Aristarchos, Archbishop of Constantina, the Hegoumen at the Holy Monastery of Myrophorae in Remli, Guardian of the Holy Sepulcher, Archimandrite f. Nephon, conferred the titles upon 61 graduates and went on to address them in Arab, see: <https://en.jerusalem-patriarchate.info/ar/2013/07/06/2530/>

Also attending the ceremony was the Mayor of Remli, Mr Yoel Levy and the President of the Community and one of the school's founders, Mr Michel Ksur.

From the Secretariat-General

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THE FEAST OF THE PROPHET ELISEUS IN JERICHO

On Thursday the 14th/27th June 2013, the feast of Prophet Eliseus was celebrated by the Patriarchate in Jericho, at the Church dedicated to St Eliseus the Prophet. The existence here of this holy church in the name of St Eliseus is explained by the fact that he, hailing from the town of Meouli in the region of the valley of the river Jordan, was active in the city of Jericho, too. One of the many miracles he had performed in divine power and fortification, was the transformation of the waters of a living spring in Jericho from bitter and deadly to sweet, drinkable and wholesome, to this very day.

From Jericho, the prophet Eliseus departed with his teacher, the Prophet Elias, and on the river Jordan he beheld him being taken up in a fiery chariot, whereupon he requested and received his grace and mantle, with which he crossed the river Jordan. The Holy Monastery dedicated to his name lies on the spot where according to tradition stood Zacchaeus' sycamore tree.

To this Monastery came His Beatitude Theophilos, Our Father and Patriarch of Jerusalem on the morning of the aforementioned day, and led the divine Liturgy. Co-officiating were the Most Reverend Aristarchos, Grand Chancellor and Archbishop of Constantina; the Patriarchal Commissioner in Bethlehem, Theophylaktos, Archbishop of Jordan; Archimandrite f. Ieronymos from the Archbishopric of the Church of Cyprus; the Hegoumen of the Monastery of St Gerasimos of Jordan, Archimandrite f. Chrysostomos; the Hegoumen of the Holy Monastery of Hozeva, Archimandrite f. Constantinos; Archdeacon

f. Athanasios and deacon f. Makarios and other Guardians of the Holy Sepulcher. Members of the Greek Orthodox Arab-speaking Community of Jericho and pilgrims from Jerusalem and other cities participated devoutly.

To the pious congregation, His Beatitude preached God's word, an excerpt of which is cited here:

Today's feast of St Eliseus the Prophet coincides with the post-festive period of the Sacred and Great feast of Pentecost, namely the descent of the Holy Spirit in the form of fiery tongues upon the disciples and apostles of God, Our Saviour Jesus Christ. This fact truly has a great significance, as on the illustrious day of Pentecost, the Holy Church of Christ was perfected, according to the words of the Holy Chrysostom.

And this spirit is the Spirit of promise, and the completion of hope, in other words the Paraclete about whom the Lord said to his disciples: "And I will ask the Father, and he will give you another advocate to help you and be with you forever—the Spirit of truth" (Jn 14, 16-17). "He will testify about me. And you also must testify, for you have been with me from the beginning" (Jn 15, 26-27).

[...] This means that all Prophets through whom the truth of the Holy Triadic God was revealed to the world, as well as the Holy Disciples, through whom was preached the Gospel of Salvation, namely Christ, the Incarnate Word, across the entire world, comprise together with the martyrs of Christ's love, the cornerstones on which is build the visible and invisible house of God, namely, the "One, Holy, Catholic and Apostolic Church of Christ within which the great and indeed paradoxical sacrament of man's salvation is performed". [...]

After the Liturgy, His Beatitude read the prayer of the saint's kollyva [boiled wheat], blessed fruit, figs and grapes and was received at the hegoumen's quarters by the hegoumen,

Archimandrite f. Philoumenos, who subsequently offered lunch to the Patriarchal retinue and the congregation.

From the Secretariat-General

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REMARKS AT DINNER IN HONOR OF THE ARCHBISHOP OF CANTERBURY HOSTED BY THE R. REV. SUHEIL DAWANI.

Saint George's Cathedral – Jerusalem, 26 June 2013.

Your Grace, dear Archbishop Justin,

Your Grace, dear Bishop Suheil,

Mr Dean, dear Father Hosam,

Your Eminences,

Your Graces,

Reverend Fathers,

*Distinguished Guests from the wider community of Jerusalem,
Esteemed Members of the Diplomatic Service,*

Ladies and Gentlemen,

Once again we are delighted to be enjoying the hospitality of the Episcopal Diocese of Jerusalem and Saint George's Cathedral, and we wish to thank you, dear Bishop Suheil and you, dear father Hosam, for the gracious welcome that you always extend to us here. The close and warm relationship that exists between the Patriarchate of Jerusalem and the Episcopal Diocese and the Cathedral is a long-standing one, and we give thanks to God for the ministry that you exercise on behalf not only of your local community, but also on behalf of the Anglican Communion.

Your Grace. Archbishop Justin, you have seen today some of the fullness of the life of the Christian community here in Jerusalem. Indeed our gathering this afternoon of the Heads of Churches at the Patriarchate, and our gathering this evening, are visible signs of an important truth about the life of Jerusalem, which is our common home, and which is a beacon of light and hope to the world.

By virtue of its secular and religious history, and by virtue of its spiritual significance, Jerusalem is unique among the cities of the world. Here God has made his presence among his people known in a special and particular way, and Jerusalem is a living witness to this eternal reality. In this holy city, heaven and earth have been joined, and sacred history is made visible to the eye of faith.

So it is that Jerusalem can be the exclusive possession of no single individual or group, whether secular or religious. The true nature of Jerusalem is one of unity in diversity, and essential to Jerusalem is our cultural, religious, ethnic, and linguistic richness. Clearly we, to whom the Joy and the burden of the leadership of the Churches has been entrusted, understand that a strong, vibrant and healthy Christian community is indispensable to the true life of Jerusalem.

Jerusalem without such Christian community – a community that is itself, as we see here this evening, a remarkably diverse

one – is not conceivable, and we know that you, dear Archbishop Justin, know that, and will make the well-being of the Christian community in this city and in the Holy Land a priority of your own primatial ministry. For Jerusalem is also your home.

Our region continues to face unprecedented and serious challenges and changes. You have just come from Egypt and Jordan, where we know that you have learnt a great deal about the current life of the region. For generations. Jews, Christians, Muslims, Druze, and people of other faiths have lived side by side here. Sometimes relationships have been closer; sometimes they have been more distant. But the peoples of this region share both a common history as well as a common destiny. We must find new ways of genuine co-existence and mutual respect and understanding for there to be the chance of proper justice and lasting peace.

We have no real choice. Any alternative to the truly diverse character of Jerusalem is diminishment, and this is not an option for us as Christians. Security, the protection of human rights, freedom of worship, and the possibilities for self-determination must be guaranteed for all. In the task of ensuring that Jerusalem lives its full identity, and fulfills its ancient destiny, no group, and in particular the Christian community, is dispensable.

As we seek to be faithful to our calling as the Christian community of Jerusalem and the Holy Land, and as the Churches seek to find better ways of working together in this spiritual cause, we ask for your prayers, dear Archbishop Justin, as well as your partnership. We are confident that, by God's grace, Jerusalem will be maintained as a city that gathers all God's children without distinction into her wide embrace. For there is room here for all.

Thank you.

His Beatitude
THEOPHILOS III,
Patriarch of Jerusalem.

ADDRESS OF GREETING TO THE ARCHBISHOP OF CANTERBURY AT THE PATRIARCHATE ON BEHALF OF THE HEAD OF CHURCHES OF THE HOLY LAND.

Jerusalem Patriarchate, 26 June 2013.

Your Grace, dear Archbishop Justin,

Dear Mrs. Welby,

Your Beatitudes,

Your Eminences,

Your Graces,

Reverend Fathers,

Members of our Brotherhoods,

Beloved Sisters and Brothers in Christ,

We welcome you with joy, dear Archbishop Justin, along with

your wife, Caroline, and those travelling with you, on this, your first personal pilgrimage to Jerusalem and the Holy Land. For the Orthodox Church, this is the season of Pentecost, and so we recall today the unifying gift of the Holy Spirit. In our liturgy we sing:

“When the Most High came down and confused the tongues,

He divided the nations;

but when He distributed the tongues of fire,

He called all to unity.

Therefore, with one voice, we glorify the All-Holy Spirit”.

(Kontakion for the Feast of Pentecost)

All Christian Churches and confessions recognize the gift of unity as a fruit of the Holy Spirit, and it is our prayer today, in this gathering here at the Patriarchate of the Heads of the Churches of the Holy Land, that we may know afresh the power of God’s Holy Spirit to unite all faithful Christians in a common mission for the sake of the Gospel of our Lord, Jesus Christ.

You come in the footsteps of your predecessors as Archbishop of Canterbury, all of whom have had a special care and concern for the Holy Land, for the Christian community here, for peace and reconciliation, and for mutual respect and genuine co-existence among all our peoples and traditions.

In particular, we are aware of your long-standing commitment to reconciliation from your years as a residentiary canon of Coventry Cathedral and as co-director of the International Centre for Reconciliation there. The ministry of reconciliation lies at the heart of the life of a bishop, and this experience will doubtless form a mainstay for your life

and work as archbishop. All of here who bear the responsibility of leadership in our Churches in the Middle East assure you of our prayers and support as you embark on your primatial ministry.

The pilgrimage that you and Mrs. Welby are making to the Holy Land is a blessing for you, and we hope that in making this pilgrimage so early on in your archiepiscopate, you will be formed by your prayers at, and veneration of, the Holy Places. Here our sacred history becomes incarnate, for here God has entered our human life, redeemed our common humanity, and restored our ancient destiny. May this living reality of the Holy Places be ever at the heart of your devotion, and may your memory of them be always a strength to you.

But let us not forget that your presence among us is an encouragement to the Christian community of the Holy Land. Of Christian leaders outside the Holy Land, the Archbishop of Canterbury holds a special place and is given unique opportunities by virtue of his office and the relationships with other Christian bodies, with leaders of other faiths, and with governments that few others enjoy.

We encourage you, Your Grace, to keep before the world the life and witness of the Christian community of the Holy Land, and to do all in your power to ensure the future of the Christian community here. We are native to this region, and the well-being and health of the Christian community are absolutely essential to the well-being and the true character of Jerusalem and the Holy Land. We Christians in the Holy Land bear witness to the Divine love of humanity, a love that stops at nothing to accomplish our salvation, which is nothing less than the reconciliation between God and humanity, and between all the diverse members of God's human family.

This witness brings great joy, but it also comes at a cost. For witness to God's Love is nothing less than witness to the cross of Christ, where God's love for us was shown so

completely. We Christians in the Holy Land seek to be the Church of the sacrificial love of Christ, and we do our best to promote mutual respect, peaceful co-existence, lasting peace and justice, not just in word, but in deed.

We know that the relationship between the Church of England and the Anglican Communion and our respective Churches represented here this afternoon has always been good. If our brothers will permit me, we wish to say how important the relationship between the Patriarchate of Jerusalem and the Anglican Communion has been for both our Churches.

And yet we can all say here today that your concerns are our concerns, just as we pray that our concerns will be your concerns. As Saint Paul so eloquently reminds us:

If one member suffers, all suffer together with it;

if one member is honored, all rejoice together with it, (I Cor. 12:26)

It is our common witness to the reconciling work of the cross that unites us, exemplified for you, Your Grace, in the Cross of Nails of Coventry and for us in the very place of our Lord's crucifixion that is the place of redemption. The cross is our inspiration as well as our protection, for, as we read in the Letter to the Ephesians:

"...our struggle is not against enemies of flesh and blood...,

but against the spiritual forces of evil in the heavenly places".

(Eph. 6:12)

In token of our shared witness to the cross of Christ, we wish to bestow on you, dear Archbishop Justin, the cross of the Order of the Brotherhood of the Holy Sepulcher. May the cross of our Lord Jesus Christ be always your protection as well as your strength, and may this bind you to us in prayer and

solidarity.

On behalf of the Heads of the Churches, let us once again welcome you and Mrs. Welby.

We assure you of our prayers for your pilgrimage to the Holy Land, and we pray for God's blessing upon you in your primatial ministry. And we look forward to welcoming you often to Jerusalem and the Holy Land, which is your spiritual home.

Thank you.

His Beatitude

THEOPHILOS III,

Patriarch of Jerusalem.

NEW ARCHBISHOP OF CANTERBURY VISITS PATRIARCHATE

On the evening of Wednesday, the 13th/26th of June 2013, the newly-enthroned and elected Archbishop of Canterbury under the Anglican Church, His Grace Mr Justin Welby, accompanied by His Grace the Archbishop of the Anglican Church in Jerusalem, Mr Suheil Dawani, and associates of his Church, visited the Patriarchate.

The Head of the Anglican Church was received by His Beatitude Theophilos, Patriarch of Jerusalem, in the presence of Fathers of the Holy Sepulcher, and the heads of other Churches in Jerusalem, namely: the Latin Patriarch in Jerusalem, the

Lutheran Bishop, the Coptic Bishop, the Syrian Bishop and a priest of the Ethiopian Church.

The Archbishop, Mr Justin Welby, was given a welcome address by His Beatitude Theophilos (see link: <https://en.jerusalem-patriarchate.info/2013/06/26/2572/>) and was bestowed the supreme honour of the Patriarchate, specifically the Cross of the Order of the Brotherhood of the Holy Sepulcher, in recognition of his efforts towards conciliation, peace and unity.

After the decoration, His Beatitude presented His Grace with a handbook bearing an icon of St Justin, his namesake philosopher and martyr, the book of the Ecclesiastical History of Jerusalem by Chrysostomos Papadopoulos, two silver candlesticks, a golden cross for his wife, and an icon of Theotokos for his associates.

Touched by this gesture, the Archbishop of Canterbury, Mr Welby, thanked His Beatitude by saying that, albeit British, he found it difficult to express in English words his emotions over the honour bestowed upon him by the Patriarch of Jerusalem and the other Heads of Churches.

“It is for me”, he said, “a great honour indeed, the fact that I find myself in the Holy Land during the period of Pentecost. I come to you in the fear and terror of Crucified Christ, on the word of the Apostle Paul. My first priority is personal and ecclesiastical renewal; the second, the establishment of exchange between churches; and third, the preaching of the Gospel, suffering for the Gospel, just as you suffer in this area, especially Syria. I pray for all of you, that you endure uncomplainingly and courageously. We know how much your Community suffers. Yet, the accomplishment of your mission is possible through God’s grace. You are the guardians and keepers of the All-holy sites of pilgrimage, and you too pray for us profoundly”.

Subsequently, brief addresses were given by the Latin Patriarch in Jerusalem, the Anglican Bishop, the Lutheran, Coptic and Ethiopian Bishops, underlying the need for accord between Christians in the Middle East, and requesting international support to their country, so that they may enjoy equal citizenship rights in the State wherein they reside.

As for the hoary-headed Dr Ioannis Tlil, member of the Christian Community in Jerusalem, he offered the Archbishop his book "I am Jerusalem".

After a private conversation in the office of His Beatitude, the Archbishop of Canterbury left for his Church.

From the Secretariat-General

<http://youtu.be/Iu97XT0LCQo>

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