

THE PATRIARCHATE OF JERUSALEM PARTICIPATES IN THE TWO-DAY CONFERENCE OF THE MINISTRY OF FOREIGN AFFAIRS OF GREECE

A two-day conference was held by the Ministry of Foreign Affairs of Greece, from 28th February to 1st March 2019, with the topic: "Religious –Ecclesiastical diplomacy in the 21st century" / "Depicting Political Principles and suggestions for a Strategic course for the exercise of Religious and Ecclesiastical Diplomacy".

In this conference the Patriarchate of Jerusalem was represented by the Patriarchal Commissioner in Constantinople Most Reverend Archbishop Nectarios of Anthedon with his speech titled: "The Patriarchate of Jerusalem as a stability and dialogue factor in the Middle East" which follows below;

THE PATRIARCHATE OF JERUSALEM AS A STABILITY AND DIALOGUE FACTOR IN THE MIDDLE EAST

The Greek Orthodox Patriarchate of Jerusalem, or otherwise "Deir Rum," is an unbroken historical chain of holiness, martyrdom and lasting struggle for the Church of Christ and its Christian congregation, as well as of the preservation of the holy shrines, while preserving their Roman character of many centuries.

The founding of the Church of Jerusalem dates back to the day of the Pentecost and the first Bishop was the Hieromartyr Apostle Saint James the Brother of God († 62 AD).

The Patriarchate of Jerusalem is active in the area of Holy Land, the wider Middle East, the Persian Gulf and the Arab

Emirates.

In its long history, the Patriarchate of Jerusalem was first found under three state and governmental powers and authorities whose interests are on the contrary opposite. This is the difficulty both of the Patriarchate and of the Patriarch, for suddenly the Patriarchate was at the centre of political conflicts, not of local and political conflicts but of political conflicts concerning the global community.

Its presence in the Holy Land is a daily miracle, for both His Beatitude and the Holy Brotherhood are inspired by pure ecclesiastical thought, always invoking the help of God, namely the Incarnate Word of God.

The historical patrimony of the Patriarchate, its powerful theological and cultural beliefs, and its experience of living with other religions make it not only remarkable, but also a force of decisive importance in inter-Orthodox developments, interfaith dialogues, but also in every peace effort in the Middle East.

The Order of the Studios, founded by St. Helen, whose evolution is today's Hagiotaphite Brotherhood, has taken on the protection, preservation and ministry of the Holy Shrines, as well as the pastoring of its logic flock through the religious, social, and philanthropic activity.

However, the great challenge of the Patriarchate is its coexistence with the Jewish and Arab world, and its mission and role as a factor of equilibrium, bearing in mind that Jerusalem is a city in itself religious, inextricably linked to the Sacred History of Christianity, but also to the other two monotheistic religions, Judaism and Islam.

And here is the real dimension of both the role of the Patriarchate and the Patriarch, as well as of the leaders of the other two monotheistic religions for the prevalence of peace in the region. Religions play a key role in this area.

The problem of international diplomacy and of politicians is that because they do not have a deep understanding of religion issues, they try to ignore the role of religion on a global scale.

Moderately, however, they recognize that where there are conflicts of a political nature, in most cases the causes are purely religious, although they try to emphasize more the political or the national part.

Unfortunately, in recent years warfare in the Middle East region and the resulting problems have led to an even greater decline in the Christian population, yet the Church of Jerusalem does not abandon its mission of guiding its logical flock and also by maintaining the liturgical character of the Shrines, in which, souls seeking the truth, both locals and pilgrims, find their Good Shepherd, where He, through His Cross and Resurrection, " Worked Salvation in the centre of the earth".

Apart from its purely religious spiritual role, the Patriarchate has invested in the field of Education and Social Welfare. It is historically established that the first schools and hospitals were founded by it, and today it maintains schools within the State of Israel, the Palestinian Authority and Jordan.

Through Education, it contributes precisely to the coexistence of religious entities, but also to the expansion of religious fanaticism, since Christians are a minority in the Holy Land and in the wider Middle East region.

As a result, the Patriarchate schools particularly host mostly students who are not Orthodox Christians but followers of other religions. This has the effect of contributing to the mutual understanding of the persons and, on the other hand, to the mutual understanding of the religious beliefs and symbols of each one.

And this, of course, is recognized by all, since the Patriarchate has a particular relationship with the Arab Islamic world, and in many cases acts as a bridge between the West and the East.

At the same time, the Patriarchate of Jerusalem with many efforts and sacrifices maintains at the Zion Hill the Patriarchal School of Zion, the Ecclesiastical High School of Lyceum, attended by students, many of whom after graduation remain in the Holy Land, and which acts as a nursery for the members of the Hagiotaphite Brotherhood. Unfortunately, due to the particular situation that prevails, the number of pupils is small and it would be desirable to increase it.

Great efforts are also being made to reopen the Theological School of the Holy Cross, one of the earliest Greek Educational Institutes abroad, from which great theologians, both laity and clergy, graduated, who served in Orthodox Churches of the East.

His Beatitude the Patriarch of Jerusalem, Theophilos III, during the 1st International Conference of the Non-Governmental Organization "Romiosini", which was founded by the Patriarchate of Jerusalem, underlined that the purpose of the NGO is the promotion of our of the Communion in Christ of the Greek-speaking with the Arabic-speaking Roman-Orthodox Christians on the one hand, and the other Orthodox Christians on the other. Besides, this is one of the main goals that His Beatitude has set since the beginning of the practice of His pastoral ministry.

During His speech, he also pointed out that "the special position of the Patriarchate of Jerusalem, under the governmental authority of the State of Israel, the Palestinian Autonomy and the Hashemite Kingdom of Jordan and the Principality of Qatar, makes its recognized ab antiquo institutional Religious and Ecclesial Establishment as extremely important both for the unity of the Orthodox

Churches and for the coexistence of the neighboring peoples in the area of its jurisdiction “.

Given the prominent role that can be played by the religion in general and consequently by the Patriarchate of Jerusalem, due to the special religious significance of Jerusalem as a holy city for the Jews, Christians and Muslims, the Patriarch of Jerusalem was invited to a Conference on the relations between the American and Islamic world in Doha, Qatar, in February 2010. In the work of the Religious Leaders Department, H.B. the Patriarch of Jerusalem Theophilos stressed the close relation between religion and politics within the cultural context of the Islamic countries, especially the Middle East countries.

Being aware of their enormous responsibility and mission in the Middle East, the Heads of the Orthodox Churches of the region and the Archbishop of Cyprus re-established the Council of Churches of the Middle East, working together to provide support to the tested Christians in the region, as well as all kinds of spiritual relief and support in the political and religious drama that has evolved for years in the hottest region of the world.

Also, appreciating the important role played by the Patriarchate of Jerusalem in the Muslim world, the current President of the Turkish Republic, Recep Tayyip Erdogan, invited His Beatitude the Patriarch of Jerusalem Theophilos III as speaker at the International Conference on “The Arab Spring and Peace in Middle East – Muslim and Christian Perspectives “in September 2012 in Constantinople.

In short, due to the limited time, I tried to present the importance of the presence and mission of the Venerable Patriarchate of Jerusalem in the Middle East, hoping that a dim light illuminated its great work over the centuries.

Finally, on behalf of His Beatitude my Father and Patriarch,

Theophilos and the Hagiotaphite Brotherhood I would like to thank, for all the years, the unstoppable interest of Greece towards the Patriarchate of Jerusalem in every possible way, and culminating in this interest was the valuable help of the Hellenic State in the restoration of the Sacred Edicule of the Holy Sepulchre.

At the same time, however, Greece understands that the Patriarchate of Jerusalem is a stronghold and a spiritual extension to the most sensitive area of the planet.

By concluding this little suggestion, it would be better to refer to the formulations of His Beatitude the Patriarch of Jerusalem, Theophilos III, at the meeting of the Heads of the Orthodox Churches of the Middle East.

“Today, all political diplomats, etc., have become aware of the importance and role of religious leadership in the peaceful coexistence of people. For this reason, all religious leaders are invited to participate in any negotiations or dialogues. Their contribution is necessary and let it not seem strange to you if you look in the long run for political and international authorities in the religious leadership to find a solution to the issue of Jerusalem.

If a solution to the Jerusalem issue is found, then all problems will be resolved both regionally and globally, because the whole world crisis is based on Jerusalem. So if World Peace can ever prevail, it will again depend on Jerusalem. ”

From Secretariat-General

THE FEAST OF THE MEETING OF THE LORD IN THE TEMPLE AT THE PATRIARCHATE

On Friday, February 2/15, 2019, the Patriarchate celebrated the Feast of the Meeting of the Lord in the Temple at the Holy Monastery of Panagia Sayda Naya, which is located near the Patriarchate at the Christian Quarter.

On this Feast the Church celebrates the entrance of the Lord in the Temple of Solomon when He was a forty-day old infant, brought by His parents who offered a pair of turtles and a pair of chick pigeons. Then the Righteous Simeon received Him in his arms and having received the inspiration from the Holy Spirit, recognized Him and cried out: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:29-32).

For this Feast Vespers was held in the aforementioned Monastery in the evening and the Divine Liturgy was celebrated on the morning of the Feast, officiated by the Most Reverend Archbishop Aristarchos of Constantina, with co-celebrants Hagiotaphite Hieromonks and Deacons. The chanting was delivered by the Choir Leader of the Church of the Resurrection Mr. Constantinos Spyropoulos and the Patriarchal School students, with the attendance of a large congregation of local faithful and pilgrims.

His Eminence delivered a Sermon to this congregation (see

video).

During the Divine Liturgy H.H.B. our Father and Patriarch of Jerusalem Theophilos came for veneration with Hagiotaphite Fathers.

The renovator of the Monastery Reverend Nun Seraphima offered a reception to the Patriarchal and Episcopal entourages as well as to the congregation at the Hegoumeneion and the courtyard of the Monastery.

For this Feast of the Lord also, H.H.B. our Father and Patriarch of Jerusalem Theophilos participated in the Divine Liturgy at the Patriarchal and Monastic Church of Saints Constantine and Helen.

From Secretariat-General

THE COMMEMORATION OF SAINTS IOANNIS AND GEROGE THE HOZEVITES

On Monday, January 8/21, 2019, the Patriarchate celebrated the commemoration of our Righteous Fathers Ioannis and George the Hozevites at the Holy Monastery bearing their names, which lies at the bank of brook Chorath, at the natural cave of a rock, at the brook's estuary before Jericho.

The first of these Saints, Ioannis, is honoured by the Church on this day as the former Bishop of Caesarea, which came and lived in this Monastery in the 5th century, as a complacent

Bishop who guided monks.

While Saint George, of Cypriot descent, rebuilt the Monastery after the destruction due to the Persian raid in 614 A.D.

In honour of these Saints as the founders of the Monastery there was an All-night Vigil, at the beginning of which the current Hegoumen and renovator of the Monastery Archimandrite Constantine Peramatzis welcomed H.H.B. our Father and Patriarch of Jerusalem Theophilos with the following words;

“I praise the two founders of the Monastery of Hozeva, wise George along with Ioannis...”

Your Beatitude Father and Master,
along with Your Reverend Entourage,

The Lavra of Hozeva celebrates today its founders, Saints Ioannis and George. Their lives had been a continuous sacrifice, having as their basic axis the liturgic life. It was a sacrifice of love and total devotion to the Son and Word of God, our Lord Jesus Christ. It was also a sacrifice of Godly love towards their fellow men.

We read in the life of St. George: “A certain day our Righteous Father George was sitting on a stone, being heated from the sun (because he was frail due to the excessive abstinence), and being totally afire inside from the desire of the spiritual love, with the aim of accomplishing the divine will. With continuous tears he was entreating the philanthropic God to have mercy on His people”.

We generously experience this very same love towards God and our fellow men in You, Your Holy Beatitude! And we agree with the biographer of our Holy Father George in those things he characteristically mentions about his Holy Geronda: “Believe me Reverend Fathers and Brothers...if I was under temptation or any kind of sorrow and I would meet him, immediately

everything vanished from me, as if a sponge had erased them, and from then onward I had much serenity and peace...Then, returning to ourselves, we remember the pious manner of living of the Holy Father, namely the stability in fasting, standing up all night during the night-vigils, the unceasing tears, the patience in the temptations. And to cut a long story short, we remember the stable and patient manner of his virtuous and angelic life, and we are filled with good and useful hopes.”

Likewise, we have the same comfort of souls under Your Patriarchal and Fatherly Prayer and Protection!

Friend of Saints, Father and Master,

Welcome!”

The All-night Vigil with the Compline, Salutations, Matins and the Divine Liturgy were officiated by His Beatitude, with co-celebrants the Most Reverend Archbishop Aristarchos of Constantina, Hagiotaphite Hieromonks, Archdeacon Mark and other Deacons. The choir was formed by the choir leader of the Metropolitan Church of the Annunciation of the Holy Metropolis Iliou Mr. Leonidas Doukas, the choir leader of the Holy Church of St. Paul in Athens Mr. Eustathios Kasteliotis, the choir leader of St. Paraskevi in Athens Mr. Christos Stavrou and the choir leader of the Holy Church of St. Kyriaki in Pyrgos of the Holy Metropolis of Ilias Mr. Nikolaos Papademetriou, with the help of monks and the participation of a congregation of monks, nuns, Priests and pilgrims.

His Beatitude delivered the following Sermon to this congregation;

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Mat. 11:29-30) the Lord says.

Beloved Brothers in Sisters in Christ,

Noble Pilgrims

We glorify the only-begotten Son of God, Who has no Father from the Mother's side, and no Mother from the Father's side; in the recent Christmas feast we saw Him as an infant, while in yesterday's celebration of Epiphany we saw Him made perfect the One who is manifested perfect, our God. Today we see Him in the dwellings of the Monastery of Hozeva, and the surrounding area of the river Jordan. Today we see Him being glorified in His saints, namely Ioannis, Ioannis the New and George, who were redeemed from the darkness and now dwell in the light of God's knowledge along with the Heavenly hosts, praising and glorifying Him.

We glorify the Holy Trinitarian God who has called all of us in this sacred Eucharistic gathering in order to festively honour the great ascetics of the desert of the Jordan and brook Chorath, the righteous George who came from Lefkara of Cyprus to these holy places that the preaching of repentance of St. John the Baptist was heard saying: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose... He shall baptize you with the Holy Ghost." (Mark 1:7-8).

Having been enlightened by the Holy Spirit, our Father George came in this deserted place following the footsteps of Holy men, such as Prophet Elias, and hearkening to the Lord's words: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Mat. 11:29). "Taken captive by divine love for the holy places of Sion, O all-blessed, thither didst thou depart, and there didst thou abide till thy death, O wisest of men, afflicting thy flesh with labours, towards the heavenly Sion" the hymn writer of the Church proclaims.

The Church honours and venerates the commemoration of its saints because the prophets and the saints of the Law foretold us the kingdom of heaven: "Repent ye: for the kingdom of

heaven is at hand" (Mat. 3:2) as St. John the Baptist used to preach in the desert of Judea. "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27) St. Paul preaches.

And Christ, who we are called to "put on", is no other than the new Adam, who has been illumined by the divine and unapproachable light of the Father, namely of the Holy Spirit, who descended upon Him in the form of the dove when He was baptized in the river Jordan by St. John.

This very Christ, the new Adam for whom "there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:11) is the One St. George put on from the garment of the unweaning and uncreated light. And we say this because Christ is the true light. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). While St. Paul advices us by saying: "put on the new man, which after God is created in righteousness and true holiness" (Ephes. 4:24). Put on the new man, who is the new creation, which has been created according to the Will of God, so that you live in righteousness towards men and in devotion and holiness towards God, namely with the virtues which are the fruit of the truth of the gospel.

Indeed, my dear brothers and sisters, the yoke of our Lord and Saviour Jesus Christ is good and the burden is light. In other words, the yoke of the obedience in Christ and His teaching is soft and salutary for the one who carries it; but also the burden of the commitments and duties the Lord asks from us is light.

This very thing did our Father George acknowledge, who has become a precise measurement and example for his imitators who also became saints, the Fathers of this modest place of Hozeva, the luminaries, Ioannis and Ioannis the New from Romania.

Let us entreat our Lord and Saviour Jesus Christ as “at thy divine giving of birth [Theotokos], the Word stripped Adam of the coats of mortality and clothed him with the robe which He alone had woven when He received a body in thy womb”, so that by the intercessions of our Holy Father among the Saints George the Hozevite and the saints of Hozeva with him, we who honour them, may be granted the enlightenment of the divine Epiphany of the river Jordan and the divine communion. Amen.”

The contrite feast was followed by a monastic meal which was offered to the Patriarchal Entourage and all congregation.

After the aforementioned two Saints of the Monastery, the Monastery always honours the first five ascetics who lived there in the 4th century, Promos, Elias, Aias, Gannaios and Zinon, and the new Saint Ioannis from Romania who has been recently canonized a Saint of the Orthodox Church by the Patriarchate of Jerusalem.

From Secretariat-General

THE FEAST OF THE ENTRY OF THEOTOKOS INTO THE TEMPLE AT THE PATRIARCHATE

On Tuesday, November 21/ December 4, 2018, the Patriarchate celebrated the feast of the Entry of the Most Holy Theotokos at the Temple, at the Holy Nunnery of Megali Panagia which is adjacent to the Patriarchate.

On this feast the Church celebrates the Entry of the Most Holy

Theotokos in the Temple when she was three years old. She was brought to the Temple by her parents and entered into the Holy Altar of the Temple of Solomon, where she was prepared as a chosen vessel in order to contain within her the One whom nothing can contain and incarnate the -until then without flesh- Word of God.

For this feast there was Vespers in the evening and the Divine Liturgy was celebrated in on the feast day, led by the Most Reverend Archbishop Aristovoulos of Madaba, with Hieromonks and deacons as co-celebrants. The chanting was delivered by Archimandrite Eusevios on the right and the Choir Leader of the Church of the Holy Sepulchre Mr. Constantinos Spyropoulos and the Patriarchal School students on the left, while the services were attended by many monks, nuns, laity, pilgrims and local faithful.

His Eminence delivered a Sermon before the Holy Communion, underlining the virtues of the Holy Ancestors of God Joachim and Anna, who for many years endured silently the scorning of the Jews due to their being sterile, having steadfast faith in God. Moreover, he praised the character of Holy Prophet Zacharias, who having had the gift of prophesy and recognizing the future Mother of the Son of God, instead of keeping her in the girl's school near the Temple, he took her in the forbidden sacred area of the Temple, the Holy of Holies, thus causing the rage of the Jews against him and putting himself into grave danger.

"We are able, therefore, to honour this great Feast of the Mother of God, imitating the great patience, the steadfast faith and the sacrifice of the Holy Ancestors of God, as well as the heroic character, which was manifested by the Holy Prophet Zacharias. And while they displayed such a virtue, living in the darkness of the Law and not knowing of the Resurrection of the Lord, we on the contrary, have the special blessing to live within the Church and with the Grace of the Holy Spirit, making only a small effort in order to inherit

the Kingdom of Heaven”.

After the Divine Liturgy, the renovator of the Church of the Monastery and of its ancient icons, Reverend Nun Melanie, offered a reception to the Episcopal entourage and the congregation at the Hegoumeneion and the courtyard of the Church.

From Secretariat-General

THE THIRD DAY OF THE VISIT OF HIS BEATITUDE THE PATRIARCH OF JERUSALEM IN ROMANIA

On Saturday morning, November 18/ December 1, 2018, there was a Service of thanksgiving Doxology to God for His help in the liberation and unity of the Romanian people as one Orthodox nation. The service was held on an outdoor platform in front of the Holy Trinity Cathedral, and despite the sunny weather, the temperature was six degrees below zero, making the fingers stiff. The service was attended by the Princess and many people.

At the end of the Doxology the Patriarch of Romania spoke in English:

“Let us defend and cultivate national freedom and unity as expressions of the dignity of the Romanian people”

The Great Union in Alba Iulia, since which we celebrate 100 years today, on December 1, 2018, is the celebration of freedom, unity and dignity of the Romanian people, gained

through many sacrifices and sufferings.

The War of Romanian Unification (1916-1919), as Romanians have called their participation in the First World War (1914-1918), aimed to unify all Romanians into one national state, "*following centuries of sufferings endured in a Christian manner*" with faith, patience, and hope.

The achievement of national unity on December 1, 1918, was also possible with the contribution of the Romanian Orthodox Church, which supported the Great Union of all Romanians. The Church was together with the people in every effort to *cultivate national consciousness and to affirm the wish of national unity*, in all Romanian provinces, but particularly in Transylvania, Bessarabia, and Bukovina.

Through prayer, through speech, by printed books, with the personal presence and the concrete action of its servants, the Church was active in the unification process, involved in the achievement of this ideal through learned hierarchs, patriotic priests and deacons, theology professors and students with oratory, persuasion and mobilization skills, but also through monastics who have taken care of the wounded soldiers, in monasteries and parishes that organized money and food collections, all of them together morally encouraging and materially helping the Romanian fighters for national freedom and unity.

During the 1916-1918 Unification War, more than 250 Romanian Orthodox priests accompanied the troops of the Romanian army on the battlefields as *military confessors*. Some of them died on the front, others were taken prisoners and deported. Over 200 monks and nuns worked as nurses in various campaign hospitals or on the front, some dying on duty because of typhus exanthema. Hundreds of priests were investigated, robbed or expelled from their parishes by the enemy, others died after being shot in the territories occupied by German troops. In Transylvania, over 150 priests were thrown into the

Hungarian prisons, some of them being sentenced to death or years of imprisonment. More than 200 priests were deported to Western Hungary, in Sopron County, where they lived in inhumane conditions until their release in 1919 by Romanian troops (Ref. Rev. Prof. Mircea Pacurariu, *History of the Romanian Orthodox Church, 3rd ed.* In Romanian: Basilica Publishing House, Bucharest 2013, pp. 471-473).

Regarding the Great Union in Alba Iulia, on December 1, 1918, the 1228 official delegates in the Constituent National Assembly included *many Church servants*. The two Romanian Churches in Transylvania (the Orthodox and the Greek-Catholic Churches) were represented in Alba Iulia by *five bishops, four vicars, ten delegates of the Orthodox consistories (diocesan councils) and Greek-Catholic collegiate chapter, 129 deans, one representative of theological-pedagogical institutes, and two representatives of the students of theology*, adding many other priests who came leading their believers to seal the century-long desire of the Romanian ancestors to live in one country without oppression.

Church servants were elected in the Great Council of the Romanian nation, as well as in the Conducting Council, while the Romanian Orthodox bishop Carasnebes, Miron Cristea, who later became a Primate Metropolitan (1919), and then the Patriarch of Greater Romania (1925), as well as the Greek-Catholic Bishop of Gherla, Iuliu Hossu, were elected as members of the four-person delegation who presented the Union Act to King Ferdinand in Bucharest.

Now, celebrating the 100th anniversary of the Great Union of December 1, 1918, we want *to pay homage of gratitude to all those who contributed to the achievement of the greatest ideal of our history*.

As an act of commemoration of the 1918 Great Union founders, on this Centennial anniversary, on November 25, together with His Holiness Bartholomew, Archbishop of Constantinople and

Ecumenical Patriarch, and the hierarchs of the Holy Synod of the Romanian Orthodox Church, we consecrated the *Romanian People's Salvation Cathedral* or the National Cathedral in Bucharest, a symbol of Romanian spirituality and unity, which draws together the love for God of a Christian, sacrificial, and generous nation and the gratitude we permanently owe to the National Heroes.

We are all called to keep and cultivate the gift of national freedom and unity as a symbol of the dignity of the Romanian people, acquired with many human sacrifices and many spiritual and material efforts!

For all the benefactors of the Great Union, we thank today the Most Holy Trinity, the Protector of the Coronation Cathedral in Alba Iulia, and we gratefully remember all Romanian heroes who sacrificed themselves for the freedom, unity and dignity of the Romanian people.

Today, all Romanian citizens have the duty *to keep and cultivate not only the gift of freedom, but also the gift of national unity*, as a symbol of the dignity of the Romanian people, in dialogue and cooperation with all peoples of the world.

Many and blessed years, Romania!

+ DANIEL

Patriarch of the Romanian Orthodox Church

After the Doxology, at a nearby building of the Museum there was a representation of the event of the 1220 delegation of representatives who came from Transylvania, Bessarabia, and Bukovina, and signed the papers for the unity. The representation was done by people dressed in traditional clothes of the time of the agreement, and people dressed in

contemporary clothes who held two-metre-long bulges, similar to those by which they bulged in 1918 and summoned the soldiers to war and to the unity of the Romanian people. There was also the unveiling of three plaques bearing inscriptions with the names of those who contributed to the unity. These were followed by the attendance of a parade of groups of laity dressed in 1918 clothes, who sang national songs, and finally there was the blessing of the water by the Patriarch of Romania at the very high cross-shaped monument of those who fell in the battlefields in 1918 and a memorial service for the repose of their souls.

At noon there was a meal offered by Archbishop Eirinaios of Alba Julia.

In the afternoon of the same day there was the welcoming reception of the President of Romania Mr. Werner Johannes at the square of Alba Julia Cathedral.

From this position the President and his associates, along with Their Beatitudes the Patriarchs returned to the cross-shaped monument, the symbol of the freedom and unity of the Romanian people and the President with the Mayor cut the ribbon to allow their entrance inside.

Consequently at the central square of the city, before the President of the country, other officials and Their Beatitudes, as well as a huge crowd of people, who had filled the streets and the balconies of the blocks of flats around, there was a parade of groups of soldiers, tanks, Fire brigade, artillery, helicopters, military aviation and many other contemporary weapons for the defense of the Romanian people, under the music of a philharmonic orchestra.

Thereafter, supper was offered by Archbishop Eirinaios of Alba Julia, and finally the Patriarchal entourage travelled by car via Sibiu, and by plane back to Bucharest. His Beatitude the Patriarch of Jerusalem and His entourage flew from Bucharest

back to Tel Aviv by El-Al airways early on Sunday morning, December 2, 2018. Glory be to God for all things.

From Secretariat-General

THE 13TH ENTHRONEMENT ANNIVERSARY OF HIS BEATITUDE THE PATRIARCH OF JERUSALEM THEOPHILOS

On Thursday, November 9/22, 2018, the Patriarchate of Jerusalem celebrated the 13th Enthronement Anniversary of His Beatitude our Father and Patriarch of Jerusalem Theophilos, at the glorious Throne of the Mother of Churches. For this extremely significant event in favour of the strengthening and unity of the Church of Jerusalem, there was a Doxology Service at the All-holy Church of the Resurrection.

The Doxology was officiated by His Beatitude, with co-celebrants Hagiotaphite Archbishops, Hieromonks and Deacons, Arab-speaking Priests and with the participation in prayer of monks, nuns and many laity. The service was also attended by the Consul General of Greece in Jerusalem Mr. Christos Sophianopoulos and the Ambassador of Georgia in Israel.

After the Doxology His Beatitude and the Hagiotaphite Brotherhood along with the full congregation returned to the Patriarchate Headquarters.

Therein, first among those who congratulated His Beatitude was

Geronda Secretary-General Most Reverend Archbishop Aristarchos of Constantina with the following address;

“Your Beatitude Father and Master,

Today the Holy Sion, the Mother of all Churches, the Church of the Holy Land, the land of the appearance of the divine revelation, rejoices and is glad, along with the venerable Hagiotaphite Brotherhood, on the commemoration of the thirteen-year-ago event, which turned out to be extremely important for its life and mission in the world.

In the year 2005, after a period of crisis and turbulence, which however did not lead to the submerging of the vessel of the Church of Jerusalem, by the illegally signed documents without the Synodical agreement, which mortgaged invaluable property of the Patriarchate, the Hagiotaphite Brotherhood, which is the guardian and the depositary of the Christian presence and property in the Holy Land, fulfilled the cause of its mission, and by the legal and homophonous voting of the Holy Synod, elected Your Holy Beatitude as the 141st Patriarch of the Holy City of Jerusalem and all Palestine and as its Hegoumen.

This event is being celebrated festively today, with a Doxology at the All-holy Church of the Resurrection in the presence of the full congregation of monks, clergy and laity, due to its significance as a means of solidarity for the body of the Church, as bonding its unity and as safeguarding the continuation of its episcopal succession, ever since its foundation by the Lord and by its first Hierarch, St. James the Brother of God.

The continuation of the pastoral mission of the Church of Jerusalem throughout its jurisdiction in the three Palestines as far as Saudi Arabia and Qatar, was then placed in the hands of Your Beatitude by the Hagiotaphite Brotherhood, and You have ever since proven to have been worthy of their trust on

you, in both words and actions for the last thirteen years.

Out of these, worth mentioning are "Beside those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. 11:28); parishes in towns and villages of the Greek-Orthodox Arab-speaking flock, and especially Your care for the Arab-speaking communities in Jordan, through the recent appointments and Episcopal promotions, with the aim of a better pastoring care of the flock in Jordan, with the King of which the Patriarchate keeps good relations in favour of all the Christians and citizens of the Kingdom, nevertheless, it does not fail to care for the Russian-speaking flock in Jordan and Israel.

During Your Patriarchal Office, Your Beatitude has shown a special sensitivity and generosity of spending time at the Patriarchate for the reception of the incoming multitudes of pilgrims from all other Orthodox Churches, blessing and teaching them on their spiritual benefit from their pilgrimage, cultivating with their guiding Bishops and Priests good relations of ecclesiastical communication and cooperation and presenting, even at times of crisis, the viewpoints of our Patriarchate, which always aim to maintain the unity of the Orthodox Church under the bond of peace.

Beyond the pilgrimage visits, Your Beatitude has repeatedly received visits of, state, political and diplomatic delegations and representatives, to whom You have presented and projected the cultural and peace-making work of the Patriarchate, in the turbulent and flammable political environment, in which it is ordered to minister ecclesiastically. Your Beatitude has exported this work further than its local boundaries, in Your overseas travels, seeking supporters for the cancelling of the illegal agreements of mortgaging the property of the Patriarchate and the prevention of law enforcements which impose heavy tax measures, and deny its right for the free management of its property.

The interest of Your Beatitude in the historic holy Monasteries of the Patriarchate was displayed by Your relevant actions, so that by the cooperation of the Palestinians with the Israeli Army the installation of water was made possible in the Holy Monastery of Hozeva, and by the permission of the Israeli Army as well, the Holy Monastery of St. John the Baptist in the Jordan was renovated and opened again to the pilgrims' visits.

By the actions and guidance of Your Beatitude irreconcilable was the support, claim and confirmation of our rights in our shrines which were questioned by the Armenians, as for example the presence of the second guard of ours by the Angel's stone inside the Holy Tomb for the reception of the Syriac and Coptic Communities right after our Paschal all-night Vigil and recently, our right in the cleaning of the God-receiving Cave in Bethlehem.

The always granted interest of Mother Greece in favour of the preservation of the indefinable rights of our nation on the All-holy Shrines, has recently been made active by Your Beatitude, through Your invitation to the Deputy Minister of Foreign Affairs Mr. Markos Bolaris, who, responding willingly, visited the Patriarchate, the Church of the Holy Sepulchre, Gethsemane, the Basilica of the Nativity in Bethlehem, the Holy Monastery of St. Savvas and the Holy Monastery of the Sacred Cross, intending to support the Patriarchate whenever there is need.

Raising the glass on behalf of the Brotherhood and the Holy and Sacred Synod, to Your health, solidarity and longevity, in fullness of divine blessings, I reassure You, that being encouraged by all the aforementioned, we, the Hagiotaphite Fathers, Your Beatitude, are strengthened and join forces and walk along with You as Kyrinaioi at Your Patriarchal mission of the Cross, increasing our Hagiotaphite fruition for the benefit of souls, the praising of our blessed nation and the glory of our Trinitarian God. So be it."

The Consul General of Greece in Jerusalem also addressed His Beatitude with the following words;

“Your Beatitude,

Most Reverend Archbishops,

Reverend Fathers,

Ladies and Gentlemen,

Today’s celebration is of great importance for all of us, as the Hagiotaphite Brotherhood and the Holy Church, the pilgrims and the Orthodox Community, honor with due grandeur the 13th anniversary of the enthronement of the Head of the Church of Sion, the Mother of the Churches, His Holy Beatitude , the Patriarch of Jerusalem Theophilos III.

It is a special honor and pleasure for me to attend this celebration and I would like to convey our cordial wishes for health, strength, and longevity, in order to continue Your high mission, which is becoming more and more significant and important, in this difficult time.

On this occasion, I would like to express Greece’s unconditional support towards the Sacred Institution, the Presbyterian Patriarchate of Jerusalem, which has played an exceptionally significant historic role throughout the centuries, and as the centre of Orthodoxy in the Holy Land, it continues to be an endless source of hope, projecting the values of Christianity and the message of the salvation of man from the Holy City towards all directions.

The Patriarchate of Jerusalem is of course, a steadfast point of reference for all Greeks, wherever they are, and it symbolizes the long-term presence of Hellenism in the Holy Land, while it can only be an unrelenting bond of friendship and cooperation with the other nations, as well as being the expression of the Orthodox Christians of the region, conserving valuable traditions and conveying the ecumenical message of Orthodoxy towards all directions. For all of us,

the Venerable Patriarchate is certainly the depository of the most important Sacred Shrines of Christianity, which the Hagiotaphite Fathers defend daily with devotion and self-denial, and who always inspire and encourage the faith and reverence of the faithful around the world, as well as the bonds with the Church of Sion.

Your Beatitude,

With Your hard work and tireless efforts, You promote the uplifting of the status of the Patriarchate, the defense of the existing Status Quo in the Holy Land and the protection of the herein Christian presence. With the sincere mood of understanding and reconciliation You demonstrate, You systematically cultivate the relations with the other denominations and religions, as well as the wider effort of reconciliation and peace-making in this much tested region. With a series of your initiatives you promote the restoration and highlighting of the most Sacred Shrines of Christianity, while you take care of the spiritual concord and unity of the Hagiotaphite Brotherhood, and the spiritual guidance and prosperity of a flock that undergoes significant challenges and trials.

Your Beatitude,

The burden You carry upon Your shoulders is heavy and the struggle it entails is also long and arduous. It is my deep conviction however, that with God's help and the active support of all of us, You will complete your task and accomplish your mission.

All the Staff of the Consulate and I, pray that you may have health, strength and longevity for the good of the Patriarchate, of the Brotherhood, of your Greek-Orthodox Flock, of Orthodoxy and of the peace in the Holy Land.

Many Happy Returns."

Likewise addresses to His Beatitude were delivered by representatives of the Brotherly Churches and some Hagiotaphite Fathers.

In return of those addresses, His Beatitude said the following;

“Your Excellency Mr. Consul General of Greece,

Reverend Holy Fathers and Brothers,

Dear Christians,

Noble pilgrims,

“I will bless the Lord at all times: his praise shall continually be in my mouth” (Psalm 34:1).

Our Holy Church of Jerusalem, which has been founded by the redeeming blood of our Lord and Saviour Jesus Christ, gleefully celebrates today the completion of the thirteen-year ministry of Our Mediocrity since Our undertaking the Apostolic and Patriarchal throne of St. James the Brother of God and first Hierarch of Jerusalem. For this reason, along with the Venerable Hagiotaphite Brotherhood, we went to the All-holy Church of the Resurrection, where we had a thanksgiving Doxology to the Holy Trinitarian God, where the love of His Son and our Lord Jesus Christ constrains us (2 Cor. 5:14).

This festal thirteen-year anniversary does not refer to Our unworthiness, but to the Holy-spiritual institution of the Church, namely the mystical body of Christ. “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven” (Col. 1:18-20) according to St. Paul.

Our so far hierarchical, monastic and pastoral ministry “unto the throne of grace of the great Hierarch Jesus Christ the Son of God” (Hebr. 4:15-16), namely of the Biblical Mother of Churches, and Dwelling place of the God of Holy Sion, had one and only purpose, the preservation of our Apostolically-delivered consignment of the healthy faith and the right division of the word of truth according to St. Paul; “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). Moreover, the preservation of the all-holy shrines as places of the logical worship and sources of divine and therapeutic energy, but also the safekeeping of their indefinable privileges and sovereign rights of the reverend and royal nation of the Roman Orthodox Christians.

Nevertheless, hearkening to the words of Paul: “let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith” (Hebr. 12:1-2), we have not ceased our overseas international campaign in order to awaken the consciousness of those who love the City of the King of kings, the earthly Jerusalem, which is the visible symbol of peaceful co-existence and reconciliation of nations, peoples, and religions, on the one hand; and on the other, we have been striving for the guarantee of the Christian presence and of the Churches in the Middle East and in the Holy Land.

And we have been working on this cause, under the spiritual and religious mission of the Mother of Churches, namely the primary institution of the Patriarchate of Jerusalem, which has been preserving the existing Status Quo, on both the pilgrimage and the demographic areas in the Holy City of Jerusalem, which has been threatened by those who covet its distortion.

We say this, because Jerusalem has been the primordial and inexhaustible source of the blood of righteousness, always remaining the shelter of those who desire God the Father of

love and peace, according to the psalmist; "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Psalm 41:1-2).

This thirteen-year enthronement anniversary of Our Mediocrity calls us not in boasting over the things done by us, but that we "may glory through Jesus Christ in those things which pertain to God" (Rom.15:17). "For our rejoicing is this, the testimony of our conscience" (2 Cor. 1:12).

It is precisely for this testimony of our conscience that we are called to continue our ecclesiastical and hierarchical mission amidst a world suffering from confusion and especially in our region of the Middle East. "Quench not the Spirit", St. Paul orders (1 Thess. 5:19).

In this sacred ministry of the throne of the apostles and martyrs of St. James the Brother of God, as well as of the mystery of the divine Providence, we have as collaborators and communicators our dear Fathers in Christ and Hagiotaphite Brothers, Archbishops, Hieromonks, Deacons and Monks, along with whom, according to St. Ingatius the God-bearer, "in concord we watch over all things that should be done, with the Bishop who is the Head in resemblance of God, and the Presbyters in resemblance of the Apostles, and the deacons to whom the ministry of Jesus has been entrusted, just as it has been along the centuries with the Father and it has finally been revealed" (Vol.2, p. 269).

We honestly say that our fight is a fight "against the doctrines of deceit" (Eph. 4:14). For this reason St. Paul advices us saying: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked (Eph. 6:14,16), "for he is a liar, and the father of it" (John 8:44) according to John the Evangelist. These

methods of deceit and lies of the devil are being recorded in the sacred history of the past but also the present times of the Church of Jerusalem, namely of the Greek-Orthodox Patriarchate, which has been challenged but not debilitated by the sons of the darkness of this generation (Luke 16:8).

Let us pray to God the Father of lights and of truth, "that he may guide our footsteps in the working of His commandments" by the intercessions of the Most Blessed and Ever-Virgin Mary, our Lady Theotokos, and those of our Father among the Saints Nectarios of Pentapolis. And may the grace of the All-holy and Life-giving Tomb of our Lord and Saviour Jesus Christ fortify all of us in the ministry of the All-holy Shrines, the irrefutable witnesses of our faith, as well as in the pastoring of our reverend Christian flock.

As far as all these are concerned, we call upon all those who participated in the prayer with Us and honoured with their presence this feast of Enthronement, and pray for strength from on high, the grace of the All-holy Tomb, patience and all blessings of God, expressing our warmest thanksgiving for those who addressed us, Geronda Secretary-General, Most Reverend Archbishop Aristarchos of Constantina, who spoke on behalf of the members of the Holy and Sacred Synod and our Hagiotaphite Brotherhood, His Excellency the Consul General of Greece Mr. Christos Sophianopoulos, His Excellency the Ambassador of Georgia, Reverend Archimandrite Alexander, the representative of our Brotherly Holy Church of Russia, who conveyed the wishes of His Beatitude the Patriarch of Moscow Cyril, Reverend Archimandrite Theophilos, representative of our Brotherly Holy Church of Romania, who conveyed the wishes of His Beatitude the Patriarch of Romania Daniel, the Most Reverend Metropolitan Kyriakos of Nazareth, who spoke on behalf of Our flock in Nazareth, the Most Reverend Archbishop Damascene of Joppa, who spoke on behalf of our flock in Joppa, Reverend Fr. Halalambos Bandour, who spoke on behalf of St. James Cathedral, the Most Reverend Archbishop Aristovoulos of

Madaba, who spoke on behalf of the Madaba Community in Jordan and of the Russian-speaking Community in Ber-Sheba, Reverend Archimandrite Philotheos, who spoke on behalf of the Communities of Acre, Reverend Steward Fr. Savvas, who spoke on behalf of the Community of Beit Sahour, Reverend Steward Fr. Yusef Hodali, who spoke on behalf of the Community of Beit Jalla, the School of St. Demetrios, Mr. Abu Aeta and all who participated in the celebration of this Enthronement anniversary.

To the health of all of you!"

At noon there was a festal meal.

From Secretariat-General

DOXOLOGY ON THE NATIONAL ANNIVERSARY OF 28 OCTOBER 1940

On Sunday October 15/28, 2018, at 10.30 a.m. there was a Doxology Service at the Church of the Holy Sepulchre according to the tradition, on the commemoration of the national anniversary of 28 October 1940, namely the fight and victory of the nation of Greece against the occupational powers of the Nazis and Fascism of World War II.

There was also a memorial service for the repose of the souls

and the remission of the sins of our ancestors who fought for their faith and country and died heroically on the battlefields of our nation.

The Doxology was officiated by H.H.B. our Father and Patriarch of Jerusalem Theophilos with co-celebrants Hagiotaphite Archbishops and Hieromonks, at the presence of the Consul General of Greece in Jerusalem Mr. Christos Sophianopoulos and members of the Consulate. The service was also attended by monks and nuns, members of the Greek Community in Jerusalem and visiting pilgrims from Greece.

After the Doxology, bells tolling, there was a reception at the Patriarchate for all who honoured the national anniversary, where His Beatitude addressed all present as follows;

Your Excellency Consul General of Greece

Mr. Christos Sophianopoulos,

Reverend Holy Fathers and Brothers,

Noble Christians and pilgrims,

October 28, is the day we hold the annual commemoration of our fathers and brothers who died in the fight for our national territorial integrity against the invaders of Nazism, which had born the monstrosities of Auschwitz – Birkenau and other concentration camps and camps of extermination of innocent fellow humans.

For this reason, clergy and the people along with the visiting pilgrims, came down to the All-Holy Church of the Resurrection, where we had the service of a thanksgiving Doxology to our God and Lord and Saviour Jesus Christ, Who has given us the glory of good against evil, as John the Evangelist says: "For whatsoever is born of God overcometh the world' (1 John 5:4).

Moreover, we have prayed for the repose of the souls of those who fought heroically and martyred for our pious nation and our home land.

The painful experience of World War II proved that the human-centered view of the purpose of human existence and of the world leads inevitably to man's self-destruction and nihilism. "The fool hath said in his heart, There is no God" (Psalm 14:1).

And we say this because the sacrificial fight of the Greeks for their homes and sanctuaries was inspired by the God-centered view of the purpose of human existence, namely of the moral and spiritual values of the Greek-Orthodox wisdom.

This festal anniversary of the commemoration of October 28, 1940, incarnates precisely this Greek-Christian and Greek-Orthodox wisdom, and it is our duty to honour it.

The historic events of 1940 have a special place in the world history and especially in the glorious history of Hellenism and of the Greek nation. The historic events of 1940 proved without doubt to the world leaders of this era that "the darkness is past, and the true light now shineth", namely the light of Christ(1 John 2:8).

Unfortunately we cannot keep silent about the fact that the ideology of Nazism and Fascism threaten humanity once more, with new misleading movements and slogans.

And we say this, because all of us are witnesses of our contemporary experience of war conflicts in the world and clutter. Regional killings among both strangers and brothers intercede one another, religious fanaticism and its messianic syndrome cultivate violence and its produce, acts of terrorism and immoral financial interests are in conflict with the Divine Law of respect and freedom of humans and of the people in general, with the pretext of economic prosperity.

The anniversary of October 28, 1940, calls all of us that we “should earnestly contend for the faith which was once delivered unto the saints” (Jude 1:3). In other words, we are called to safeguard the sacred consignment of the moral and spiritual values of our tradition and faith, for which our Fathers and brothers sacrificed themselves.

Concluding, let us cry aloud;

Vive October 28 1940!

Vive the pious nation of the Romans!

Vive Hellas!

Vive our Hagiotaphite Brotherhood!

Consequently the Consul General of Greece delivered the following address;

Your Beatitude,

Most Reverend Archbishops,

Reverend Fathers,

Ladies and Gentlemen

Today it is a day of honor and memory for Greece and for our nation. We celebrate one of the most enduring pages of our newer history and we are called upon to pay tribute to its protagonists and to learn the lessons that will enable us to be worthy of them and to follow where appropriate their example.

The historic NO to the ultimatum of 28 October 1940 to grant our sovereignty, was the unanimous denial of the Greeks to lose their freedom and their national honour. It was their collective refusal to renounce their history, their values □

and their ideals. It was also a resounding reaction to the dark political forces of fascism and Nazism and to their conquering plans, a reaction that was highly valued and acknowledged by all the major countries, as contributing substantially to the final victory in the Second World War. The Greeks were the ones who made the first victory of the war against the Axis forces. The historic moment, when the Greeks said NO was not an easy time for the Homeland, since a few years earlier it had had an unspeakable plight. Greece seemed quite weakened economically and militarily so its enemies underestimated it. They calculated that the Greeks would not have the courage and the common will to engage in an absolutely unequal conflict. And yet NO has unequivocally demonstrated the deep historical consciousness of the Greeks, the strong common understanding of their brilliant journey through the centuries that they fueled then, and always feeds on their patriotism, vigor, self-denial, and great sense of pride, with which they rush to defend their sacred tradition and faith. NO was precisely the refusal of the Greeks to forget their history and live as an insignificant and submissive nation.

The great historical fact that we celebrate today also demonstrated the moral stature and the strong sense of justice of the Greeks. Thanks to this infallible guide they did not hesitate to oppose those who wanted to impose the arbitrary law of the powerful.

Today, Greeks all over the world honour the fallen and fighters in the battlefields of 1940-41, in Pindos, Macedonia, Crete and elsewhere. We honour those who contributed to the National Resistance and those who continued to fight the conquerors in the battlefields of the Second World War in the Middle East and in Europe on land, air and sea. We do not forget the thousands of innocent victims of the occupation.

The national heroic effort that began with the NO of 28 October 1940 as in any other national effort was critical

to the active participation and valuable contribution of Hellenism to the diaspora. The great contribution of the Diaspora in the Middle East has historically been recorded, and in particular that of the Hellenism of Jerusalem, for which Greece is proud and grateful.

The Patriarchate of Jerusalem, the mother of the Churches, has always been a distinct point of reference in the effort of bringing together all the forces of the nation with a view to its moral and spiritual upheaval and resistance to many adversities, a centuries-old orthodoxy and a lighthouse of the universal values of Hellenism.

Today's anniversary prompts us to reflect on the importance and relevance of the message of 28 October 1940 on modern Hellenism. This glorious page of our history was written by people who, like us today, wanted to live in peace, free, with democracy and social justice. The unbroken unity and consistency they have shown, the patriotism, the sense of historical responsibility and self-sacrifice, and the courage and persistence that steered them in the years of war and occupation remind us that our ability to recover and to prosper, was and remains inexhaustible.

It is a great responsibility for us to understand this message, to pass it on to the new generation, and to be united as it they were then, with determination and vigilance. Long live October 28, 1940 Long live Greece.

From Secretariat-General

DEACON'S ORDINATION AT THE PATRIARCHATE

On Wednesday night to Thursday October 11 to 12/24 to 25, 2018, the ordination of Mr. Savvas Mahouli to Deacon took place during the Divine Liturgy at the Holy Sepulchre.

The ordination was held according to the decision of the Holy and Sacred Synod of the Patriarchate of Jerusalem, by the Most Reverend Archbishop Aristarchos of Constantina, in order that the ordained will minister as a Deacon and consequently as a Priest at the parish of the Greek Orthodox Arab-speaking Community of Tarsiha, a town in North Israel.

Before the ordination His Eminence spoke in fatherly words to the ordained as follows;

“Most devout sub-deacon Savvas,

At this hour we are blessed by God to be at the most sacred place in the world. The place of Horrendous Golgotha and of the Holy Tomb. The place of the crucifixion and the resurrection of our Lord Jesus Christ. We are also blessed to officiate a sacred sacrament. The sacrament of the Last Supper, the sacrament of the Eucharist. Within the frame of this salvific sacrament there is another one. The sacrament of your ordination to Deacon, your settlement in the first degree of Priesthood.

You are called to accept this sacrament after the positive suggestion of your reverend father, steward Fr. Theodosios Mahouli, of the steward Fr. Gregory Houri and the Council of the Greek Orthodox Community of Tarsiha and of the Patriarchal Representative in Acre Ptolemais, Archimandrite Philotheos. This suggestion was approved and blessed by H.H. Beatitude our Father and Patriarch of Jerusalem Theophilos and the Holy and Sacred Synod, so that you are going to minister the Greek

Orthodox flock of Tarsiha.

It is indeed a great honour and a great responsibility that the Church puts on your shoulders, because we have taken into consideration your Christian upbringing from your father and Priest, and your mother. Of course we have taken into consideration your studies in Theology at the University of St. Tyckon in Pennsylvania and your pedagogical studies in Ukraine.

Thank God first of all for this election, and all those who have suggested you, the Patriarchate which approved the proposal, and promise that from today forth, you are going to return the favour with your honest, devout and pure ministry. Let the Holy Bible be your reading, as well as the Fathers of the Church and especially the two Epistles of St. Paul to Deacon Timothy, and let your work be the devout worship of God and the ministry of the people in the Church.

Come forth, therefore, in faith, fear of God but also in courage and hope, kneel in front of the Angel's stone of the Holy Tomb and by the placing of the hands of the Archbishop, entreat the Holy Spirit to come down on you, to purify you from all sin and establish you a vessel of holiness and all other virtue."

Through the placing of the hands of the Archbishop on the head of the ordained and the invocation "the Divine Grace...", the All-holy Spirit established him in the first degree of Priesthood. Those present witnessed the event by calling "Axios, Axios" in great joy. The ones who honoured the ordained were the Patriarchal Representative in Acre, Archimandrite Philotheos, the new Deacon's Father, Priest Theodosios, his mother, other relatives of his, the Priest of Tarsiha Steward Gregory, fellow citizens of his, Hagiotaphite Fathers and Monks and pilgrims.

The newly ordained Deacon offered a reception to all those who

honoured him at the Office of Geronda Sacristan, Most Reverend Archbishop Isidoros of Hierapolis, who was represented by Monk Nikolaos.

From Secretariat-General

<https://youtu.be/j6U0CKNPjr8>

THE CONSECRATION OF THE HOLY CHURCH OF THE DORMITION IN MADABA

On Saturday, September 9/22, 2018, day of the commemoration of the parents of Theotokos and Holy Ancestors of God Joachim and Anna, there was the consecration of the Holy Church of the Dormition, which is built in the Hannine area of the historic town of Madaba, where also lies the shrine of the historic mosaic map of the 6th century A.D. that depicts the Holy Land during the time of the New Testament. The Church has been built by the supervision and funding of the former Patriarchal Representative in Madaba, Archimandrite Innokentios. The consecration ceremony and the Divine Liturgy were officiated by H.H.B. our Father and Patriarch of Jerusalem Theophilos, having arrived to Madaba from Jerusalem and from Amman, after a warm welcoming reception for Him in the morning of the previous day. Co-celebrants to His Beatitude were the Most Reverend Archbishops; Aristarchos of Constantina and Secretary-General, Makarios of Qatar, Christophoros of Kyriakoupolis, with the participation in prayer of the Patriarchal Representative in Madaba Most Reverend Archbishop

Aristovoulos of Madaba. There were also Hagiotaphite Hieromonks, among whom the Spiritual Father of the Lavra of St. Savvas the Sanctified Archimandrite Eudokimos, the Patriarchal Representative in Irbet of North Jordan Archimandrite Raphael, Arab-speaking Priests, among whom the Priest of the Shrine of Madaba Fr. Joseph, Archdeacon Mark, Hierodeacon Eulogios and Deacon George. The cantor from Greece Mr. Balogiorgos and his choir from the Music School of Athens delivered the hymns and the service was attended by a large congregation of the Christian faithful of Madaba. His Beatitude delivered the following Sermon to this congregation; "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17) St. Paul preaches. Most Reverend Archbishop Aristovoulos of Madaba, Holy Fathers and Brothers, Your Grace Archimandrite Innokentios, owner of the Holy Church of the Dormition and its surrounding premises,

Today the historic town of Madaba, which is the cultural centre of the Hashemite Kingdom of Jordan, rejoices along with the Mother of all Churches, the Greek Orthodox Patriarchate of Jerusalem, on the consecration of the new beautiful Church and of the spiritual centre in the Hannina area of Madaba.

This project is of great importance for the people of the wider Madaba area and especially for the spiritual and liturgical needs of the local Greek-Orthodox community, because this project depicts the unceasing mission of the ministry of the word of love of Christ to our fellow men on the one hand; on the other, it displays the cultivated harmonious co-existence of the various religious communities that inhabit the Hashemite Kingdom of Jordan.

The Venerable Rum Orthodox Patriarchate of Jerusalem in its long term historic course, has never ceased to provide with both words and actions the sacred virtues of love towards the fellow man as well as the enemy, of peace and of the absolute respect towards our fellow man who has been created by God

according to His image and likeness.

The historic great national-religious leaders such as Khalif Omar Ibn Khattab and St. Sophronios, Patriarch of Jerusalem have significantly contributed not only to the respect of the co-existence of the religious communities, but also to the free worship of God in His House.

Such a House of God have we consecrated today, in honour of the Dormition of Theotokos and for the glory of the Name of the Almighty God, but also for the praise of the Hashemite Kingdom of Jordan, under the wise governmental expertise of our most respected King Abdullah II.

Each consecrated Church is in effect a projection of our own temple, namely our body, as St. Paul says; "Or do you not know that your body is the temple of the Holy Spirit *who is* in you, whom you have from God, and you are not your own?" (1 Cor. 6:19).

And we say this because the House of prayer, namely the Church of God, is the place where the Holy Scriptures are preached. St. Paul says, "All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Tim. 3:16-17).

For all these, we would like to thank from the depths of our heart the Most Reverend Archbishop Aristovoulos of Madaba and his dear associates, the Vestry-men of the Church and all those who contributed for this work, and those who strove to organize this festal ceremony of the consecration of the Church of the Dormition.

Finally, we consider it our duty to express the deepest gratitude of our Hagiotaphite Brotherhood to our noble congregation in Madaba, and a personal duty of Ours, to the

tireless worker of the vineyard of the Lord, Reverend Archimandrite Innokentios, established member of the venerable Hagiotaphite Brotherhood, who has made our Greek-Orthodox Community here an Ecclesiastical, educational and spiritual Centre. Righteously therefore, “ there is laid up for him the crown of righteousness which the Lord, the righteous Judge, will give to him” (2 Tim. 4:8).

We also express our warm gratitude to all those who honoured this feast of the consecration of the Church with their presence, and especially the local civil, military and police forces of Madaba.

Many happy and peaceful returns.”

Archimandrite Innokentios also addressed those present with the following words;

“This is the day that the Lord made; let us be glad and rejoice in it”.

Your Beatitude, Most Reverend Archbishops, Honourable Governors, Representatives of the Parents’ Association and of the Church,

Ladies and Gentlemen,

The consecration of the Holy Church of the Dormition of Theotokos in Madaba, the Holy Altar of God, is being carried out today, after a series of 10 years of continuous efforts and many labours. This project includes the building of the Holy Church of the Dormition, and of classrooms at the Schools of this area and covers in total 8.000 sq.mt. of construction in 11.000 acres, in order to cover the needs of the town of Madaba in general and of the Orthodox Community in particular.

The town of Madaba has been a great Orthodox Christian centre in the past, as the most important Diocese of East Jordan; until today, Madaba has been a remarkable Shrine of the

Orthodox Church of East Jordan and of the Hashemite Kingdom.

We consecrate today this new Holy Church in honour of the Dormition of the Most Blessed Theotokos and Ever-Virgin Mary, due to the nearby existence of the Mosque which they have been pleased to name Mosque "Of Jesus Christ, Son of Mary", as they believe in His historic presence. This belief bridges the contrasts between Christians and Muslims and favours their peaceful co-existence in the town of Madaba.

I am in the pleasant position to count 30 years of Priestly ministry in Jordan, including 25 years in Madaba. I would like to thank the members of the Community of the Christian family of Madaba for the love and commitment they have shown, as well as all those who contributed for the completion of this project and of all other projects that were completed in the Patriarchal Committee of Madaba.

I would like to pay tribute to the memorable Patriarch of Jerusalem Diodoros I, who supported me in my first footsteps as a Hagiotaphite, and who contributed greatly in the development of Education in Jordan, with the schools of the Rum Orthodox Patriarchate of Jerusalem, but also for all the other projects he accomplished in the Hashemite Kingdom of Jordan.

Likewise, I would like to thank His Beatitude, our Father and Patriarch of Jerusalem Theophilos III, for his trust in me; May your days, Your Beatitude, be many, peaceful and blessed".

Finally, I should not omit to honour and congratulate for his election the new Patriarchal Representative, Archbishop Aristovoulos of Madaba, who is known to the Patriarchate of Jerusalem for his ethos, purity and honesty, but also for his particularly important skills and abilities. I wish the people of Madaba may take the Archbishop as an example and benefit from his virtues and abilities."

This festive ceremony and the Divine Liturgy were followed by

a reception at the reception hall below the Church of the Shrine.

There, His Beatitude delivered the following address;

“By means of His coming, Christ hath filled all things with His Light; our souls are now consecrated, and by His Holy Spirit He hath renewed the world; for a house is founded to the Lord’s praise and glory, wherein Christ our God, for the salvation of mortals, doth consecrate and hallow the hearts of all His faithful flock”.

Beloved Brothers and Sisters in Christ,

Noble Christians,

The pre-eternal God the Word, our Lord Jesus Christ, who has set His Church as a tower of strength, and has founded it on the rock of faith, has gathered us today in this beautiful newly-built Church of the Dormition, in order to perform its consecration in Doxology and Thanksgiving.

“On Sinai long ago Thou didst show the God-seer Moses a tabernacle not made by hands, thereby depicting Thy Church, O Christ”, the hymn writer says, referring to Moses’ ascend on Sinai, where the Glory of God descended upon him, and he received detailed orders on how to make the Tabernacle of the Congregation (Exodus 24: 15-16 / 25: 8-9), which was made by the Lord and not by any man, as St. Paul says in his preaching: “Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Hebrews 8:1-2).

As far as this “true tabernacle” is concerned, behold what the hymn writer says: “When the Word dwelt among us in the flesh, the Son of Thunder (St. John the Evangelist) spake thus in his writings: We have radiantly beheld the glory which the Son

hath from the Father in the grace of truth. And as many of us as have received Him with faith, to all hath He given the power to become children of God; and we, who were born again not of blood, nor of the will of the flesh, but have received increase by the Holy Spirit, have raised up this house of prayer, and cry out: Do Thou Thyself now establish this house, O Lord”.

This house of prayer is no other than the New Tabernacle of the Congregation, in other words, the Church that our Lord Jesus Christ founded by His own Sacred and Redeeming blood. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor. 5:17), St. Paul says.

In other words, my dear Brothers and Sisters, today’s consecrated Church is a house of prayer, “whereby we may serve God acceptably with reverence and godly fear” (Hebrews 12:28). And whereby, through our ArchPriest Jesus Christ, “we offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Hebrews 13:15). And in more detail; when I say sacrifice, St. Paul preaches, I do not mean the sacrifice of animals and of blood, but a sacrifice which as the fruit of honest confidence towards God, shall come forth from our lips, which will praise and glorify His Name.

“Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth” (Psalm 26:8), Prophet David chants. “The dwellings of the Lord are beloved unto them that long to see the glory of His countenance unconcealed” the hymn writer of the Church proclaims. “And the temple was filled with smoke from the glory of God, and from his power” (Revelation 15:8), St. John the Evangelist says in his book of Revelation.

This means that the Lord used to manifest His Presence and Glory in a special place that was sanctified. And according to

the true witness of the Holy Scriptures (Exodus 16:7, 16:10, 3 Kings 8:11), the glory of the Lord, in other words, the Grace of the Holy Spirit, filled the house, meaning His Church, in the form of a cloud during the times of the synaxis of worship, which was the prayer in public. Nevertheless, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24) the Lord says.

It is also noteworthy that this office of the consecration of Holy Church has as its reference point and source the renewed old Adam in the presence of the New Adam, who is the Incarnate Word of God, our Lord Jesus Christ, the Son of God and of the Ever-Virgin Mary and Theotokos, according to the witness of the Holy Evangelists and Fathers of the Church. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14), St. John the Evangelist says. "Today hath the second Adam, Christ, shown this new tabernacle to be a spiritual Paradise, which beareth, instead of the tree of knowledge, the life-giving weapon of the Cross" the hymn writer of the Church proclaims.

The approved Father of the Church, St. Gregory the Theologian, comments on Jesus' presence at the dedication of the Church of Solomon by saying: "And it was at Jerusalem the feast of the dedication, and it was winter" (John 10:22), the time of unfaithfulness, and Christ was present, the God and temple, God eternal, recent temple, which was demolished in a day and rebuilt in three days and remains for all eternity, so that I may be saved and I may be recalled from the old body to become a new creation, redeemed through such a philanthropy (St. Gregory the Theologian, Speech 44 on the New Sunday).

In other words, my dear ones, the temple of God as a place of worship is the workshop that operates through the Holy Spirit for the salvation of our souls. And the prayers are the way and the means for our communion with the grace of our Lord Jesus Christ and the love of God the Father. For this reason,

St. John of the Ladder says that the prayer in its quality is an intercourse and union of man with God, and when it comes to its effect, prayer is the constitution and the conservation of the world. Prayer is the mother of all virtues (St. John of the Ladder, Speech 28 on Prayer).

Let us therefore thank the Lord, for the festive celebration in this day of the consecration of this Holy Church of the Dormition and say along with the hymn writer: "Sanctification is befitting to Thy House O Lord; for Thy Name O friend of man is glorified therein; therefore, along with the prophet we exclaim to Thee in faith; By Thine Holy Spirit do Thou now renew us all, by the prayers of the Theotokos (and the Ancestors of God Joachim and Anna), Thou who art the only friend of man". Amen"

The Patriarchal Representative Most Reverend Archbishop Aristovoulos of Madaba also spoke, underlining the importance of the completed work which has been done by his predecessor Archimandrite Innokentios, a work that he is going to continue. His Eminence also stressed the importance of the presence of the choir that came from Greece for the continuation of the cultivation of the Byzantine Music.

From Secretariat-General

DEACON'S ORDINATION AT THE PATRIARCHATE

On Monday night to Tuesday August 1/14, 2018, subdeacon George Hader from the Baramki family was ordained a Deacon, by Geronda Secretary-General Most Reverend Archbishop Aristarchos of Constantina.

The ordination took place according to the decision of the Holy and Sacred Synod, chaired by H.H.B. our Father and Patriarch of Jerusalem Theophilos, with the prospect of the forthcoming ordination of Deacon George to Priest, in order to serve as a ministering Priest at the Cathedral of St. James the Brother of God.

The Archbishop who performed the ordination addressed the ordained as follows;

“Reverend subdeacon Fr. George (Hader),

Following the proposal of the Priests, Vestry men and of the Presidents of the Orthodox Institutions of the Cathedral of St. James the Brother of God and First Hierarch of Jerusalem, and by the blessing and approval of H.H.B. our Father and Patriarch of Jerusalem Theophilos and the Holy and Sacred Synod, the Grace of the Holy Spirit calls you today to accept the first degree of Priesthood, that of the Hierodeacon.

The Patriarchate of Jerusalem, the Mother of Churches, has appreciated your morality, character, the Christian upbringing you have received from your parents, your excellent Secondary Education, your Higher education at the University of Bethlehem, your Theological education at the Russian Orthodox University of St. Tychon in the U.S.A., your knowledge of the Greek language after your studies at the University of Thessalonica, your honest love for Christ and the Church and your work as a teacher of Religion at the Russian School of

Bethany.

This hour is indeed great and sacred, because the sacrament of the Priesthood is being held simultaneously with the sacrament of the Divine Liturgy, and more especially, as these take place at the Horrendous Golgotha, where Christ shed His blood for the remission of our sins, and at His Life-giving Tomb, where He was buried and risen from the dead.

Accepting this sacrament, you will have the grace to enter the Holy Altar, to minister the Priests and Archbishops until the time for your becoming a Priest comes, and you should minister in a spirit of sacrifice and offering according to the Orthodox teaching, at the historic parish of St. James' Cathedral.

You should thank God for this calling and gift, and consider thoroughly the great responsibility that you undertake; appreciate the trust that the Church puts on you and pray fervently, so that by the placing of the Archbishop's hands on your head, the Holy Spirit will come down on you and make you a vessel of the Grace of the Holy Trinity, in order to always please both God and the people.

Be sure that at this hour, you are accompanied by the prayers of your parents, your wife, your relatives, of Fr. Farah and the congregation of St. James and of all those who honour you with their presence here."

With the coming of the Holy Spirit and the prayer of the deacon's ordination, the Archbishop dressed the ordained with his liturgical vestments and the people hailed "axios" in great joy.

After the dismissal of the Divine Liturgy the ordained offered a reception at the Office of Geronda Sacristan for those who honoured him, the Archbishop who ordained him, the co-celebrant Priests, his parents, wife and relatives, who wished him to please both God and the people.

From Secretariat-General