

THE EPISCOPAL SUCCESSION IN JERUSALEM.
FROM c. A.D. 30.

A NOTITIA OF
FIFTEEN EARLY (HEBREW) BISHOPS OF JERUSALEM.
TWENTY-SIX (GENTILE) " " "
NINETY-FOUR (ORTHODOX) PATRIARCHS OF JERUSALEM.

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AUTHORITIES CONSULTED.

- Eusebius' *Ecclesiastical History*.
Williams' *The Holy City*, Vol. I.
Neale's *History of the Holy Eastern Church*, 5 Vols.
Papadopoulos' (Greek) *History of the Jerusalem Church*.
A Dictionary of Christian Biography, Vols. I, II, III.
Manuscript Extracts from portions (A.D. 422-1084) of Gamms'
Series Episcop. Eccl. Cath.

Damianus, the present "Orthodox" Patriarch, claims to be the 135th Prelate who has presided over the See of Jerusalem. It seems that there is not sufficient information to prove, with certainty, the accuracy of the above-mentioned figures. Le Quien's *Oriens Christianus*, Tom. III, supplies 147 names with some dates (several of them being incorrect, or questionable).

In preference to the list given by Williams in *The Holy City*, Second Edition, Vol. I, pp. 487-8, I have followed without alteration all the names and dates in the (Greek) *History of the Jerusalem Church*, pp. 795-797, by the Archimandrite Chrysostom A. Papadopoulos, published at the Patriarchal Press, Alexandria, 1910. As this author finishes his list with Hierotheus, A.D. 1882, I have added the names of the three occupants from 1883-1913 from my *Orthodox Greek Patriarchate of Jerusalem*, S.P.C.K., 1913, p. 26.

At different periods some of the Greek Church Official Registers have been lost, or destroyed.

Several of the dates attached to the different lists are uncertain, and of most of the Bishops of the Circumcision, and of some of the Gentile Bishops, and of the Patriarchs, history is silent.

Jerusalem, the Holy City, was the Mother Church of Christendom. It is regarded as such by Eusebius. Of the earlier Bishops he says: "Down to the invasion of the Jews under Hadrian (A.D. 136) there were fifteen successions of Bishops in that Church, all of which were Hebrew from the first, and received the knowledge of CHRIST pure and unadulterated."¹

FIFTEEN EARLY (HEBREW) BISHOPS.

†62. JAMES.

At Jerusalem we meet with the first example of Diocesan Episcopacy in the person of St. James, "The LORD'S Brother."

It was an old tradition that St. James was appointed Bishop by CHRIST, A.D. 30.

†106-7. SYMEON.

On the martyrdom of St. James, St. Symeon, son of Cleopas, was unanimously elected in his room. He also suffered martyrdom at an advanced age, during the reign of Trajan, when Atticus was President of Syria. The date usually assigned for his appointment is *c.* A.D. 62.

111. JUSTIN.

Justin, or Justus, or Judas. From this period to the reign of Hadrian, 117-138, the records are scanty, preserving only the names of the Episcopal Succession. The presidency of each must have been very short from the fact of thirteen having held their perilous dignity for little more than thirty years. This rapid succession may, probably, be accounted for by martyrdoms.

111-134	}	ZACHARIAS.
		TOBIAS.
		BENJAMIN.
		JOHN I.
		MATTHIAS, or MATTHEUS.
		PHILIP.
		SENECA.
		JUSTIN II, or JUSTUS.
LEVI, or LEBES.		

¹ *E.H.*, Book IV, Ch. 5.

{ EPHRAIM, or EPHREM.
 JOSEPHUS I, JOSEPH I, or JOSES.
 JUDAS,¹ sometimes reckoned as JUDAS II.

TWENTY-SIX (GENTILE) BISHOPS.

134. MARK I.

According to the Roman Martyrology he was martyred under Antoninus Pius, 155.

{ CASSIANUS.
 PUBLIUS.
 MAXIMIANUS.
 JULIAN.
 GAIUS.
 -185 { SYMMACHUS.
 CAPITON.
 MAXIMUS I.
 ANTONINUS.
 VALENS.
 DOLICHIANUS.

185-213. NARCISSUS.

Theophilus, Bishop of Cæsarea, and Narcissus presided over a Council of Cæsarea Palestinæ, A.D. 197, on the question of the day for celebrating Easter. Narcissus presided over a Council in Jerusalem, 198, on the Paschal controversy, and obtained a great reputation during his chequered Episcopate. The sanctity of his life raised against him a band of slanderers. This led to his abdication, when Dius was appointed for a short period, and Narcissus was reinstated.

{ DIUS.
 He concealed himself in the deserts on account of the slanderous charges brought against him.
 -211 { GERMANICUS, or GERMANIO.
 GORDIUS.
 During this Episcopate Narcissus re-appeared from the desert, and resumed the government of the See, at the urgent request of all.

¹ A distinguished European Biblical historian having been consulted concerning the Early Jerusalem Bishops of the Hebrew Succession, replied that no one knows, or can know, much about them. Although tradition gives fifteen names, even these are uncertain, nor can any information be got after St. Symeon, the second on the list.

213-251. ALEXANDER.

Previously a Bishop in Cappadocia, and then Bishop Coadjutor to Narcissus. A Confessor during the persecution under Severus, 204. Alexander's chief claim to celebrity rests on the library he founded at Jerusalem, and allowing Origen (as a Catechist) to preach in the presence of Bishops at Cæsarea, 216. In contrast with the short-lived rule of his predecessors, he occupied his Throne for thirty-eight years, dying in prison at Cæsarea, during the Decian persecution, 251.

251-260. MAZABANES.

He held his See in peace.

260-298. HYMENÆUS.

He took part in two Synods at Antioch, against the heresies of Paul of Samosata, the 16th Bishop of Antioch.

It would appear according to Dr. Neale (*Patriarchate of Antioch*, p. 56) that to this prelate is due the conversion of St. Maurice and the ever-memorable Theban legion. It is expressly stated in the Acts of their martyrdom, 285, that they had received the Faith from the Bishop of Jerusalem.

298-300. ZABDAS.

Zabdas, or Bazas.

300-314. HERMON.

He distinguished himself through his missionary zeal. He consecrated several Bishops for the wild region of Tauric Scythia, and sent them forth to preach the Faith to its barbarians. About 300 the name "Jerusalem" had become unfamiliar. It does occur, but *Ælia* was more common, even in Ecclesiastical terminology.

314-333. MACARIUS I.

He was present at the Council of Nicæa, 325.

Harnack in *The Mission and Expansion of Christianity*, Vol. II, p. 108, mentions that at Nicæa there were present the Bishops of Jerusalem, Neapolis, Sebaste, Cæsarea, Gadara, Ascalon, Nicopolis, Jamnia, Eleutheropolis, Maximianopolis, Jericho, Sebulon, Lydda, Azotus, Scythopolis, Gaza, Aila, and Capitolias.¹

Macarius is extolled for the purity of his faith and the virtues which adorned his life.

¹ No chor-episcopi from Palestine took part in the Council of Nicæa, 325.

During this Episcopate, 326 or 327, Helena paid her visit to the Holy City. Constantine I commissioned him to erect a Basilica on the site of the Holy Sepulchre.

333-348. MAXIMUS II.

He had been a Confessor, as a Presbyter under the Diocletian persecution, in which he lost an eye, and had the sinew of an arm and one thigh severed. He attended the Councils of Nicæa, 325; Tyre, 335; Sardica, 347, and presided over a Council of Jerusalem, 349, at which St. Athanasius was welcomed.

He refused to attend the Council of Antioch, 341, the sole object of the Eusebians being to crush St. Athanasius.

He appears to have been a man of no strength of character, honest but timid, whose simplicity made him the tool of those stronger and more designing. He was not deposed, as is sometimes stated, but died in possession of his bishopric, 350 or 351, having advanced Cyril, his successor, to the priesthood.

350-386. CYRIL I.

In his Office as Catechist, *Κύριλλος*, c. 347, delivered his Catechetical Lectures by which his name is chiefly known. That he was a diligent student of Holy Writ is certain, but he was only acquainted with the LXX. His knowledge of Hebrew was second-hand, and often incorrect. A contest for precedence, c. 357, arose between Cyril and Acacius, Metropolitan of Casarea. It resulted in Acacius deposing Cyril from his See. On the accession of the Emperor Julian, 361, Cyril was reinstated. The year 367 saw Cyril again deposed, but in 379 he once more resumed the occupancy of his See. In 381 he was present at the Second Œcumenical Council, when he took rank with the Metropolitans of Alexandria and Antioch.

386-417. JOHN II.

When a young man he lived among the monks of Nitria.

He was actively engaged in the Pelagian controversy, and presided over local Jerusalem Synods in 399 and 415. At the Council of Diospolis, 415, he supported Pelagius.

His name must be viewed through the medium of mostly hostile writers, like St. Jerome, and through the mists of controversy. It is certain that the clergy of Jerusalem were warmly attached to him.

417-422. PRAYLIUS.

This Bishop was present at the Council of Antioch, 417, when Pelagius was again accused of heresy.

Praylius wrote an earnest appeal on behalf of Pelagius. Fragments of this letter have been preserved by St. Augustine.

Acting, it seems, with the approval of the Palestinian Episcopate, Praylius consecrated Dominicus, Bishop of Cæsarea, who had been twice married.

NOTE.—Digamy, or second marriage after loss of first wife, was not condemned until the Council of Trullo, 691, Apost. c. XVII. The impediment caused by digamy therefore remains in force in the Orthodox Greek Church.

NINETY-FOUR (ORTHODOX) PATRIARCHS.

422-458. JUVENAL.

The forty-third successor of St. James.

He took part in the Third Œcumenical Council of Ephesus, 431. The chief object of Juvenal was to raise his See into a Patriarchate, with jurisdiction over the three Provinces of Palestine. The Church of Jerusalem, from the Seventh Session of the Council of Chalcedon, October 25th, 451, has enjoyed Patriarchal dignity. Juvenal convoked a Synod in Jerusalem in 453.

Theodosius, a fanatical Monophysite monk, intruded into the Jerusalem See, immediately after the Council of Chalcedon. The Emperor Marcian having, however, issued orders to apprehend Theodosius, 453, Juvenal was restored to his Patriarchal Throne, and built a Basilica in honour of St. Stephen, on the site of his Martyrdom, for which the Empress Eudoxia furnished the funds.

458-478. ANASTASIUS I.

He was a disciple of St. Passarion, and emulated his virtues.

478-486. MARTYRIUS.

A Cappadocian by birth, who embraced a solitary life in the Nitrian desert.

During his Episcopate Jerusalem was rent asunder by Eutyechian schismatic monks, of whom Gerontius was the head. Martyrius, however, succeeded in bringing back these monks to the unity of the Church.

486-494. SALLUSTIUS.

He was the friend and patron of St. Sabas, the founder of the celebrated Laura, which still bears his name.

494-516. ELIAS I.

An Arab by birth, who received his education, with his friend Martyrius, also Patriarch of Jerusalem, in one of the Nitrian monasteries. He could not contend against his many unscrupulous enemies. He was eventually driven from his See, dying, in banishment at Aila, on the Red Sea shore, at the age of 88 years.

516-524. JOHN III.

He was forcibly thrust into this Throne by Olympius, Prefect of Palestine. A Council was held under this Patriarch in 518.

During the earlier part of his Episcopate, while Elias was still alive, John was regarded by the Orthodox as an intruder.

524-552. PETER.

He was born at Eleutheropolis.

He revered, and frequently visited St. Sabas in his Laura, summoned a Synod at Jerusalem, 536, and attended a local Council at Gaza, 541.

552, 564-575. MACARIUS II.

His appointment was not confirmed by Justinian, and his election was annulled. Eustochius, *Οικονόμος* (steward), of the Church of Alexandria, residing at Constantinople, was appointed to the See. In 563 Eustochius was deposed, and Macarius restored to his throne.

552-564. EUSTOCHIUS.

The Emperor Justinian favoured him in preference to Macarius, an Origenist, who had been first elected in succession to Peter. Eustochius presided over a Provincial Synod in Jerusalem, 553, and was represented at the Fifth Œcumenical Council of Constantinople, 553, by three Bishops, as his deputies.

After eight months of persistent admonition Eustochius visited the new Laura, and forcibly expelled the partisans of Origenism; this heresy was thus rooted out of Palestine.

575-594. JOHN IV.

He had been a Monk in the Convent of the Acoemetæ.

The one event (unreliable) recorded of his Episcopate, according to the late Canon Venables, in *The Dictionary of Christian Biography*, Vol. III, p. 382, is the discovery at Zafed [? Arabic Yâfa] 590, of the Jerusalem Coat of Christ.

594-601. AMOS.

A letter of Gregory the Great to Amos (Neamus) is extant.

601-609. ISAAC, or HESYCHIUS.

At this period frequent disturbances marred the peace of Jerusalem.

A letter from Gregory the Great affords a melancholy picture of the corrupt state of the Church of Jerusalem. He is pained at the reports of the dissensions in the Holy City, and implores Hesychius quietly and gently to correct them.

609-632. ZACHARIAS.

A dark cloud gathered over the Patriarchate during his captivity in Persia.

632-634. MODESTUS.

He had acted as Vicar and Coadjutor of Zacharias. "In him a second Bezaleel or Zerubbabel arose." The Holy City again became an object of attraction to Christian pilgrims.

Zacharias was restored, but it is uncertain whether, on his return, Modestus retired, or acted again as his Coadjutor.

634-638. SOPHRONIUS I.

This "Confessor" convened an important Synod of Bishops in Jerusalem, 634, to condemn Monothelism.

He was compelled to point out to Omar, 636, the Holy Places, and the Site of the Temple.

"Our Father in the Saints, Sophronius," is commemorated in the Byzantine Kalendar on March 11th.

After his decease the Throne was vacant for over 50 years, and at the first irruption of the Saracens, Stephen, Bishop of Dora, in Palestina Prima, was regularly appointed by Pope Theodore as his Vicar, the dying Sophronius having implored Rome to take cognisance of the affairs of his Patriarchate. This happened c. 649. A better choice could not have been made.

-706. ANASTASIUS II.

He took part in the Council of Trullo, 691.

706-735. JOHN V.

Defender of the Faith. The line of Patriarchs was restored in his person, but the influence of the Church had reduced.

745-770. THEODORE I.

A Council was held in Jerusalem on the Feast of Pentecost, c. 753.

The three Patriarchs, Theodore of Jerusalem, Cosmas I of Alexandria, and Theodorus of Antioch, endorsed the action of St. John Damascene, and condemned Cosmas, Bishop of Epiphania (Hamath), in Syria, who had proclaimed himself an Iconoclast.

770-797. ELIAS II.

He was exiled in Persia, having been ejected from his throne through Theodore, an unprincipled monk, who never ceased persecution until the saintly Elias was removed, through the tyranny of the civil power, thrown into prison, and loaded with fetters in his banishment. The date of his restoration is uncertain.

Elias was represented at the Second Council of Nicaea, 787.

797-807. GEORGIUS.

Georgius, Gregorius, or Sergius, encouraged friendly relations with the West.

He appears to have been the Patriarch who sent a monk to Charlemagne with relics from Palestine, 799. Later on he despatched two monks with the Keys of the Holy Sepulchre, and of Calvary, for the same Emperor.

807-820. THOMAS I.

He repaired the ruined dome of the Church of the Resurrection, for which he was cast into prison by the Muslims.

During his Patriarchate serious troubles arose at Bethlehem and the Church of the Resurrection between Greeks and Latins concerning the additional clause in the Constantinopolitan Creed which recognises the Procession of the HOLY SPIRIT from the SON.

820-838. BASILIUS.

In 836 he held a Council in favour of the Icons.

838-842. JOHN VI.

He was an unworthy prelate. After four years' occupancy of the Throne he was compelled to resign, owing to the protestations of his flock. His name was consequently omitted from the Diptychs.

842-844. SERGIUS I.

Sergius Mansour was also an unsatisfactory Patriarch. He is supposed to have belonged to the same Damascene family as St. John Damascene, who is known in Arabic as el-Mansour.

855-860. SOLOMON.

Nothing is known of this Patriarch.

862-878. THEODOSIUS.

The condition of the Jerusalem Christians is described by this Patriarch to Ignatius, (Ecumenical Patriarch, as recited in the Fourth Council of Constantinople. Bernard the Monk, c. 867, visited Jerusalem during the presidency of Theodosius.

878-907. ELIAS III.

He wrote to Charles III, the Fat, and others in France, setting forth the lamentable state of decay into which all the Palestinian Churches had fallen, and his earnest desire to restore them. Of the success of this appeal we hear nothing.

908-911. SERGIUS II.

Nothing is known of this Patriarch. He was probably a native of Sidon.

912-929. LEONTIUS I.

929-937. ATHANASIVS I.

937- . CHRISTODULUS I.

From Ascalon. One authority mentions him as a native of Cyprus.

950-964. AGATHON.

Nothing is known of him.

964-966. JOHN VII.

Suspected of having instigated the Greeks to arms, he paid the penalty of his imaginary treason by being burnt alive, and the Church of the Resurrection was delivered to the flames.

966-969. CHRISTODULUS II.

A native of Cæsarea. He undertook, with much energy, to repair the Church of the Resurrection, and went to Cairo to obtain permission with this object in view, but he died there in January, 969.

969-978. THOMAS II.

Nothing is known of this Patriarch.

980-983. JOSEPH II.

He had been formerly a medical man in Jerusalem.

983-984. AGAPIUS.

A native of Seleucia. On one occasion he celebrated the Holy Eucharist in Constantinople when Nicolaus II was the Œcumenical Patriarch.

984-1005. ORESTES.

Aziz, the father of Hakem, left his crown to Hakem, yet a youth. He was born of Mary, a Christian mother, and his uncle, Jeremiah, or Orestes, through her influence was made Patriarch of Jerusalem, which, with the rest of Syria, was now under the yoke of the Fatimidæ.

Orestes was eventually deprived of sight, carried in chains to Egypt, and there received a martyr's crown.

1012-1020. THEOPHILUS I.

During this Patriarchate there were many incursions of the Bedawin.

NICEPHORUS I.

During this Patriarchate the restoration of the Church of the Resurrection was completed, thirty-seven years after its demolition.

JOANICIUS.

1020-1084 } He assisted Nicephorus in the restoration of the Church of the Resurrection.

SOPHRONIUS II.

Both names were commemorated in the Diptychs. Many pilgrims visited the Holy Land from the West. The end of the world was expected.

-1084. EUTHYMIUS I.

He went to Constantinople, and undertook to perform Services there at the request of Alexius I (Comnenus) who sent him to Salonica.

1084-1106. SYMEON II.

After the decease of this legitimate Patriarch, who had suffered much from the Turks, and died in Cyprus, the Latins elected as their Patriarch, Dagobertus, Archbishop of Pisa and Papal Legate in Palestine. The Greek Ecclesiastics were put on one side by the Crusaders, and only held a secondary place so long as the Latin Kingdom of Palestine lasted. At the recapture of the Holy City by the Infidels, the Greek Patriarch again became resident, while the Latins failed not to keep up their own titular succession.

Symeon was present at a Council of Constantinople, 1084, when the use of images was confirmed.

	}	JOHN VIII.
		His residence was in Constantinople.
1106-		SABAS.
1156	}	He also lived in Constantinople.
		NICHOLAS.
		His name was mentioned in the Diptychs.

1156-1166. JOHN IX.

He assisted his predecessor, and wrote excellent biographies of St. John Damascene, St. Cosmas ὁ Μελαψῶδης, and others.

1166-1170. NICEPHORUS II.

Nothing is recorded of this Prelate.

1170- . LEONTIUS II.

This excellent Patriarch was not recognised by the Crusaders. They would not allow him to officiate in the Church of the Resurrection, but he obtained admission into the building secretly. He would not recognise Andronicus' I (Comnenus') marriage, and was therefore persecuted by this ruffian Emperor, and exiled. He died in 1190.

-1191. DOSITHEUS I.

Formerly a monk of Studium (Constantinople).

He was beloved by the Emperor Isaac II (Angelus), and became Œcumenical Patriarch, from which post he was eventually deposed.

1191- . MARK II.

He was appointed to fill the vacant Throne of Dositheus,

†Before 1223. EUTHYMIUS II.

He fell asleep at Mount Sinai, where his body was buried.

-1236. ATHANASIVS II.

His name occurred in the Diptychs as a martyr.

1236- . SOPHRONIUS III.

He also suffered persecution.

-1298. GREGORY I.

The Emperor Michael Palæologus endeavoured to unite the Greek and Latin Churches, with the assistance of the Ecumenical Patriarch John XI (Βέκκος), but Gregory was opposed to this scheme, and wrote against it.

1298. THADDÆUS.

He witnessed the downfall of the Frank dominion in Palestine.

Before 1313, after 1334. ATHANASIVS III.

Formerly Bishop of Cæsarea Philippi (Panaes). He was eventually deposed.

1322. GREGORY II.

In 1330 Athanasius was reinstated.

After 1334-1360. LAZARUS.

Constantinople now became a secure residence for the occupants of the Orthodox Throne of Jerusalem. Lazarus, canonically elected by the Bishops in Synod, sought the confirmation of his appointment from the Emperor Andronicus II, Palæologus the Elder, but Gerasimus, an ambitious monk, endeavoured to set this aside, and Lazarus was condemned unheard. He was, however, subsequently restored to his Throne, when, a persecution having arisen, this faithful Confessor and Martyr entered into Rest after terrible sufferings.

Gerasimus was uncanonically substituted in the place of Lazarus, but was eventually ejected.

In 1334 the Greek Patriarchate created an Episcopal See at Bethlehem.

1334. ARSENIUS.

He was Patriarch with Lazarus for about ten years. After the decease of Lazarus, Arsenius was sole Patriarch.

1376-1417. DOROTHEUS I.

Before his enthronement he was a monk at Mount Athos, and then at Mar Saba. He retired from his Patriarchate in favour of Theophilus, whom he regarded as his spiritual son.

1417-1424. THEOPHILUS II.

He was one of the most excellent Patriarchs.

1424-1431. THEOPHANES I.

The Mamelukes inspired terror in the minds of Christians and Muslims alike.

1431- . JOACHIM.

The Acts of the deputies who represented Joachim at the Council of Florence, 1439, were disallowed.

The Patriarchs of Alexandria, Antioch, and Jerusalem issued a Decree in the Holy City, April, 1443, against the unjust union with the Latins.

1450. THEOPHANES II.

This succeeding Patriarch also subscribed the condemnation of the Florentine Decrees at a Synod of Constantinople, c. 1450.

1452- . ATHANASIVS IV.

On May 29th, 1453, Constantinople fell during the reign of Constantine XIII, 1448-1453. The Church of Jerusalem was exposed to many difficulties.

1468. JAMES II.

He was enabled through the liberality of Philip, Duke of Burgundy, to afford relief to the Orthodox poor of Palestine, living under tribute. A friendly feeling now existed between the Greeks of Jerusalem and Western Christendom.

C. 1468. ABRAHAM.

Feeling the weight of the Turkish yoke, he joined his brethren of Alexandria and Antioch in a mission of Peace to Pope Pius II, regretting the former condemnation of the Council of Florence.

(To be concluded.)