

Ordination of a Priest at the Patriarchate of Jerusalem



During a Divine Liturgy celebrated at night at the Holy Sepulchre on Tuesday, 26 August/8 September 2026, the ordination of the Hierodeacon Fr Patrick, who has been serving at the Church of the Holy Sepulchre for several years, took place in accordance with the decision of the Holy and Sacred Synod. The ordination was held by His Eminence Archbishop Isidoros of Hierapolis, Elder Sacristan of the Church of the Holy Sepulchre, in the presence of the Patriarchal Commissioner, His Eminence Metropolitan Hesychios of Capitolias, and with the concelebration of the Secretary of the Holy and Sacred Synod, Archimandrite Christodoulos, Holy Sepulchre Fathers, Deacons serving at the Church of the Holy Sepulchre, monks, nuns, and other faithful who had come to honour the one who was to be ordained.

Before the ordination, His Eminence Archbishop Isidoros of Hierapolis addressed the ordinand with the following address:

“Venerable Hierodeacon Patrick,

The Holy City received you from your childhood and instructed you in the “Holy Scriptures, which can make you wise unto salvation through faith which is in Christ Jesus” (II Timoyour 3:15). This faith was not abstract, but was filled with tangible signs: those signs which were first bequeathed unto us by the Prophets and the

Righteous of the Old Testament, and, much more abundantly, by the great and indelible marks left by the Incarnation, the miracles, the teaching, the Passion, the Cross, the Burial, and finally the third-day Resurrection and divine Ascension of our very Saviour, Jesus Christ.

This faith, which was strengthened within you during the course of your studies at the Patriarchal School, sowed within you a divine zeal to prefer spiritual things to worldly things, eternal things to those which are temporal, and heavenly things to those which are earthly.

His Beatitude our Father and Patriarch, Theophilos III, discerning your zeal and sense of responsibility, appointed you from the very beginning to the ministry of the All-Holy Church of the Resurrection, where you demonstrated exemplary conduct, unquestioning obedience, unceasing participation in the sacred Services, great patience and forbearance in meeting the demands of the pilgrims, readiness, respect, and brotherly love towards your fellow fathers who serve therein.

The well-known answer of the Apostle Peter unto the Lord upon the Lake of Galilee, "At Your word I will let down the net" (Luke 5:5), a sign of unquestioning obedience unto the Master, found many applications in your life. Nor could it have been otherwise, since, as you knowest, the whole of our struggle is directed towards restoring our place in that state which preceded the fall of Adam, that we may be deemed worthy to taste of the Tree of Life.

In the course of the years, you became well acquainted with the details of the Status Quo of the All-Holy Shrines.

At the same time as your ministry within the Holy Altar, you were granted the particular blessing of partaking of the Immaculate Mysteries almost daily and of being strengthened spiritually against the various temptations, putting into practice the exhortation of our Lord: "He who eats My flesh and drinks My blood abides in Me, and I in him" (John 6:56).

And now, after nine years of continuous ministry, His Beatitude our Father and Patriarch, together with the Holy and Sacred Synod, recognising and commending your virtues, have decided to advance you to the second degree of the Priesthood and, at the same time, to send you to study the sacred science at the Theological School of the University of Athens.

In this manner, you will be equipped with the necessary spiritual provisions for the pastoral care of the rational sheep of the Holy Land, and will teach first by your example and thereafter by the Word of God, which you will study and proclaim

from the pulpit.

At this point, I wish to remind you of the words of our Lord: “You are the salt of the earth; but if the salt loses its flavour, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but upon a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven” (Matthew 5:13–16).

I wish to draw your attention to the danger of falling into the snare of the demon of vainglory. Do not permit the lofty thoughts of pride to defile your soul and cause you to lose the fruits of your labours. As Saint James, the Brother of the Lord, says: “God resists the proud, but gives grace to the humble” (James 4:6).

Do not compare yourself with the other Holy Sepulchre Fathers, especially with those who have not been granted the favourable opportunity to proceed to Athens for their theological studies. Neither should you ever behave towards them with contempt, for the Scripture says: “The stone which the builders rejected has become the chief cornerstone. This was the LORD’s doing; it is marvellous in our eyes” (Psalm 118:22). For such unbecoming conduct, the Lord warns us: “With the same measure you use, it will be measured to you” (Mark 4:24). Avoid displaying your knowledge before others, lest you lose the talent which is not your own, but was bestowed upon you by God, and the consequences be grievous: “For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him” (Luke 8:18).

Rather, endeavour to make yourself useful and to offer your services unto the brethren selflessly and without ulterior motive, for in this manner you shalt fulfil the exhortation of the Apostle Paul: “Knowledge puffs up, but love edifies” (I Corinthians 8:2).

Guard yourself against praise, especially from those who may approach you with apparent admiration and false flattery. Do not seek pre-eminence among the brethren. Avoid the example of the Pharisees: “But all their works they do to be seen by men. They make broad their phylacteries and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, ‘Rabbi, Rabbi’” (Matthew 23:5–7).

Do not yield to the temptation of demonic “gerontism”, nor turn your relationship

with the faithful into one of spiritual dependence and personality cult. Neither accept that others should wait upon you and serve you as though you were something exceptional. In order truly to guide the people of God, imitating the Lord, you must keep His admonitions within your heart: “Whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave” (Matthew 20:26–27). Always remember that the duty of the priest is to set forth the Person and teaching of the God-Man and Saviour, our Lord Jesus Christ, whilst placing himself in the background. “But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren” (Matthew 23:8).

Respect the greatest gift, namely free will, which God has bestowed upon us and which our Creator Himself respects and does not abolish. In particular, respect, assist, and support the younger and the weaker brethren, for the Lord Himself “did not come to be served, but to serve, and to give His life a ransom for many” (Matthew 20:28). Care for them, bring them relief, and accommodate them for the love of Christ. “And whoever compels you to go one mile, go with him two” (Matthew 5:41).

If you observe all the foregoing and strive to cultivate and put these things into practice, you will have laid the first firm foundations for preserving on high the spirit of the Holy Sepulchre Fathers, the spirit of our predecessors, the holy Martyrs and Venerable Fathers, and for teaching the people of God by your example.

And now, having heard the Word of God, enter within the Veil, that you may be sealed with the grace of the Holy and Perfecting Spirit, be transformed and changed into His chosen vessel and a minister of His Mysteries. Amen.”

Fr Patrick replied with the following:

“Your Eminence, Father and Master,

Holy Hierarchs,
Fathers and brethren,

my beloved parents,

relatives and friends,

“What shall I render unto the Lord for all His benefits toward me?” (Psalm 115:3)

With these words of the Psalmist, I stand today before the All-Holy and Life-giving Tomb of our Lord with deep emotion and reverence.

I was blessed to serve as a Deacon in the Church of the Holy Sepulchre, and today, in the very place where the eternal message was heard, "He is not here, for the Lord is risen," (Matthew 28:6), God calls me to receive the great joy and responsibility of the Priesthood.

I do not consider myself worthy of this gift.

Yet I place my trust in the mercy of God and humbly repeat: "My heart is ready, O God, my heart is ready." (Psalm 107:2)

I express my filial gratitude to His Beatitude, our Father and Patriarch of Jerusalem, Theophilos III, for His paternal love, His trust, and His blessing.

I warmly thank the Holy and Sacred Synod of the Patriarchate of Jerusalem for the honour and confidence it has shown in me.

I would especially like to thank you, Your Eminence, the Archbishop of Hierapolis and Elder Sacristan, Isidoros, for your paternal love, guidance, and support throughout my ministry at the All-Holy Tomb.

I also wish to thank the Fathers and brethren of the Holy Sepulchre Brotherhood, and especially, personally, the brethren serving at the Church of the Holy Sepulchre, who have supported and advised me, as well as all those who are present here today and who are praying together with me.

From the depths of my heart, I thank my parents, Ioannis and Sophia, for their sacrifices, patience, and prayers. I also thank my dear and beloved friends, who have come to share in this spiritual joy and who stand beside me today.

Today, I ask nothing else of God but that He may grant me the strength to become His faithful and humble Priest.

May I always remember that the Priesthood is not an honour, but a ministry. It is not authority, but a Cross. It is not a human distinction, but a calling to sacrifice and love.

And here, before the All-Holy Tomb, I entrust my priestly journey to the Risen Christ, saying together with the Psalmist: "The Lord is my light and my salvation; whom shall I fear?" (Psalm 26:1)

Pray for me, Your Eminence, Holy Hierarchs, and Fathers, that the Lord may keep me faithful to His ministry until the end, and that the All-Holy Tomb, which I have served until now as a Deacon and before which I today become a Priest, may always remain the light and the central point of reference of my life.

Christ is Risen!

Amen."

At the moment of the ordination, His Eminence invoked the Holy Spirit with the words:

"The Divine Grace, which always heals that which is infirm and completes that which is lacking, appoints Patrick, the most devout Deacon, to the Priesthood. Let us therefore pray for him, that the grace of the All-Holy Spirit may come upon him."

At the same time as he invoked the Holy Spirit, he proclaimed "Axios!" ("Worthy!"), which was affirmed by the priests participating in the ordination and by the entire congregation.

After the dismissal of the Divine Liturgy, the newly ordained Hieromonk, Fr Patrick, received those who had come to honour him at the office of the Elder Sacristan.

In the morning, the newly ordained Priest, accompanied by the Archbishop who had ordained him and by his parents, went to the Patriarchate, where he paid his respects to our Father and Patriarch of Jerusalem, His Beatitude Theophilos. He thanked His Beatitude both for his ordination and for the decision to send him, with a scholarship, to undertake studies at the Theological School of the University of Athens. His Beatitude congratulated him and offered him paternal and patriarchal counsel and prayers.

From the Chief Secretariat





























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