

# **DOXOLOGY ON THE ANNIVERSARY OF THE NATIONAL FEAST OF 25TH MARCH 1821**

On Thursday 11/24 March 2022 a Doxology was observed at the Church of the Holy Sepulchre on the anniversary of the National feast of 25 March 1821.

The Doxology was observed primarily as an entreaty to God for the repose of the souls of the fighters of 1821, who fell fighting for the faith and country, and as thanks to God for His help to our nation, to be free from the Ottoman yoke and the establishment of the freedom in Christ.

The Doxology was officiated by H.H.B. our Father and Patriarch of Jerusalem Theophilos, along with the Hagiotaphite High Priests, Hieromonks and Deacons. The chanting was delivered by Hierodeacon Simeon on the right and Mr Vasilios Gotsopoulos on the left, with the help of the Patriarchate School Students. The service was attended by the members of the Greek Community, the Consul General of Greece in Jerusalem Mr Evangelos Vlioras and Consulate members.

After the Doxology all congregation returned to the Patriarchate Reception Hall where His Beatitude addressed those present as follows:

**“Come in zeal at this time, to make an oath on the Cross...lift up the Cross on the banners and strike the enemy like thunder and lightning”**, Rigas Feraios exclaims at his revolutionary poem “Thurium”.

Your Excellency Consul General of Greece in Jerusalem Mr Evangelos Vlioras,

Reverend Holy Fathers and Brethren,

Beloved Brothers and Sisters in Christ,

Today's anniversary of the Greek Revolution of 25<sup>th</sup> March 1821 is a unique and unprecedented event in world history, and this is because the divine good of freedom is inextricably linked after Christ's conscious awareness of the self-sacrifice of the pious race of the Roman Orthodox Christians and our Blessed Greek Nation.

The Metropolitan of Palaion Patron Germanos raised the Holy Banner of the Resurrection on March 25, 1821, the day of the feast of the Annunciation of the Virgin, listening to your liberating sermon of wise Paul, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

The view of the idea of freedom that took shape in Christianity was the one that distinguished the Greek Revolution of '21 from contemporary revolutions of other peoples. This is also denounced by the nationalist slogan of the Elder of Moria Theodoros Kolokotronis: "now our fight is for the faith of Christ and the holy freedom of the country". This is also testified by the call of Rigas Feraios to his revolutionary play "Thurium": "Let us take the oath on the Cross".

The Greeks, whose patriotism and freedom are the special features of their long and varied history, were not possible to be reconciled with the kind of slavery of the Ottoman yoke, who insulted their cultural, spiritual and ethno-religious heritage, which contributed decisively to the elevation and decoration of the moral standards and also to the enlightenment of the minds of those people "that sit in darkness and in the shadow of death" (Luke 1:79)

The greatness of the sacrifice of the revolutionary Greeks for freedom and the name of Christ is reflected so much in the slogan "freedom or death" as in the confession of the

established new martyrs of the Church, "I was born a Christian and as a Christian shall I die!"

The heroes and new martyrs of the revolution of '21 undoubtedly paid heed to the Gospel words: "fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

And we say this because the contribution of the Church and the clergy to the national uprising of 1821 was indeed unparalleled and great. The Church as a spiritual institution became the primary leading force of the Roman people under the yoke. The Church is the one that represented the national and religious identity of the Greeks.

The feast of the national uprising of 1821 is not merely an even to historical memory but rather of a sacred consignment sealed with the heroic and martyr's blood "of the freedom which stems from the sacred bones of the Greeks". This sacred consignment we are called to preserve and hand over to the next generations.

The Venerable Hagiotaphite Brotherhood of ours participates in the anniversary festivities of the sacred memory of the National Rebirth of the noble and royal nation of the Rum Orthodox and our Nation, and as it should it renders "tribute to whom tribute is due" (Romans 13:7), so we came down to the Church of the Holy Sepulchre to offer thanksgiving praise and Doxology to our Lord Jesus Christ, who was Crucified and Resurrected from the dead for us. We also prayed for the eternal repose in the land of the living of the blessed souls of those who fell like martyrs while fighting for the faith and the country in the sacred battles of our nation.

For all these, let Us raise Our glass on a toast and as we should, cry out loud:

Long live 25<sup>th</sup> March 1821!

Long live the noble and royal nation of the Rum Orthodox!

Long live Hellas!

Long live our Hagiotaphite Brotherhood!"

After His Beatitude's address, Mr Vlioras also said the following:

"Your Beatitude,

Your Eminences, High Priests,

Reverend Fathers,

Ladies and Gentlemen

Today, Ecumenical Hellenism proudly celebrates and honours the anniversary of the Revolution of 1821, the most glorious page in modern Greek history, a struggle for altars and hearths, a point of reference and a symbol for the Greek nation, which had as its happy ending the establishment of the modern Greek state and the rebirth of the Democracy in its cradle.

In every historical period, there is a pole, a historical event that marks it, and becomes a point of reference for all of us later. March 25, 1821, is this milestone in the modern history of Hellenism, marking the turning point when the Greeks made the heroic decision to rise, alone against many, against the Ottoman tyranny and to claim freedom with their blood. It was spring even then, almost two centuries ago, when Hellenism took up arms against the sanctuary to claim its freedom. This ideal that our people adored in the insurmountable greatness of the sacrifice of illiterate, ragged and hungry men, armed men and thieves, priests, women and children.

Our National Uprising is the greatest proof that, above any interests, difficulties and obstacles, the soul and spirit of a people with a high mindset, worthy of its historical mission, excels.

So, in those times, as in any difficult time, there were many who surpassed themselves and showed heroism, beyond what we call a well-meaning duty. Prominent personalities but also ordinary, everyday people, who suddenly found themselves in the forefront of history, responded to one, to the call of the struggle, without hesitating, without bowing, indelibly marking the history and life of Hellenism.

In cruciform temples and poor chapels, the desire for freedom ignited in the souls of enslaved Greeks. With meagre or non-existent means, with the courage to make up for the lack of armaments, they pushed for good the course of our historical course towards justice and freedom. In this struggle, everyone served the idea of freedom, with unique patriotism, self-sacrifice and self-denial. "And if we are few in the crowd of Braimis", observes General Makrygiannis, "we are comforted in a way, that our luck always has the Greeks few. That beginning and end, past and present, all the beasts fight to eat us and cannot. They eat from us and yeast remains. And when the few decide to die, a few times they lose and many win."

National anniversaries are useful for all of us when they are an opportunity to renew, with openness and determination, our commitment to the ideals for which the founders of our freedom fought and the realization that our justice, progress and prosperity are the result of our own effort and our own struggle, individual and collective. Let us listen to the words of General Makrygiannis, that "we all have this homeland together, and the wise and the ignorant, and the rich and the poor, and the politicians and the military, and the smallest people."

The completion of 201 years of our National Rebirth, invites

us to reflect on the successes and challenges of our National Life, but also the continuation of our collective course, since it is characteristic of our national identity to celebrate not the destination but the journey, full of discoveries, full of adventure, as Constantine Cavafy wrote, to try, to seek, to discover and not to give up as Tennyson wrote about Odysseus.

So let us stand with respect before the sacrifice of our ancestors, the heroes of '21, and let us be exemplified by their patriotism and self-denial so that we can vigorously respond to the challenges of our troubled times.

Your Beatitude,

Your Eminences, High Priests,

Reverend Fathers,

Ladies and Gentlemen,

For the Holy Land and our presence in it, the venerable Patriarchate of Jerusalem and the Hagiotaphite Brotherhood, with its long and multifaceted offer and the highest pastoral work, is the guardian of the moral and spiritual values of our Orthodox faith.

Our patriarchate of Jerusalem testifies to the time of the dynamic presence of the Greek and Orthodox tradition in the Middle East. Its high mindset and struggles, under adverse conditions, until today, are for all of us an invaluable national capital and a source of inspiration and empowerment.

For all of us, March 25, 1821, is an exceptional occasion to reflect on our responsibilities and to renew our commitment to the ideals that constitute the quintessence of our Greek and Orthodox tradition and for which the protagonists of our freedom fought, "...never out of debt do not move". Ideals that nowadays we cannot take for granted and that we must preserve

with our own struggle.

With these thoughts, I call on all of us to exclaim

Long live the 25th of March 1821!

Long live Greece!”

**From Secretariat-General**

---

# **THE NAME DAY OF HIS BEATITUDE THE PATRIARCH OF JERUSALEM THEOPHILOS III**

On Sunday 9/20 March 2022, on the commemoration of the Holy Forty Martyrs of the lake of Sebastia in Pontus during the reign of Licinius in AD 320, the Name Day of H.H.B. our Father and Patriarch of Jerusalem Theophilos was celebrated, as one of these Holy Martyrs was named Theophilos.

This feast was celebrated as a ‘Parresia’. On Saturday afternoon the Great Vespers was observed at the Catholicon of the Church of the Holy Sepulchre, presided by His Beatitude our Father and Patriarch of Jerusalem Theophilos.

On Sunday morning the bloodless sacrifice was observed at the Catholicon, led by His Beatitude again, with the co-celebration of their Eminences the Metropolitans Kyriakos of Nazareth and Isychios of Kapitolias, the Archbishops Theophanes of Gerassa, Aristarchos of Constantina, Methodios of Tabor, Theodosios of Sebastia, Isidoros of Hierapolis, Nectarios of Anthedon, Philoumenos of Pella and Aristovoulos

of Madaba, Hagiotaphite Hieromonks with first in rank the Dragoman Archimandrite Mattheos, at the chanting of Hierodeacon Simeon, Mr Gotsopoulos and the Patriarchal School students. The services were attended by the Consul General of Greece in Jerusalem Mr Evangelos Vlioras and the Consulate members, Monks, Nuns and local members of Jerusalem along with pilgrims.

The Divine Liturgy was followed by a Doxology and finally, the Patriarchal entourage and all congregation returned to the Patriarchate Reception Hall, where Geronda Secretary-General addressed His Beatitude as follows:

“Your Beatitude Father and Master,

As we ascend on the spiritual ladder of the Holy and Great Lent, awaiting the Holy Pascha, it is like the dew of Hermon that we receive from the Holy Church the comforting commemoration of the well-fought and crowned Holy Forty Martyrs of the lake of Sebastia of Pontus during the reign of Licinius in AD 320.

Their fervent faith in Christ, their patience and endurance that defied and overcame the freezing cold, strengthen and encourage us greatly for the continuation of the fasting struggle, not only as the abstinence from food but mainly as the alienation from the passions and the conquering of Christ’s virtues, so that we may be glorified along with Him.

The Church of Jerusalem attributes special honour to those victorious Martyrs who beautify the feasts of March because its Primate, Your Holy Beatitude bears the name of one of those, the Holy Martyr Theophilos. In honour of this martyr and Your Beatitude, we offered the bloodless sacrifice and the Doxology at the Church of the Holy Sepulchre according to the order of ‘Parresia’, with the attendance of the full body of the Hagiotaphite Brotherhood and the pious flock.

Having liturgically prayed for the health, stability and



longevity of Your Beatitude, now at this Hall of the Patriarchate we add those things that need to be remembered as worthy of praise and thanksgiving.

First of all, that Your Beatitude was willing to hear the petitions of the Rum-Orthodox Arab-speaking flock either for the financial support of its projects, especially through the support of the educational system operating in its schools, or for the Theological education of the youth, in order to serve as Priests, spiritual guides of the parishes of their Communities. At the same time, the Sunday journal "Nour Il Masih" that was founded by You, and its accompanying Ecclesiastical newspaper have been distributed free of charge, to serve in the educational spiritual training, to cultivate the preservation of the Rum Orthodox identity in the souls of the flock in their bond with the Patriarchate. An indication also of Your Beatitude's vivid interest in the preservation, projection and utilization of the educational and cultural inheritance of the Patriarchate is the over two-year-long preservation of the old prints and journals of the Central Library, the Library of the Theological School of the Cross and the reorganization of the precious material of the Archives by the special preserver Mr Stavros Andreou from Cyprus.

As far as the pilgrimage is concerned, Your Beatitude has shown special sensitivity in the defence and preservation of the rights of our nation on the one hand, and on the other, for the leader's role of the Patriarchate in its cooperation with the other Communities. Fruit of this spirit was the four years ago project of the National Technical University of Athens of the preservation and renovation of the Sacred Edicule of the Holy Sepulchre, and a continuation of this work is the project that began a few days ago by the University Sapienza of Rome, for the preservation of the tiles in the area of the north part of the rotunda floor, that of the seven arches, in front of the Sacred Edicule and the excavation of

the floor beneath those to secure the building. These works that beautify the house of God project a message of conciliation, cooperation and peace from the Holy Sepulchre to humanity all over the world, which is tested in divisions and wars. The Basilica of the Nativity in Bethlehem has likewise not been bereft from Your Beatitude's interest and care, as it is obvious from the completion of the preservation of the iconostasion by the ARTIS company and the forthcoming renovation of the God-receiving Cave solely by us and the Franciscans according to the Status Quo.

Out of these, the most memorable is Your Beatitude's initiative for the protection of the Christian presence in the Holy Land. Within this initiative, at the ceremony of the lighting of the Christmas tree at the Imperial Hotel, which is endangered by the illegal contracts, there was a condemnation of the Christians' oppression by the radical elements. Should these elements prevail, as we surely not wish so, the centuries-long entrance of the Heads of the Christian Churches through Jaffa Gate is at risk, as well as the entrance of the pilgrims and their route toward the Church of the Holy Sepulchre. In this initiative, Your Beatitude summoned and received as cooperatives the Heads of the Christian Churches in the Holy Land. Through Your interview at the newspaper 'The Times' of London, You have enticed the interest of the Archbishop of Canterbury Mr John Welby and of His Beatitude the Patriarch Cyril of Moscow, the Ministry of Foreign Affairs of Israel showed interest in the dialogue of this matter, and the solution of this problem by the Government and not by Court.

With these successful and problem-solving actions of Your Beatitude, we the Hagiotaphite Fathers receive an example and are encouraged to carry out our Hagiotaphite ministry in zeal, each one separately and in group work, and add our part in the completion of the structure of the Patriarchate's body for its better projection to the world and richer contribution to the

community.

In the spirit of joy of Your Name Day, Your Beatitude, and of the hope that stems from Your works, I raise my glass on a toast, on behalf of the Holy and Sacred Synod, and all the Hagiotaphite Brotherhood and I wish You many happy returns, peaceful, joyful, stable, creative and fruitful, for the praise of our venerable Patriarchate and our blessed nation and for the glory of our Trinitarian God. So be it.”

Mr Vlioras as follows:

“Your Beatitude,

Your Eminences,

Reverend Fathers,

Ladies and Gentlemen

The participation in today’s celebration is a special honour and joy for all of us, as the Hagiotaphite Brotherhood and the pious Flock, among them those who serve at the Consulate General of Greece in Jerusalem, honour the Name Day of the Primate of the Church of Jerusalem, the Mother of Churches, His Holy Beatitude the Patriarch of Jerusalem Theophilos III.

On this occasion, Your Beatitude, we express on behalf of the Greek State, the respect and gratitude to You for your pastoral work, for the important work of preserving and promoting the Holy Places of our Faith in the Holy Land, for the defence of the righteous and the rights of our Patriarchate and for the preservation of the Greek and Rum-Orthodox presence in the Holy Land.

With your own initiatives, the restoration and elevation of the Holy Places are promoted, while you take care of the maintenance of the Status Quo in the Holy Land and for the spiritual guidance and prosperity of a flock that faces important and multifaceted challenges.

In an age plagued by conflict, reshuffle and the search for new balances, where fanaticism and intolerance grow stronger, your sincere disposition for communication, appeasement and reconciliation, both in relation to the other Doctrines and other religions in the particular environment of Jerusalem and of the Holy Land, as well as in the context of the wider effort for peace in this long-suffering area, highlights the prestige of the Holy See, making it a factor of moderation and stability.

On the occasion of your current Nomenclatures, I would like to assure once again both you and the members of the Hagiotaphite Brotherhood that the support and assistance of the Greek State and our compatriots to our Patriarchate, to the Brotherhood and to You is and also remains steadfast and substantial, and to express to you our recognition and admiration for the multifaceted work you perform with unparalleled dedication, zeal and self-sacrifice.

On this occasion, allow us to express, from the bottom of our hearts, our gratitude for the unparalleled hospitality we have enjoyed, both myself and the staff of our Authority during our visits to the Holy Shrines, where we have the opportunity to see the particularly emotional toil of concern and caring for the Holy Places, especially in the conditions created by the current pandemic.

Your Beatitude,

The defence of the Patriarchate of Jerusalem, of its rights, is a very important priority for our Homeland, as it is said at every opportunity, given the offer of the Church of Jerusalem to Orthodoxy and Hellenism, as a long-standing witness and custodian of a precious religious and historic consignment.

Allow me, on this festive day, to express our most sincere and heartfelt wishes for health, longevity, and support from the

Lord, so that you can continue to accomplish Your high mission, for the benefit of the Patriarchate, the Brotherhood, the Rum-Orthodox flock of Yours and the continuous Orthodox witness in the Holy Land.”

The Representatives of the Patriarchates of Moscow and Romania and the Hagiotaphite Fathers.

His Beatitude thanked them all with the following address:

“How exceedingly radiant and majestic is the power of the Cross, O Christ, which placeth crowns for the Forty Martyrs by means of their adversaries! For having passed through fire and water, they cry out in incorruption: Blessed art Thou, the God of our Fathers”, the hymnographer of the Church proclaims (Matins, Ode 7, Troparion 5).

Your Excellency Consul General of Greece in Jerusalem Mr Evangelos Vlioras,

Reverend Holy Fathers and Brethren,

Noble Christians and pilgrims

“O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles” (Psalm 43:3) the reverend chorea of the Forty Martyrs in Sebastia cries out, whose annual commemoration we observe today.

These holy Forty Martyrs, “struggled on earth, were patient in the wind, were given over to the fire, the water welcomed them. Theirs is the voice “we went through fire and through water: but thou broughtest us out into a wealthy place” (Psalm 66:12), Saint Basil the Great says. The holy Martyrs managed this, paying heed to Saint Paul’s words: “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Philippians

3:8).

According to Saint Gregory of Nice, "to those great fighters, not even the sun seemed to be sweet; but they distanced themselves even from the sun, not to be drifted away from the true light...for them, everything was of the enemy, everything was foreign. Only one thing was good, Christ. They refused everything, to gain Him".

This is proven by the indeed great love of the Martyrs towards our God and Saviour Christ, "who hath called you out of darkness into his marvellous light" (1 Peter 2:9). These God-called Martyrs dared to die for the only "good", namely the righteous Christ of God, as Saint Paul preaches: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die" (Romans 5:7).

The Holy chorea, who were equal in the fight, equal in their mind and they equally received the crowns, the full of God Forty Martyrs, just like other three children in the fiery furnace, in one mouth praised and glorified and blessed God (ref. Daniel 3:23, Prayer 27), saying: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection... Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Romans 6:5,8,9).

Having their faith steadfast, that "if we be dead with Christ, we shall also live in Him", the Holy Martyrs did not lose heart, nor were they afraid, but on the contrary, moved by the Holy Spirit, they sought the "redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

The annual feast of the Holy Forty Martyrs, and especially of their co-martyr Theophilos, whose the Holy Name Our Mediocrity bears, is "a memorial before God" (Acts 10:4). And this

because the Holy Forty Martyrs who “made the earth a heaven and illumined everything” became the true witnesses and preachers all over the world about Christ’s passions and His resurrection, but also, according to Saint Gregory of Nice, – satellites of Christ and builders of His Churches. According to Saint Paul, “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone” (Eph. 2:20).

The Holy Forty Martyrs became builders of the Church because according to Saint Basil the Great, they were “made a spectacle unto the world, and to angels, and to men” (1 Cor. 4:9), “they raised up the fallen ones, secured those in doubt, increased twofold the desire of the pious”. And according to their hymnographer, “in the splendid firmament of the august Church, ye at all times brightly shine like unto great and lustrous stars and ye illuminate faithful men, O Forty Martyrs of Christ, sacred and divine” (Matins, Troparion1).

Our Holy Church of Jerusalem honours the commemoration of the Holy Forty Martyrs who struggled for the love of Christ in gleefulness and joy, as well as of their co-martyr Theophilos, by celebrating the Great Sacrament of the Eucharist at the Church of the Holy Sepulchre, officiated by Our Mediocrity and surrounded by the reverend members of our Hagiotaphite Brotherhood, the High Priests, Priests and Hierodeacons, with the participation in prayer of the noble Christians from our flock, glorifying thus the “One who is wondrous in His saints”.

Moreover, we have rendered a thanksgiving Doxology to the Holy Trinitarian God on our Holy Name Day, owed to the Holy Martyr Theophilos. And we blessed, according to Saint Polykarpos of Smyrna, our Lord Jesus Christ, the Saviour of our souls and governor of our bodies and Shepherd of the Ecumenical Church around the world”.

Referring to the meaning of the honour we attribute to the

Saints, Saint John Damascene calls upon the witness of Saint John the Evangelist and Theologian and of the wise Saint Paul, according to whom, the Saints in general, and the Martyrs in particular, are friends of Christ, children and heirs of God; "But as many as received him, to them gave He the power to become the sons of God" (John 1:12). "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:7).

And we say this because the feast of the Holy Forty Martyrs and especially of their co-martyr Theophilus does not refer to our mediocrity only, but primarily to the Apostolic and Patriarchal institution of the Church, through which "we become able to participate in the lot of the Saints in the light...of the Son of His [God's] love (cf. Col. 1:12-13). "And he is before all things, and by him, all things consist. 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" (Col. 1:17-18), "which he hath purchased with his own blood" (Acts 20:28). The Holy Forty Martyrs became communicants of this blood of Christ.

Harkening to Saint Paul's preaching, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12), the Holy Martyrs who loved Christ, ignored the things of the temporary life in order to glorify God in their body parts", Saint Basil the Great says. Therefore, their commemoration, of those Martyrs and friends of God projects like the lightning of the noetic illumination of Christ to a divine ray that guides all of us.

According to Clement of Alexandria: "completion of the martyrdom we call not the end of the life any man received like the others, but that he completed the work of love". Precisely this "perfect, complete work of love", which is the unity of the various Orthodox Churches is what the Holy Forty



Martyrs call us to show, as Saint Basil the Great phrased the example of the Martyrs that we need to imitate with the words: "There was not one country for the saints, each of them came from a different part of the world...the human nation of each of them was different, but the spiritual was one for all. For their common Father was God, and they were all brethren, not born of a man and a woman, but from the adoption of the Spirit, becoming one in the unity of the love for each other". In other words, Saint Paul's words, "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3) has found its practice in these Martyrs.

We are also called to obey this order, namely the unity, peace, conciliation and love of the Gospel of God and our Saviour Christ, my dear brethren, especially during this blessed period of the fasting of the Holy and Great Lent, "that we might be fellow helpers to the truth" (3 John 8). And this because as Saint Paul says, this very God in Christ committed unto us the preaching of conciliation. "...and hath committed unto us the word of reconciliation" (2 Cor. 5:19)

Having, therefore, companions and helpers the holy Forty Martyrs and their co-martyr and our protector Theophilos and the Most Blessed Theotokos and Ever-Virgin Mary, let us entreat them to reach the luminous Resurrection of our God and Saviour of our souls in peace, humility and repentance.

For all these, we call upon all those who prayed with Us and honoured the festal commemoration of the Holy Martyrs, wishing them strength from on high, the gift of the Holy Spirit, the Grace of the Holy Sepulchre and every blessing coming from God, expressing our warmest thanks also to those who addressed Us."

There was a monastic meal at noon.

**From Secretariat-General**

---

# FEAST OF THE PARISH OF PATRIARCH ABRAHAM IN BEER SHEBA

On Friday 5/18 February 2022, H.H.B. the Patriarch of Jerusalem Theophilos and His Entourage went to Beer Sheba, the capital of Negev desert in Southern Israel and officiated the Divine Liturgy in a temporary Prayer House which serves the Liturgical needs of the parish until God allows the building of a Church dedicated to the Patriarch Abraham, Saint Sophronios, Patriarch of Jerusalem and the Holy Martyrs Maccabees. Co-celebrants to His Beatitude were their Eminences, Metropolitan Kyriakos of Nazareth, Archbishop Aristarchos of Constantina, the Hegoumen of the H. Monastery of the Shepherds Archimandrite Ignatios, the Hegoumen of Cana Archimandrite Chrysostom, the ministering Priest of Nazareth Archimandrite Seraphim, the Steward of Nazareth Priest Simeon, and the Ministering Priest of Beer Sheba Priest Alexander Yatsevich. The chanting was delivered by the whole congregation of the parish in Slavonic, Greek and Arabic, under the lead of their Hegoumen, His Eminence Archbishop Aristovoulos of Madaba.

It should be noted that this was the first Patriarchal liturgy in Beer Sheba in the last 70 years. Despite the presence of tombs in the old Orthodox Christian cemetery in the old city of Beer Sheba since the 19th century, there is no testimony proving the celebration of a Patriarchal Divine Liturgy since the time of the blessed Patriarch Timotheos in 1947 when the remaining Orthodox Christians abandoned the city and moved elsewhere.

In the Divine Liturgy, His Beatitude had prepared a Sermon which the ministering Priest of Beer Sheba read translated in Russian. After the Divine Liturgy, the Hegoumen of Beer Sheba Aristovoulos hosted a festal meal for His Beatitude and His Entourage. The Franciscan Fr. Roman from the Latin Parish was also a guest at the meal.

During the meal His Eminence Archbishop Aristovoulos of Madaba delivered the following address:

“Your Beatitude Father and Master,

I feel chills running through me watching this historic moment, seeing Your Holy Beatitude among us to bless and support us in the struggle of establishing the parish of our Russian-speaking flock from nought, in a remote area far from the Holy City, where our presence as Orthodox Christians has not yet been entirely accepted by the local community. Especially today, Your Beatitude, amidst Your reverend Patriarchal Entourage, I wish to express my gratitude once more, as from the very first moment that I asked Your blessing, in December 2008 to come to Beer Sheba, You have supported, advised, consoled me in my difficult times, and when we found ourselves in the happy event of officially establishing the parish with the celebration of the Divine Liturgy in Pentecost of 2017, You very willingly funded the rent of the first house of prayer, and when the needs of the parish increased and the members of the parish exceeded the 70 families, You again supported us, funding the rent of the present house of prayer.

I raise my glass on a toast to the health of Your Beatitude, wishing from the depths of my heart that God will enable Your Beatitude to soon place the founding stone and later on officiate the consecration of the new Holy Church, which will be a bastion for our Patriarchate in the historic city of the Patriarch Abraham and a spiritual shelter for the Orthodox Christians living herein.”

# ORDINATION OF HAGIOTAPHITE PRIEST AT THE PATRIARCHATE

During the Night Vigil at the All-holy and Life-giving Sepulchre on 31 January/13 February 2022, Sunday of the Publican and the Pharisee, the Hagiotaphite Hieromonk Anastasios Kirmitsakis, who serves at the Holy Sepulchre was ordained a Priest.

The ordination was held by Geronda Sacristan His Eminence Archbishop Isidoros of Hierapolis, preparing the ordained with the following Fatherly words:

“Most devout Hierodeacon Anastasios,

Blessed is the time that His Beatitude, our Father and Patriarch of Jerusalem Theophilos has chosen to promote you to the second degree of Priesthood. Your ordination to Priest coincides with the beginning of the most important period of our Church; the preparation for the luminous Resurrection of our Saviour Jesus Christ.

There, then, “the arena of the virtues” is being opened before you. You are given the chance to renounce the works of darkness, which are the worldly cares, the confusion of this vein world and be clad in the weapons of light, that is, to be spiritually prepared in order to see the Holy Light of the Resurrection, which stems from the same Holy Place, the All-holy and Life-giving Tomb of our Lord, where in a short while,

the Holy Spirit will come down to alter you once more and make you a vessel of His choice.

“Behold a well-anticipated time, behold, a time of repentance”. And my mediocrity will add: Behold the Most Holy Place, behold the centre of salvation. What honour did the Divine Grace reserve for you, after a long journey and wandering in the cosmic paths and after it has removed you from the “broad way, that leadeth to destruction” (Matt. 7:13), leading you to the “narrow way, which leadeth unto life” (Matt. 7:14).

God led your footsteps when you first came to the Church of the Holy Sepulchre as a pilgrim, and the spark of God’s love was kindled in you. You were not content with only the pilgrimage, which millions of pilgrims take for centuries.

The divine love altered your heart and put out the carnal love which you had as a father and husband for your worldly family. You discovered the divine Pearl and sold all your belongings to gain it. You realised that nothing in this world can be compared to the love of Christ. You remembered the words of our Lord to His Holy Disciples and Apostles: “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me” (Matt. 10:37-38).

Like another Paul, the so-called ‘simple’, you left your wife and children behind and went away to save your life. And while in the case of Saint Paul the ‘simple’, his wife and daughters lived an irreverent life, and their father’s desire for the true life in Christ did not touch them, your family on the contrary, not only was benefited by your decision but also followed your example. A living example is standing by your side, your son in the flesh, who despite his young age was not impressed by the sirens of the world, but chose to follow you in the Holy Land.

As, therefore, by God's help you have escaped the traps set by the devil on your left, you stand before us today, waiting to enter the interior of the purple curtain.

At this very point, I want to draw your attention, because the danger that awaits you is much greater and the temptations are much more indistinguishable, since the devil has now failed to throw you into the temptations from the left side, he is now preparing other temptations, which will come to you from the right side. You will be besieged by thoughts of Pride.

You will think that you are superior to other priests, who serve in other parts of the world. The honour and respect that will be given to you by the pious pilgrims can very easily deceive you and make you think that you have already reached the measures of holiness and that you are the centre of the world. The admiration and the flattering words, which are usually addressed by the various visitors to all the members of the Hagiotaphite Brotherhood, will always be in your ears.

To protect you from these dangerous thoughts I will remind you of what our Lord said to His chosen people, the Jews, whom He had destined to be an integral part of the Divine Providence. He called this same chosen people "generation of vipers" (Matt. 23:33), repeating the prophetic words of Saint John and Baptist when he urged his compatriots to "cultivate fruits worthy of repentance and not to think they will be saved because they have Abraham as their father, as God can even transform the stones and turn them into children of Abraham" (c.f. Luke 3:7).

So do not think that only your physical presence in the Holy Sepulchre of our Lord is enough to open the way to salvation. No human being, as long as he breathes, can take his salvation for granted. "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12).

Besides, you should not think that we are the protectors and guardians of the Holy Sepulchre and the other Holy Shrines as if our Lord and God were weak and had the need to be protected by us.

Lest it also happens to us what we see happening to his chosen people, who were called by God and prepared for the incarnation of the Lord and the Word of God, nevertheless its Pharisaic pride blinded him and he did not recognize the Saviour.

For this, as we have heard today the troparia of the Vespers and Matins, I will personally address you with the same advice. Take care with all your might to maintain a humble mind. You will achieve this initially with obedience, which you will demonstrate in the uncomplaining performance of your ministry. If the Devil sows thoughts like weeds in you that from now on your ministry should be commensurate with your age, then immediately repeat the omnipotent words of our Lord in the Sarantaron Mount "Get thee hence, Satan" (Matt. 4:10) and drive away the evil thoughts at once.

In particular, when the toil of the day closes your eyelids and brings you thoughts of exhaustion, you will think of the eternal rest in the bosom of Abraham that will have those who have conquered their flesh and overcame their nature, just as we see at the mural of our Holy Father Savvas the Sanctified at the refectory of his Holy Lavra to remind us that: "the one who conquered the flesh has conquered his nature. And the one who has conquered his nature has become above nature in all things".

You should be like the newly-appeared and popular Saint Nectarios in forbearance, as he suffered harsh persecutions not by people of different religion and nation but by his own brethren, High Priests and Hieromonks; nevertheless, he never groused and moreover, he never complained against anyone and endured the inhuman slander in patience and forbearance.

In complete renunciation of the world, you should have in front of you a living example, Saint Maximus Kausokalyvitis, and you should always be ready just like all the Agiotaphites to leave the position, in which you were comfortable and rested and adapt to any new situation.

Above all, honour the divine gift of Priesthood, which you are about to receive in a little while inside the Holy and Life-giving Tomb. Perform the Divine and Holy Liturgy in the fear of God and love without thoughts of vengeance against your brothers. Have the courage to apologize to your brothers when you make a mistake and to forgive those who have unwillingly caused you grief.

By keeping the above, you will not be far from that servant of the Gospel, who was deemed worthy to hear the Lord telling him: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt. 25:21)

And now kneel and open your heart to receive the Divine Grace of the Holy and Ritual Spirit, Who will cure you of any spiritual illness and will make up for your deficiencies, to make you a worthy Minister, sanctifying us and being sanctified yourself. Amen."

After the placing of the Archbishop's hands on the head of the ordained, the invocation of the Divine Grace and the reading of the prayers, along with the giving of the liturgical vestments, the people exclaimed 'Axios' and the service was concluded with the phrase "this is the altering of the right hand of the Most High".

The ordained and those who honoured him were offered a reception after the service by Geronda Sacristan at his office.

According to the order, the ordained paid his respects and



received His Beatitude's blessing on Monday 1/14 February 2022.

His Beatitude also blessed the monastic cassock of novice George Kirmitsakis, the son of the newly ordained Priest.

**From Secretariat-General**

---

# **THE FEAST OF THE HOLY MONASTERY OF HOZEVA AT THE PATRIARCHATE**

On Friday 8/21 January 2022, the Patriarchate celebrated the feast of the Holy Monastery of Hozeva, which is the commemoration of its founders, Saints John and George the Hozevites.

Saint John was a pillar and beacon of the Monastery, having come from Caesarea of Palestine, while Saint George came from Cyprus and rebuilt the Monastery after the total destruction by the Persian raid in AD 614, thus drawing to it a great number of monks and a multitude of Christians.

For their commemoration, the current Hegoumen and renovator of

the Monastery, who has also restored its function as a Coenobium, Archimandrite Constantine, received His Beatitude our Father and Patriarch of Jerusalem Theophilos with the following address:

“Your Beatitude, Father and Master,

With Your reverend Entourage

The holy founders of the Hozeva Lavra, John and George lived in ascesis here, not at the same time but each according to his Fathers, in honesty, integrity, love and peace. To speak plainly, they lived in union and oneness. These are virtues for which Saint Makarios of Egypt notes:

“In this manner, a lot of unanimity and peace and concord in the bond of peace can sustain each other, and live with one another in integrity and simplicity and prosperity of God” (Saint Makarios of Egypt Vol.41, Hom. 3, 21,31, p.156).

And how much coveted such unity and solidarity and sympathy in our Holy Orthodox Church is becoming nowadays, Your Beatitude, Father and Master!

We wish that by the prayers of the Saints John and George and Your Beatitude’s this unity will prevail in the end. Amen!

As Your sons, we welcome Your Beatitude wishing you a Happy Feast!”

An All-night Vigil followed, officiated by His Beatitude, with the co-celebration of their Eminences, Archbishop Aristarchos of Constantina and Metropolitan Joachim of Helenoupolis, the Hieromonk of the Monastery Fr Chrysogonos, Archdeacon Mark and Hierodeacon Eulogios, as the chanting was delivered by Hierodeacon Simeon and Monks Clement and Daniel. The service was attended only by a few monks due to covid restrictions.

Before the Holy Communion His Beatitude delivered the following Sermon:

“Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them” (Psalm 99:6-7) the Psalmist says.

Beloved Brethren in Christ,

Holy Fathers and brothers

The Holy Spirit who came down in the form of the dove in the river Jordan at the baptism of Jesus Christ and Son of God has gathered us in this holy Monastery of Hozeva to honour the sacred memory of our Holy Father George the Hozevite.

Joyful was the previous feast of Theophany of our Lord Jesus Christ, glorious is the present day of the Saints of God, and this because “God is marvellous in His saints” (Psalm 68:36) according to the psalmist.

Blessed George paid heed to the psalmist words: “I awaited Thy salvation, O Lord, and Thy commandments have I loved. My soul hath kept Thy testimonies and hath loved them exceedingly. I have kept Thy commandments and Thy testimonies, for all my ways are before Thee, O Lord” (Psalm 118: 166-168), and “I have longed for Thy salvation, O Lord, and Thy law is my meditation” (Psalm 118:174). He abandoned the place of his birth, Cyprus, and came to the place of the redeeming mystery of the divine providence; the place of the nativity, crucifixion and three-day burial and resurrection of our Saviour Christ, as his hymnographer says: “Sore didst thou desire to see and to worship the Tomb of Him Whoever is, O wise George; and coming thereto, thou didst deem it a holy thing to die through asceticism with Him that was slain for His compassion’s sake” (Matins, Ode 7 Troparion 3).

In other words, blessed George sought the “immaculate and painless” life of Christ’s friends, namely the continuing city of the Kingdom of Heaven (Hebrews 13:14). He sought to put on

Christ, "dwelling in the light which no man can approach unto" (1 Tim. 6:16), that is why he came to the Jordan desert, to be baptized in the Holy Spirit, according to Saint Paul's preaching: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

In interpreting these words of Paul, Saint Photios says: "We put on Christ and the Holy Spirit, not as a garment that surrounds us exteriorly, but in a manner that we fill our heart and mind with light and grace". The one who has filled his heart with the light and grace becomes a saint, according to the Holy One who has called us, and you have been born into holiness, because it is written: "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (1 Peter 1:15-16), Saint Peter preaches, referencing the book of Leviticus (Lev. 11:44) and the urging of our Lord Jesus Christ "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

It is noteworthy though, that the words "be ye holy and perfect" do not refer to the essence of God but to the good works and actions and to all virtues in general. "For we are not able to become similar to the essence of God, but we can only imitate God by improving in virtues", Saint Athanasios the Great says. "To become strangers to every malice as much as it can be possible, in both words and actions and in thought, cleansing yourselves from the impurity of malice, this is a true imitation of the divine perfection", Saint Gregory of Nyssa says.

Of this divine perfection and holiness did Saint George become an imitator through his ascetic striving, like another John the Baptist in the Jordan desert, in Hozeva, preaching by his own example the utmost humility of Christ and His perfect love. This is also testified by his hymnographer: "The Monastery of Hozeva hath found in thee a rule and most exact example for the pursuit of every form of virtuous works, 0

wise George, boast of the righteous. Therefore, those who have passed their lives in godliness leap for joy with thee unto the ages" (Matins, Ode 8, Troparion 3).

Indeed, my dear brethren, Saint George became the modest ornament of the monastics and his Monastery of Hozeva a place of sanctification and confession of his commemoration (Psalm 30:4) according to the psalmist, where the light and truth of Christ, Who was baptised in the Jordan led a multitude of righteous and saints, among whom is Saint John from Caesarea, who also lived in asceticism here, and Saint John the New from Romania, whose incorrupt and fragrant relic confesses the faith of the fishermen Apostles and testifies the luminous Resurrection of Christ; the victory of Christ's death over the death of corruption and sin.

Let us pray to our Lord and Saviour Jesus Christ, so that we who celebrate the commemoration of Saint George, may gain the redeeming light of Christ's glory. And let us say along with the hymnographer: "With one accord, let us faithful laud with hymns God the Word, Who came forth from God, and Who ineffably took on flesh from a pure Virgin for us and in wisdom past telling descended to make Adam new again, who by eating fell grievously down into corruption's pits" (Matins, Ode9, Heirmos). Amen. Many happy returns!"

After dismissal, the Hegoumen Archimandrite Constantine hosted a monastic meal.

On Saturday 9/22 January 2022 the Divine Liturgy was celebrated at the Monastery of the recently discovered Cemetery of the Hozevite holy martyrs. The church was built in their memory by the current Hegoumen Archimandrite Constantine. The icon of the holy martyrs is posted below with the chapel on the background.

**From Secretariat-General**

---

# **THE HAGIOTAPHITE ARCHIMANDRITE EUSEVIOS DAGALAS HAS SLEPT IN THE LORD**

On Saturday morning, 2/15 January 2022, the Hagiotaphite Archimandrite Eusevios Dagalas slept in the Lord. Our blessed brother was found dead in his cell by the Elder Dragoman Archimandrite Mattheos.

Prior to this morning, the departed had gone to the monastic Church of Saints Constantine and Helen and led the Byzantine chanting for the feast of the Apodosis of Christmas, and on Thursday night he was seen at the Church of the Holy Sepulchre for the Liturgy of the Lord's Circumcision and of Saint Basil the Great.

His funeral service was held at 15:30 on Saturday afternoon at the chapel dedicated to Saint Thecla, by H.H.B. our Father and Patriarch of Jerusalem Theophilos and the co-celebration of all the Archbishops of the Patriarchate and many Hagiotaphite Fathers. The service was attended by the Nuns of the Patriarchate and laity from the Russian and Arab-speaking flocks and the Consul General of Greece in Jerusalem Mr Evangelos Vlioras.

The obituary was delivered by Geronda Secretary-General, His Eminence Archbishop Aristarchos of Constantina as follows:

“Your Beatitude, Father and Master,

Your Eminences Holy Archbishops,

Your Excellency Mr Consul General of Greece,

Dear Fathers and Brethren in Christ,

Having recently celebrated the Metropolis of the feasts, the feast of Christmas, in Bethlehem and in our Hagiotaphite Brotherhood, and yesterday we celebrated the feast of the Lord's circumcision and the commemoration of Saint Basil the Great, along with the beginning of the new civil year, it is with great sadness and sorrow of heart that today, Saturday, as we commemorate Saint Silvestros Pope of Rome and Saint Seraphim of Sarov, we found our brother, Archimandrite Eusevios to have suffered a sudden death in his cell. The last time we saw him, he was chanting at the Church of Saints Constantine and Helen on the feast of the Apodosis of Christmas.

Our sadness on this sudden departure and separation can be comforted by our Lord Jesus Christ though, Who died as a man on the Cross and was risen from the dead. It is only in Him and His teaching that we find the healing of our broken hearts.

Thus encouraged, we offer our departed brother the established by the Church funeral service and the honour our Brotherhood attributes to him. Archimandrite Eusevios was born in Achladochori of Siniki in Serres by a pious family and came to the Patriarchal School at a very young age. After his graduation, he joined the Hagiotaphite Brotherhood as a Monk and diligently studied and excelled in the Greek language and the Byzantine Tradition of Music. After his ordination to Deacon and later to Priest, and having received the title of the Archimandrite, he was sent to study Theology at the Theological School of Leningrad in Russia, where he excelled in the Russian language.

When he returned to Jerusalem, he served with zeal and devotion in various ministries of the Brotherhood, at the Church of the Holy Sepulchre and the Basilica of the Nativity in Bethlehem, at the Secretariat Office, the Holy Monastery of

Capernaum, the Holy Monastery of Saint Charalambos, the Holy Monastery of the Holy Ancestors of God Joachim and Anna and at the Archives office.

He served as the left Byzantine singer at the Church of the Holy Sepulchre and for many years as the leading Byzantine singer at the Monastic Church of Saints Constantine and Helen. Through his sweet voice and the precision of Byzantine music, he delivered the hymns in a manner that brought joy, contrition to our souls, and communion with God.

“But death came, and made all these disappear”. We will not hear him again rejoicing our hearing and softening our hearts in this time, but in the future to come, at the Resurrection of the dead.

In this faith and hope, we pray to the One Who has the power over life and death and of the remission of sins, to pardon him for any sins he committed as a man, voluntarily and involuntarily and receive him to praise Him in His heavenly dwellings, along with the righteous, where the Light of the One God in Three Persons shines abundantly and His perfect Love and unmeasurable and infinite compassion comforts and reigns.

Everlasting his remembrance!”

The funeral procession was led by His Eminence Archbishop Aristovoulos of Madaba, to conclude the service with the departed’s burial at the cemetery of the Patriarchate in Holy Zion.

Everlasting his remembrance!

**From Secretariat-General**

---



# DEACON'S ORDINATION AT THE PATRIARCHATE

The ordination to Deacon of Monk Dositheos Konidis was observed during the All-night Vigil at the Church of the Holy Sepulchre on Tuesday 22 December 2021/ 4 January 2022.

Monk Dositheos, with passport name Elias Konidis, came to Jerusalem and the Patriarchate as a novice Monk from the Monastery of his monastic training and was tonsured a Monk.

Having been tested at the Central Monastery of the Patriarchate in the appointed to him duties, he was found worthy to be ordained as a Deacon by the decision of the Holy and Sacred Synod.

The ordination was incorporated in the Divine Liturgy according to the Typikon Order of the Church. Before the ordination, the ordaining Metropolitan Isychios of Kapitolias admonished Father Dositheos regarding the importance and holiness of the Hierodeacon's Office as follows:

"Dear Subdeacon Dositheos,

Great and honourable indeed is this day for you, when by the holy decision of our much-caring Father and Patriarch Theophilos III and the Synodical confirmation, you are deemed worthy of the high honour of the ordination to Deacon.

In exceeding love to our Lord and Saviour Christ, and in wholehearted devotion to the Most Holy Mother of Churches, you have forsaken your parents, brothers, relatives and friends, and came to the Holy Land to serve with all your strength and devote yourself to the All-holy places of our Lord, which are connected to the earthly presence of our Redeemer, and gush living waters and divine grace, along with rivers of blessings to those who come to venerate them in faith.

Within a short time of your presence as a Monk in our Venerable Patriarchate of Jerusalem, you have shown perfect obedience and exemplary willingness to do your duty, respect for the elders, love for the younger ones. For this and as a really short period that completed long times, you claim today with the grace of the Holy Sepulchre to enter the first degree of the Priesthood.

I am more than sure of the various feelings that overwhelm your noble soul and heart. The joy and rejoicing are possessed by fear and awe because you certainly feel the magnitude of the responsibility you take on. Do not be cowardly though, but have courage in the benefactor Christ, whom you will serve actively from today.

With a humble mind face the One who extended His hands on the Cross, out of His unspoken philanthropy to the human race. He is our consolation and strength in Him only do we hope. For this reason, in all your actions, you should try to follow His example as the safe type and order of salvation.

Your human weakness may make you believe this is a hard-to-bear achievement, but you should always have before your eyes, and hear the Lord's philanthropic words: "For my yoke is easy, and my burden is light" (Matt. 11:30).

For this, come in sober mind and a contrite heart to receive from my unworthy hands the Grace of the All-mighty Holy Spirit, Who fills and safeguards the militant Church of Christ.

The prayers of His Beatitude, our Father and Patriarch, of the members of our Holy and Sacred Synod and all your Hagiotaphite brethren are always accompanying you, and especially at this honourable and sacred time of your life.

I pray that the Grace of the All-holy and Life-giving Tomb of our Saviour Christ will safeguard you all the days of your life."

The about to be ordained Dositheos replied as follows:

“Glory be to God for all things!

Your Eminence Metropolitan Isychios of Kapitolias,

Your Eminence Archbishop Isidoros of Hierapolis and Sacristan  
of the Holy Sepulchre,

Reverend Elder Dragoman Archimandrite Mattheos,

Reverend Exarch of the Holy Sepulchre in Greece, Archimandrite  
Raphael,

Reverend Fathers,

Blessed flock,

With the wishes of His Holiness our Father and Patriarch  
Theofilos, we gathered today to honour our celebrated Saints,  
to be strengthened and to prepare for the great day of the  
incarnation of the Lord and God and our Savior Jesus Christ  
and finally to give me double joy than I would receive, if it  
were not for your presence, this blessed moment of my personal  
Pentecost.

First I want to thank everyone who contributed to my  
biological and spiritual well-being, which made me stand here  
today. Starting from my relatives in the flesh, my teachers,  
the Metropolitan of Monemvasia and Sparta Efstathios, the  
brotherhood of the Holy Monastery of the Forty Saints in  
Laconia and its Hegoumen, Father Ephraim, who taught me,  
strengthened and secured me in my first steps in the monastic  
life, I conclude cordially thanking the Holy Common of the  
Holy Sepulchre and its Hegoumen, our Father and Patriarch  
Theofilos, His Eminence, Metropolitan Isychios of Kapitolias,  
for the honour I receive to be ordained by the General  
Patriarchal Commissioner, the Elder Dragoman reverend  
Archimandrite Mattheos, who trusted and supported me in my  
first steps in these God-trodden places. In general, I thank

the Holy and Sacred Synod for the trust it shows in me.

The joy is great. The grace of God brought me to the places where the righteous Abraham was led when obeying the will of God, went out of kinship and place that raised him. This is where the King-prophet David was when his son Absalom was chasing him to kill him to get his throne, but he prayed to God to have mercy on his child because what happens to him is due to his own mistakes. In the place where our Lady was born, where she offered us our Lord and Saviour Jesus Christ. In the place where our ancestors have left us their indelible passage through the centuries to this day.

I will close my speech of thanks with a wish. Our Catholicon that dominates the Church of the Resurrection, after the great catastrophe it suffered in 1810, united the Greeks everywhere in its reconstruction, so that since then it is called "The miracle of the faith of the Greeks". I wish in these special moments that we pass to maintain our unity and oneness.

Thank you all for your love and forgive any of my mistakes!"

At the invocation of the Divine Grace, the Monks, Nuns and laity present exclaimed "Axios!" for the ordained.

After the Divine Liturgy, the new Hierodeacon offered a reception to all who honoured him, at the office of Geronda Sacristan, Archbishop Isidoros of Hierapolis.

In the morning the newly ordained came to the Patriarchate Headquarters and received the blessing and Fatherly admonitions from His Beatitude.

**From Secretariat-General**

<https://www.facebook.com/100024003007073/videos/1259410547888120/>

---

# THE SIXTEENTH ENTHRONEMENT ANNIVERSARY OF HIS BEATITUDE THE PATRIARCH OF JERUSALEM

On Monday, 9/22 November 2021, the Patriarchate celebrated the sixteenth election and enthronement anniversary of His Beatitude our Father and Patriarch of Jerusalem Theophilos at the glorious throne of the Mother of Churches.

For this joyful and important event, there was a Doxology at the Catholicon of the Church of the Holy Sepulchre at 10.30 a.m. The Doxology was led by H.H.B. our Father and Patriarch of Jerusalem Theophilos with co-celebrants the Hagiotaphite High Priests, Hieromonks and Deacons, and the participation in prayer of Monks and Nuns from all areas of the Patriarchate's jurisdiction, along with laity faithful, and the Consul General of Greece in Jerusalem Mr Evangelos Vlioras.

After the Doxology, bells tolling, everybody returned to the Patriarchate Headquarters.

At the Great Hall, Geronda Secretary-General, His Eminence Archbishop Aristarchos of Constantina addressed His Beatitude on behalf of the Holy and Sacred Synod and the Hagiotaphite Brotherhood as follows:

*"Your Beatitude Father and Master,*

*A rather joyful and important event has gathered today the reverend members of our Venerable Hagiotaphite Brotherhood and the Christian congregation of the Church in a gathering of Doxology at the Church of the Holy Sepulchre.*

*This event is Your Beatitude's election and enthronement at the glorious and martyr's throne of the Mother of Churches, sixteen years ago, by the canonical and unanimous voting of the members of the Holy and Sacred Synod and the representatives of our Rum Orthodox Arab-speaking flock. This happened after a period of harsh testing which endangered but did not destroy the vessel of the Church. Then the Brotherhood stood up to its height and the demands of its mission, condemned and renounced the illegal agreements of deporting property of the Patriarchate of incalculable material and cultural value, undermining the Status Quo of the Old City of Jerusalem and placed Your Beatitude on the Patriarchal Throne, to guide the vessel of the Church from the stormy sea of foggy corruption in the prosperous port of honesty, justice and transparency.*

*Having received the order, Your Beatitude did not waste any time, nor hesitated on toils and pains and efforts, but on the contrary, rushed with all Your might to costly court trials and meetings with local and foreign people of authority and influence for the refutation of the illegal agreements which were signed without the approval of our Holy and Sacred Synod and the knowledge of the Brotherhood. This interest You Beatitude extended to the utilization of the property of the Holy Sepulchre in Greece through a system of financial transparency, able to bring to the Patriarchate income corresponding to its heavy costs. With the same responsibility and sensitivity, Your Beatitude was also responded to the financial reports submitted by the Exarch of the Holy Sepulchre in the Church of Cyprus.*

*Your Beatitude exhibited also a lively, practical and effective interest in the preservation of the Pilgrimage rights of the Brotherhood and our nation in cooperation with the Custody of the Franciscans in the Holy Land, through the reverting of attempts to create permanent situations by the Armenians, such as the case of the placing of curtains by us*

at the God-receiving Cave in Bethlehem, the cathode of the Orthodox Icon in the Cave during our Vespers when our Feast of Epiphany coincides with the Armenian Christmas and it is a Sunday or a Monday. Moreover, the removing of the barriers the Armenians illegally placed on the façade of the Church of the Holy Sepulchre, the exercising of our right to offer incense inside the altar of the Armenian chapel of Saint Helen and our attitude regarding this matter on the feast of the Exaltation of the Holy Cross, the cessation of the Armenians' work at their chapel of Saint John the Theologian in the courtyard of the Holy Sepulchre until an agreement among the Three Major Communities is reached.

The actions and efforts of Your Beatitude for the preservation of the Church property and the Pilgrimage rights of the Patriarchate did not in the least divert You from exercising the pure Pastoral work through Your title as the Hegoumen of the Brotherhood or as the Patriarch of the Rum Orthodox Arab-speaking flock of ours. Over the past years and during the current one of the pandemic, Your Beatitude visited the celebrating Holy Monasteries and Communities and strengthened the mindset of the Monks and the faithful either by words or by financial help. Similarly, You have received at the Patriarchate Priests and caretakers of the flock and guided them to the most convenient for them solution to their Communities' problems. However, the most tangible support of Your Beatitude and the Patriarchate to the flock has been the recent agreement between the Patriarchate and the international company Raouabi, after the gaining of the relevant licence by the Jerusalem Municipality, for the construction of the "Al-Quds Lana" in Bir Nabala Beit Hanina in East Jerusalem on property that belongs to the Patriarchate. This will include four hundred flats, a school, shops, offices, a mall, recreation areas and parking spaces and will offer great relief in the suffocating housing problem of the Community of Jerusalem.

*The new radiographic machine donated to the clinic 'Saint Benedictos' by Mr Athanasios Martinos by Your Beatitude's actions and those of the Consul General of Greece in Jerusalem Mr Evangelos Vlioras will contribute to the better medical care of the flock members and of every ill person, regardless of religion and nationality.*

*For the prosperity of the Christians in the Holy Land, the cooperation between the local Christian Churches was cultivated by the care of Your Beatitude at the Patriarchate. We have maintained the community in Christ among the brotherly Orthodox Churches, with Your Beatitude always stressing the necessity of continuation of the dialogue for the solving of pressing issues.*

*For the continuation, increase and enrichment of the God-pleasing work of Your Beatitude, the Holy and Sacred Synod and the whole Brotherhood stand by Your side and walk along with You, with each member offering his own qualifications, experience, education, love in Christ, obedience and respect to the Patriarchal institution and to You, its Primate, who "stands in type and place of Christ".*

*On behalf of the Holy and Sacred Synod and the Brotherhood, I raise my glass on a toast Your Beatitude, wishing You many happy returns, peaceful, joyful, stable and fruitful, in strong governmental power, by the Holy Spirit, and in jubilation of Your children, as fruitful newly planted olive trees, surrounding Your table, for the praise of our blessed nation and the glory of our Trinitarian God. So be it."*

Then the Consul General of Greece Mr Vlioras addressed His Beatitude, followed by the representatives of the communities of the flock, the representative of the Russian Church and others.

Thanking all those, His Beatitude addressed all as follows:

*"I will extol thee, my God, O king; and I will bless thy name*



*forever and ever” (Psalm 145:1), King-Prophet David chants.*

*Your Excellency Consul General of Greece in Jerusalem, Mr Evangelos Vlioras,*

*Reverend Holy Fathers and Brothers,*

*Beloved Christians,*

*The vineyard of the Lord, namely the Holy Church of Jerusalem, “which thy right hand hath planted, and the branch that thou madest strong for thyself” (Psalm 80:15-16), celebrates today the sixteenth anniversary of the settlement of Our Mediocrity at the Apostolic Throne of the Holy and righteous James the Brother of God and its First Hierarch.*

*This festal anniversary does not refer to Our unworthiness, but to the God-founded and Apostolic institution of the Church “and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28), according to the Evangelist Luke.*

*That is why, along with the Reverend members of the Venerable Hagiotaphite Brotherhood, we went to the Church of the Holy Sepulchre where we rendered a thanksgiving Doxology to our Holy Trinitarian God, “which worketh in you both to will and to do of his good pleasure” (Phil. 2:13) according to Paul.*

*Our care and ministry so far of the Patriarch, Hegoumen, Monastic and Shepherd “on the throne of grace of the High Priest, our Lord Jesus Christ, who came from Heavens, from Whom we receive mercy and grace” (ref. Hebrews 4:14-15), that is the throne of the Mother of Churches and the Holy Zion, the dwelling place of God, has only one purpose; the keeping of the God-given Apostolic tradition and the consignment of the healthy faith and the keeping the word of truth right, through Jesus Christ, according to the witness of Saint John the Evangelist; “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).*

*Moreover, to the preservation of the All-holy Shrines which are the tangible and true witnesses of the great mystery of reverence (1 Tim. 3:16), but also to the holy places of the logical worship as well as the defence of the irrefutable and sovereign rights of the noble and royal nation of the Rum Orthodox Christians.*

*Nevertheless, hearkening to the Lord's command: "that you should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4), we have not ceased raising our voice toward all directions in this country and internationally in favour of the non-alteration of the multi-cultural, multi-religious and multi-ethnic character of the Holy City of Jerusalem, which is the spiritual capital of the whole world, especially for the moral and material strengthening of the Christians living in the Holy Land.*

*This is what we do under the care of the Holy Presence, the leading institutional role of our Venerable Patriarchate of Jerusalem, the internationally recognized, in the exercise of its spiritual and religious mission, but also in the care for the preservation of the existing Status Quo, both in its pilgrimage and demographic character in the Holy City of Jerusalem, threatened by those who lurk for its deterioration. "Casting all your care upon him; for He careth for you", Saint Peter advises (1 Peter 5:7).*

*This sixteenth enthronement anniversary of Our Mediocrity calls us not to boasting, but to vigilance. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8), the Chief of the Apostles Peter says. "For our boast is in Christ", Saint Paul preaches, "the testimony of our conscience" (ref. 2 Cor. 1:12).*

Keeping "this rule" (Gal. 6:16), namely Paul's word, "the testimony of our conscience" we are called to complete our ministry, to "do the work of an evangelist" (2 Tim. 4:5), in the contemporary world of globalization through which "the mystery of iniquity doth already work" (2 Thess. 2:7), namely, "blasphemy, pride, foolishness" (Mark 7:22).

In Our ministry as a Patriarch and Hegoumen at the Apostolic and martyr's throne of Saint James the Brother of God, We have as colleagues and co-celebrants our reverend and dear in Christ Fathers and Hagiotaphite brothers, the High Priests, Priests, Hieromonks, Deacons and Monks, distinguished for their Godly zeal and sacrificial Hagiotaphite self-sacrifice, who hear to the words of the Holy Hieromartyr Ignatios of Antioch: "Let us love one another in unity, and let no one see his fellow man according to the flesh, but in Christ Jesus. Let there be nothing among us able to divide us; but be united with the Bishop, submitting to God through him in Christ".

Truly we say that our struggle is a struggle against the craftiness of deception (Eph. 4:14) and division, namely the schism of the One Holy Catholic and Apostolic Church of the Ecumenical Orthodoxy. "... every city or house divided against itself shall not stand" (Matt. 12:25) the Lord says. That is why we who serve in the holy places of the Nativity, Crucifixion and Resurrection of our God and Saviour Jesus Christ, "by whom we have now received the atonement" (Romans 5:11), do not cease praying for the keeping of the unity of the Spirit in the bond of peace (Eph. 4:3).

These methods of delusion, division and falsehood of the devil are recorded in the sacred history of the past, but also of the present era, of the Church in general and of the Church of Jerusalem in particular, that is, of the Rum Orthodox Patriarchate of Jerusalem, which is calumniated but not vanquished by the sons of the darkness of this century (Luke 18: 8).

*Let us entreat our God the Father of lights and truth, "to guide our steps to the working of his commandments" through the intercessions of our Most-Blessed Lady Theotokos and Ever-Virgin Mary, and of our Father among the Saints Nectarios of Pentapolis. May the grace of the All-holy and Life-giving Tomb of our Saviour Christ fortify all of us in the ministry of the All-holy Shrines, the true witnesses of our faith, and of the shepherding of our Christian flock which is tested by the pandemic plague of coronavirus.*

*For all these, we call upon all who prayed along with Us and honoured with their presence this enthronement anniversary of Ours, wishing them strength from on high, the enlightening power of the Holy Sepulchre, patience and every blessing from God, expressing also Our warm thanks to all who addressed Us; Geronda Secretary-General, His Eminence Archbishop Aristarchos of Constantina, who spoke on behalf of the Holy Synod and our Hagiotaphite Brotherhood, His Excellency the Consul General of Greece Mr Evangelos Vlioras, Reverend Archimandrite Alexander the representative of the Brotherly Holy Church of Russia, who conveyed the wishes of His Beatitude the Patriarch of Moscow Cyril, His Eminence Metropolitan Kyriakos of Nazareth who spoke on behalf of our flock in Nazareth, His Eminence the Archbishop Damascene of Yaffo who spoke on behalf of our flock in Yaffo, Reverend Father Charalambos Bandour who spoke on behalf of Saint James Cathedral, Reverend Archimandrite Philotheos who spoke on behalf of the Community of Acre-Ptolemais, the Principal of Saint Demetrios School of the Patriarchate Mr Samir Zananir and the teachers Mrs Kafetzi and Mr Kongos, Mr Moris Sabela who spoke on behalf of the polyclinic 'Saint Benedictos', His Eminence Archbishop Aristovoulos of Madaba who spoke on behalf of the Russian-speaking community in Ashdod, Mr Athanasios Abu Eta and Ode Issa, the Hagiographer Gabriel and all who participated in the celebration of this enthronement anniversary."*

After the ceremony at the Patriarchate's Hall, there was a

monastic meal at the refectory of the Patriarchate.

**From Secretariat-General**

---

# **THE FEAST OF THE HOLY GREAT MARTYR GEORGE AT THE PATRIARCHATE**

On Tuesday, 3/ 16 November 2021, the Patriarchate celebrated the feast of the Holy Glorious Great Martyr George the Trophy-bearer at the Holy Church dedicated to him where his tomb lies in Lod, a Church built by Saint Helen.

On this feast, the Church commemorates the translation of the Saint's relics from Rome, where he suffered a martyr's death for Christ, to Lod, the hometown of his mother.

For this reason, the Divine Liturgy was celebrated by Geronda Secretary-General, His Eminence Archbishop Aristarchos of Constantina with the co-celebration of Hagiotaphite Hieromonks along with the Hegoumen Hieromonk Marcellus and Hierodeacon Eulogios. The chanting was delivered by the Lod Community Byzantine choir in Arabic, at the attendance of a large congregation of faithful who venerated the Saint's tomb, as well as the with the honorary presence of the representative of the Greek Embassy in Tel Aviv Mr Anastasios Konstantaras and of the Embassy of Georgia Mr David.

His Eminence delivered the following Sermon to this congregation:

“Reverend Fathers and Brethren in Christ,

As known, the Church celebrates the commemoration of the martyrdom of the Holy Great Martyr George the Trophy-bearer on 23<sup>rd</sup> April. Today, on 3<sup>rd</sup> November, we celebrate the commemoration of the translation of his relics and the consecration of the Church dedicated to him in Lod.

What is the truth regarding these two events? The translation of the Saint's relics and the consecration of his Church?

The memory of the Church has kept the information that before Saint George martyred in Rome, during the reign of Emperor Diocletian, he had asked his servant to transfer his body and left the will to distribute his belongings to his mother's homeland. On his father's side, the Saint was from Cappadocia, of Asia Minor. On his mother's side, he was Palestinian.

Faithful to Saint George's command, after his martyrdom his servant transferred his relics to his mother's hometown, Lod. This transfer coincided with the visit and action of Saint Helen in the Holy Land. During that period, Saint Helen built the Church of the Holy Sepulchre, the Basilica of the Nativity in Bethlehem and many other Churches, at the places where our Lord walked and lived. After the suggestion and supplication of the Christians in Lod, who already venerated and honoured Saint George's relics, Saint Helen built the Church above the Saint's tomb in Lod. This Church is one of the oldest of Christianity and belongs to the Holy shrines of the Church of Jerusalem.

In this Church, we venerate a small piece of Saint George's relics, as the Church of Jerusalem has given other pieces to other Churches. By venerating the Saint's relic, just as we do with the Holy Icons, we are sanctified, we receive God's grace, which is abundant in the relic because through it the Saint shed his blood for Christ, we receive healings when we are sick because the Saint's relics have healing powers.

Numerous are the pilgrims who have come to Lod today, the

Saint's hometown, which is also called in his honour as Georgioupolis, to venerate his relic and ask for his help.

This feast today with the Holy Eucharist as the main event is a great blessing for the city of Lod and especially for the Rum Orthodox Community. We convey the wishes and blessings of His Beatitude the Patriarch of Jerusalem Theophilos to the energetic Hegoumen Father Marcellus, to the caretakers, the Rum Orthodox flock, to all who celebrate today, to our dear brethren in Christ co-celebrant Priests, and to the diplomatic representatives of various countries who honour with their presence this feast. We ask Saint George to intercede with the Lord and be our helper in the difficulties of our lives and protect our health from every illness and especially from the covid-19 virus. So be it."

After the Divine Liturgy, the Hegoumen Hieromonk Marcellus and the Community Council hosted a meal for His Eminence and His entourage.

For this feast, the Divine Liturgy was also celebrated at the Holy Monastery of Saint George of the Hospital by Reverend Archimandrite Philotheos, under the hospitality of Abbess Pansemni and at the Holy Monastery of Saint George in the Jewish Quarter by Archimandrite Makarios, hosted by nun Christina and also at the Church of Saint George of Beitjala by His Eminence Metropolitan Joachim of Helenoupolis under the hospitality of the Hegoumen Archimandrite Ananias.

**From Secretariat-General**

---

# THE NATIONAL HOLIDAY OF OCTOBER 28, 1940 AT THE PATRIARCHATE

On Thursday morning, 15/28 October 2021, the Patriarchate celebrated the commemoration of the national anniversary of 1940.

For this feast, there was a Doxology at the Catholicon of the Church of the Holy Sepulchre, to our Almighty God, who released our country from the Italian military attack of 1940 and the barbaric occupation of the Nazis, which followed (1945) and let it to freedom. The Service included also a prayer for the repose of the souls of our fathers who fought bravely and fell gloriously in this fight for freedom.

The Doxology was led by H.H.B. our Father and Patriarch of Jerusalem Theophilos with the co-celebration of the Hagiotaphite Archbishops, Hieromonks and Deacons, with the participation in prayer of Monks, Nuns, members of the Greek community of Jerusalem, at the presence of the Consul General of Greece in Jerusalem Mr Evangelos Vlioras and members of the Greek Consulate.

After the Doxology there was a reception at the Patriarchate Reception Hall, where His Beatitude addressed those present as follows:

“Today we honour the anniversary of 28<sup>th</sup> October 1940. This historical event is interwoven with the known “NO” of the Greeks to the boldest claim of the then fascist state of Italy, to occupy “through its armed forces strategic points of



Greek territory". Italy was in alliance with the demonic and brutal Nazi and Hitler regime of Germany.

The unbridled belligerence of the powerful forces of the Axis and their advance into the homeland was interrupted by the really strong resistance of the Greeks, who fought for the divine gifts of freedom and national independence, that is, territorial integrity.

Once again, the Greek nation in its glorious and multidimensional long history showed its unwavering faith in the ancestral legacy of the natural and moral values of patriotism, righteousness and freedom, as well as absolute respect for the human person. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

The "No" of 28<sup>th</sup> October 1940 should not be considered a simple landmark of global history, but rather a reminder of the ongoing battle in the world between the sons of light against the sons of darkness, and of the power of truth against the power of lie and arrogance. "For the mystery of iniquity doth already work: only he who now letteth will let until he be taken out of the way" (2 Thess. 2:7) Saint Paul denotes.

In the dark night of the acting mystery of lawlessness but also of insanity in the so-called "Age of the New Order", the epic of "No of 1940", that is, the moral values it embodies, shines as a perpetual beacon to those in the sea of darkness, and for this, we are called to vigilance at the urging of the wise Paul: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

Our Venerable Hagiotaphite Brotherhood, honouring as it should the epic of 1940 and joyfully participating in this commemoration of freedom and sacrificial victory, of the humiliating disaster and displacement of the hated Nazi occupying military forces, has come down to the Church of the

Holy Sepulchre where we offered a thanksgiving Doxology to our God and Saviour Jesus Christ, Who was crucified and resurrected for us.

Moreover, we rendered interceding prayers for the eternal memory and blessed repose of the souls of all our Fathers and Brethren who fought for our faith and country and fell gloriously in the battlefields.

For those allow Us to raise Our glass on a toast and exclaim:

Long live 28<sup>th</sup> October 1940!

Long live the "No"!

Long live Hellas!

Long live the noble nation of the Rum Orthodox!

Long live the Hagiotaphite Brotherhood!"

The Consul General of Greece, Mr Evangelos Vlioras, also addressed the following address:

"Your Beatitude,

Distinguished High Priests,

Dear Fathers,

Dear children,

Colleagues,

Ladies and gentlemen,

National anniversaries are milestones, occasions for reflection, which in the course of time bring back to our minds the events that have forged the collective historical memory of Greeks everywhere.

Today's anniversary of October 28, 1940, 81 years since that glorious moment that is a point of reference for Hellenism everywhere, gives us the opportunity to recall in our minds and hearts the generation of men, women and children who filled the collective our History with countless pages of heroism, self-denial and self-sacrifice.

In the mountains of Epirus, in the Forts of Macedonia, in the waters of the Aegean, the Mediterranean and the Atlantic, in the Middle East, in occupied Greece, in all the "places where it had no daily life and feasts", to use the expression of Odysseus Elytis, the Greeks, gave what they had most valuable to preserve our national independence and integrity, timeless ideals of all the Struggles of the Nation from 1821 until today.

The letters, from the Front, of the Greek soldiers, show the self-denial, the original, primitive patriotism and the strong will of the Greeks, to fight for the freedom, independence and integrity of the homeland, knowing well that the price of freedom is always high.

At the beginning of November 1940, the soldier Spilios Latsinos wrote to his mother and brothers:

*"My beloved mother and my beloved brothers. As things are going, they look good for our army and I will be very happy since we were given the honour to go first from our regiment to take part in the battle. I address my whole family, that is, to all that I love in this world, and I will always ask you to wish more to God that our army wins than to save myself. "*

*At the end of November, Athanasios Kourouklis sends the following letter to his son, who is serving in the Navy, informing him that his brother was killed.*

*"Andrea, we are fine. Our favourite child, Christos, was killed. My child, your mother gives you her blessing, not to*

*be upset at all. Be faithful. "*

To these bastions of the homeland, who defended, "without death", our national independence, to those who fell in battle and to those who returned from the front with a soul full of bitterness and fear, to those who fought the ruthless beast of fascism and Nazism, setting a living example of hope to the peoples of fearful Europe, to the mothers and wives who waited or mourned, to the children who were orphaned, to these "few of our brothers", we pay tribute today.

October 28, 1940, marks the denial of totalitarianism, the resistance to fascism, our commitment to freedom and national dignity and summarizes, in a historic moment, the memories, experiences and values that have always guided our national life.

It is therefore a special honour for the Consul General of Greece to address the Hellenism of the Holy Land on this special day of remembrance and pride.

As those who are in the Holy Land, we today reflect with emotion the contribution of the Greeks of Jerusalem to the Struggle of 1940.

More than 40 volunteers thickened the lines of the Armed Forces of Free Greece. When the fortunes of the War turned out to be negative for the Allied Struggle, Jerusalem and our Consulate General became, in 1942 for three months, the seat of the government of Free Greece.

On this historic day, we especially mention the Sailor Electrician Anestis Zografos, who gave his life in the sinking of the Katsoni Submarine in Skiathos on September 14, 1943, and the Sailor Engineer Emmanuel Mykonos, who was killed during the impact of a mine on Okrino 1943. The bones of the latter as well as 20 of his other comrades-in-arms, always loyal to duty, were transported from Turkey to Greece in 1947 and deposited in the ossuary of the Monument to the Fallen of

our Navy.

Your Beatitude,

Distinguished High Priests,

Dear Fathers,

Dear children,

Colleagues,

Ladies and gentlemen,

Today, as in our historical past, the ancient Patriarchate of Jerusalem and the Hagiotaphite Brotherhood testify and strengthen the dynamic presence of Hellenism in the Holy Land.

The Patriarchate of Jerusalem, as the pre-eminent exponent of our Orthodox faith and Hellenism in the Holy Land, has been and remains a living example of godly life, faith and hope and guardian of the moral and spiritual values of Greek and Orthodox witness.

In our time, as in any other, national unity and vigilance, adherence to the moral and spiritual values of our Orthodox faith and the ideals of freedom and democracy, are essential supplies for our effective response to every struggle.

The anniversary of October 28, 1940, reminds us that the solidarity, and the strong will of the Greek people to maintain their freedom and national pride, determined the victorious outcome of this struggle.

This historic day is also a milestone between the present, the past and the future. By remembering the past, we guide our steps in the present and envision a better future for our country and for the whole world.

With feelings of pride for yesterday and optimism for today and tomorrow, let us renew our promise to stand on the

ramparts of the struggle for freedom and our national independence and progress.

Long live the 28th of October 1940!

Long live Greece!"

**From Secretariat-General**