

THE CONSECRATION OF HIS GRACE, BISHOP KLEMES OF GARDIKION



Election Chronicle

The Holy Synod in Resistance, in its thirty-fourth regular *Meeting* this year, on Wednesday, October 4, 2007 (Church Calendar), at the Holy Monastery of Sts. Cyprian and Justina, in Phyle [Fili], Attica, Greece, presided over by its Vice-President, Archbishop Chrysostomos of Etna, in concord therein with the judgment of its President, His Eminence, Metropolitan Cyprian of Oropos and Fili, and the concurrence of all of its other Members, also unanimously decided on the promotion of Hieromonk Father Klemes (Clement) Agiokyprianites, Second Secretary of the Holy Synod, to the Episcopacy and appointed him *Vicar Bishop* of the once illustrious *Diocese of Gardikion*,* assigning him the position of *Secretary* of the Holy Synod, owing to the elevation of the former *First Secretary* to the position of *Acting President*.

The same day, the “*Minor Edict*,” the announcement and acceptance of the election, took place, and on the afternoon of Thursday, October 5, 2007 (Church Calendar), at the conclusion of Vespers in the new, large Cathedral Church of the Monastery, the “*Service of the Great Edict*” for His Grace, Bishop-elect Klemes was celebrated, immediately after the *Great Edict* for the first Bishop-elect, His Grace, the Right Reverend Cyprian.

The Consecration

The Consecration of His Grace, the Right Reverend Klemes, was conducted on Saturday morning, October 7, 2007 (Church Calendar), at the Cathedral Church of the Monastery, once again with His Eminence, Archbishop Chrysostomos of Etna as first celebrant. The urgent

* *After the Election and Consecration of His Grace, Bishop Klemes of Gardikion, we were informed, belatedly, that another Old Calendar jurisdiction in Greece had already proceeded with the election of a Hierarch with the same title. Had we been informed in a timely manner, we would certainly have avoided the use of the same See.*



departure to Bulgaria, by ground transport (automobile), of His Eminence, Bishop Photii of Triaditza, as well as that of His Grace, Bishop Johannes of Makarioupolis, by air, for Sweden, on predetermined schedules, left the remaining Hierarchs



of the Holy Synod to conduct the Consecration: the Acting President, His Grace, Bishop Cyprian of Oreoi, His Eminence, Bishop Chrysostomos of Sydney and New South Wales, His Eminence, Bishop Michael of Nora, His Eminence, Bishop George of Alania (South Ossetia), His Grace, Bishop Chrysostomos of Christianoupolis, His Grace, Bishop Auxentios of Photiki, and His Grace, Bishop Ambrose of Methone, having, again, the blessing and agreement of His Eminence, Metropolitan Cyprian, President of the Holy Synod, who was in prayerful attendance.

In addition, many Clergymen from the Holy Synod, both from Greece and abroad, took part in the Consecration, in the presence of a



large number of Monks and Nuns and an ample crowd of the faithful.

Once more, the spiritual joy of all was ubiquitous, on account of the worthy elevation of yet one more Hieromonk of the Monastery to the Episcopacy.

Biography

His Grace, Bishop Klemes of Gardikion (in the world, Cyril Papadopoulos, son of Paul and Helen Papadopoulos), was born in Drama, Eastern Macedonia, Greece, in 1966, where he enrolled in, and graduated from, the local Lyceum. During his student years, he also took instruction in Byzantine ecclesiastical music.



He was a parishioner and First Chanter of the historic Old Calendar Church of St. Mark Evgenikos [of Ephesus] in Drama, where he was also tonsured a Reader by the then Metropolitan of Thessaloniki, Chrysostomos (Kiouses).

By virtue of his impressive scores on the Greek National University Placement Examinations, he undertook higher studies at the Theological School of the University of Thessaloniki in 1985, from which he graduated in 1989 *summa cum laude*.

In September of the same year, he dedicated himself to the Holy Monastery of Sts. Cyprian and Justina, in Fili, Attica, where he was tonsured a Monk and Ordained a Deacon by its Abbot, His Eminence, Metropolitan Cyprian.

Four years later, in November of 1993, he was tonsured to the Great Schema and Ordained a Presbyter, again by his Most Reverend Elder.

He has served principally in the weighty and responsible work of service to three Secretariats, namely, that of the Monastery, of the Holy Metropolis, and of the Holy Synod; as well, he tendered his valuable services with self-denial, despite the fragility of his health, as a Pastor, Liturgist, and regular Preacher to the Monastery and, more generally, to the pastoral needs of the Holy Metropolis.

Bishop Klemes is responsible (or principal collaborator) for the periodical publications (indeed, setting apart the periodical *St. Cyprian*,

since 1996, as an ecclesiastical periodical of the highest quality), in addition to other Monastery publications; for the website of the Holy Synod; for the Metropolis' "Seminars for Theological Formation"; for the Adult Catechetical Programs, etc.

He energetically participates in the anti-ecumenical "Gatherings for Orthodox Awareness," which are organized each year on the Sunday of Orthodoxy, as well as the other public presentations and activities of the Monastery.

His Grace has authored studies, articles, and texts of theological, historical, and spiritual content.

With marked ability, he speaks the English language, which he understands and reads with fluency.

Bishop Klemes has taken part, from time to time, in national Greek television news programs of spiritual content, and frequently represents the Monastery in the public media.

He is distinguished by his industriousness, his love of liturgical services, and his genuine ecclesiastical, Eucharistic, and Hesychastic mindset.

Consecration Address of His Grace, Bishop Klemes (Clement) of Gardikion

Your Eminence, our Metropolitan and Spiritual Father;
Holy Hierarchs; Honorable Presbyters; beloved Fathers and Mothers;
Beloved Brothers and Sisters in Christ:



Standing with awe and wonder before the wondrous and fearful Mystery of Pentecost, which has been fulfilled today within my unworthy person, and reflecting on my total frailty and inadequacy—in spirit and in body—, with all of my being I thank the infinite love for man of our All-Good Lord, God, and Saviour Jesus Christ, bending my neck in obedience and contrition.

And how else, with the blessing of His Eminence [Metropolitan Cyprian], our Father, would I be able to withstand the pres-

ent travail, save by humble and unquestioning obedience to the Will of God, to the commandment of the Church by way of the decisions of the holy Hierarchs of our Holy Synod in Resistance?

Blessed is God and all-hymned is His Majesty unto the ages. Glory to His unfathomable forbearance and condescension.



* * *

What can I yet say, at this moment, about the Episcopal office with which I am charged? I will borrow but a few precious filings from the golden mouths of the Word, the Holy Fathers of the Church, whom, with all of my soul, I have followed, follow, and will ever follow.

The holy Episcopacy is the **highest** and **most perfect gift** of that which has been bestowed by God, through which, *“every gift and enlightenment are sent upon us”*¹; as an initiate of the liturgical mysteries, St. Symeon, Archbishop of Thessaloniki, further adds: *“without this [the episcopacy] there is neither sacrifice, neither ordination, neither holy Myrrh, nor Baptism; thus, not even a Christian; through it, true Christianity, and through it, all of the Mysteries of Christ...!”*²

For this reason, the “light-giving” Bishop is, according to St. Nicodemus the Hagiorite, sagacious in God, *“the source of all the gifts of Grace..., a living icon of God..., and a most pure mirror of the Divine majesty, sustained in the brilliance of the fountainhead of light!”*³

The Bishop *“is present before God officiating and performing the sacrifice of the Body and Blood of the Lord, intervening between God and man.... And thereby, he purifies, enlightens, perfects, nourishes, heartens, [and] vivifies [the faithful].”*⁴

The Holy Spirit, which descended in the form of **tongues of fire**, set afire, by the heavenly flames of **Its sanctifying Grace**, the Holy Apostles, who conveyed these heavenly flames to the Bishops and which are given to the whole of the Church of Christ, according to the measure of the capacity of each, for upbuilding and sanctification.

From hence forward, the **Sacred Altar** of the Church, according



to St. Gregory Palamas,⁵ is aflame with this **Heavenly Fire**, Which our Lord and God, Jesus Christ,⁶ came to place on the earth, that it might remain **unextinguished** and **transform** men from beings of clay, perishable and earthly, to beings **fiery, immortal, and ethereal!** From sinners to Saints! And it is precisely this which is, above all, conveyed at every Hierarchical Consecration.

Indeed, a Consecration is a transmission of Divine Light, Divine Power, and Divine Life, but to him, according to St. Cyril of Alexandria, **whose mind is able to be made brilliant with the Divine light**, so that he might not be a blind guide to the blind, found in the darkness of ignorance and spiritual delusion, but have knowledge of the truth.⁷

So, when a Bishop **is in harmony** with the light of Christ and **draws** from His Grace, and particularly through noetic prayer, when he actually has Christ as his **Head**, he can be, according to the divine Chrysostomos, a true **“ambassador”** of God to men, preaching the good news of the indescribable good things of eternity.⁸

God is LOVE, and the essence of pastoral service to the Church is LOVE: flaming love before God and co-suffering love before men.

* * *

By virtue of these presuppositions, I certainly feel myself wholly unsuitable for the lofty holy Episcopacy, which towers even above the Angels. I have above me and near me, and feel surrounding me all about, however, the examples of our Holy Archpastors: above all, His Eminence, our Metropolitan and Father Cyprian, endowed as he is with **Apostolic Grace, Apostolic toils, and Apostolic Works**; those holy Hierarchs preceding me—brothers of our Holy Monastery; and the holy Hierarchs who surround us with their love and blessings. I can do naught but humbly follow in their footsteps and, as the least among all, request the guiding light of their knowledge and experience.

Despite my unworthiness, then, I will commit myself to the continuation of this *holy, fiery, cross-like, purifying, illuminating, and deifying ministry*, in service to the Gospel of salvation, in service to the Holy Church and the People of God, that I might guide to salvation and virtue,

first myself, and then others, in order to sustain unto death the Orthodox Faith unsullied by the “*maculation*” [or “*darkening*”]⁹ of spiritual delusion and heresy; in order to impart a word of love and comfort; and, in general, to transmit in all places and at all times **the Light of Christ** through illuminating *Eucharistic Communion* and the luminous Eucharistic ethos: an ethos of *sacrifice, mercy, humility, forgiveness, love, unity, peace, redemption...*

I am called to communicate with all of my being the *living reality* of our holy Faith; to bring to bear, indeed, on the weary man of our age the optimistic message of the *eschatological joy of the Holy Spirit* through the victory of Life over sin, the Devil, and death; and to be ready to demonstrate this even by the sacrifice of my very life for Christ, in Christ, and with Christ.

Despite this fragile vessel and its human weakness, and the manifest wounds of my tormented soul, I cry out with St. Paul, the herald of God, the salvific evocation:

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober.... But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.”¹⁰

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In closing, I do not believe that it would be possible for me to be, today, in this lofty honor and position, had not our Lord Himself called back my worthlessness from non-existence to existence; if He had not given me good parents and relations; had he not given me rebirth through the Mystery of the Church—indeed, in non-innovating Orthodoxy; if He had not allowed that I should, from my early childhood, have studied holy writ; had He not called me to the monastic life; had he not given me a Metropolitan and Father, holy in Godliness, as a guide unto salvation; if He had not given me Angels on earth as fellow brothers; had He not permitted me, through his ineffable forbearance, to enter into the Priesthood; had He not covered my deficiencies and had He not richly granted me forgiveness and repentance countless times....

Thankful and grateful for all of these things, I hymn, venerate, and glorify my Lord and my Creator.

And above all, I acknowledge that I rest my every hope on our Lady and Mistress the *Theotokos, the Queen of earth and Heaven!* May She, as a true and tender-loving *Mother and Eldress* to Her desperate chil-

dren, take pity on me and give me wisdom and illumination, that I might correctly divide the word of truth...!

I thank our Holy Hierarchs for this honor and for their trust in my humble and lowly person. I thank especially my Consecrator, His Eminence, Archbishop Chrysostomos of Etna, a former university professor, Vice-President of our Holy Synod, and Exarch thereof in America. I promise to show myself faithful to the maintenance and promulgation of the principles of the Orthodox *Resistance and Witness*—against the heresy of ecumenism and all other aberrations rising from it—with absolute firmness, though in a peace-loving spirit of moderation and conciliatoriness.

“Brethren, pray for us!”¹¹

I embrace all of you with a holy kiss.

The Grace of our Lord Jesus Christ, and the Love of God the Father and the Grace of the Holy Spirit, be with you all. Amen!

7/20 October 2007

† Holy Martyrs Sergius and Bacchus

1. “On Sacred Ordinations,” chapter 187, *Patrologia Graeca*, Vol. CLV, col. 396D [in Greek].
2. “On the Sacred Rites,” chapter 77, *ibid.*, col. 252BC [in Greek].
3. “Laudatory Words on the Episcopacy.” In *Epitome of the Psalms of the Prophet-King David*, abridged (Constantinople, 1779). Photostatic reprint (“Theobites” Publications, 2000), pp. 258-59 [in Greek].
4. *Ibid.*, p. 267.
5. “On Divine and Divinizing Inebriation” [section 20], in *Works* (Thessaloniki: “EPE” Publications, 1983), Vol. II, pp. 246, 244 [in Greek].
6. St. Luke 12:49.
7. “Explanation of the Gospel According to Luke,” *Patrologia Graeca*, Vol. LXXII, col. 601BC [in Greek].
8. “Commentary on the Epistle to the Colossians, Homily III [section 5],” *ibid.*, Vol. LXII, col. 324 [in Greek].
9. Niketas Stethatos, “On The Heavenly and Ecclesiastical Hierarchies” [section 30]. In *Niketas Stethatos: Mystical Writings*, ed. Panagiotes Chrestou (Thessaloniki: 1957), p. 75 [in Greek].
10. 1 Thessalonians 5:5-8.
11. 1 Thessalonians 5:27.