

THE CONSECRATION OF HIS GRACE, BISHOP CYPRIAN OF OREOI

Election Chronicle



The Holy Synod in Resistance, in its thirty-fourth regular *Meeting* this year, on Wednesday, October 4, 2007 (Church Calendar), at the Seat of the Holy Metropolis of the Resisters, viz., the Holy Monastery of Sts. Cyprian and Justina, in 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, unanimously resolved to elect the Very Reverend Archimandrite Father Cyprian, heretofore First Secretary of the Holy Synod, as its *Acting President*, and appointed him *Vicar Bishop* of the once illustrious *Diocese of Oreoi*, so that he might assume and fulfill his new and lofty office.

The same day, the “*Minor Edict*,” the announcement and the 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*” was celebrated, to the joy and excitement of all of the Hierarchs, Clergy, and faithful.



The Consecration

The Consecration of His Grace, the Right Reverend Cyprian, was conducted on Friday morning, October 6, 2007 (Church Calendar), at the Cathedral Church of the Monastery, with His Eminence, Archbishop Chrysostomos of Etna as first celebrant. Also participating were His Eminence, Bishop Photii of Triaditza, First Hierarch of our Sister Old Calendar Church in Bulgaria, and, from among the Hierarchs of the Holy Synod, 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, His Grace, Bishop Ambrose of Methone, and His Grace, Bishop Johannes of Makarioupolis. Also participating by virtue of their blessing and agreement, were His Eminence, Metropolitan Cyprian, President of the Holy Synod, who was also in prayerful attendance, and His Eminence, Bishop Silvano of Luni, who had left earlier on account of the demands of his work (as a professor, in fact, in the midst of teaching duties).

Metropolitan Vlasie, First Hierarch of our Sister Old Calendar Church in Romania, as well as the Bishops who accompanied him to the Feast Day of the Monastery on the preceding days, left for their homeland before the election, according to their prearranged itinerary, and thus could not participate in the Consecration, though they were officially informed with regard to it and enthusiastically endorsed it.



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, prayerfully participating, and a significant number of the faithful, despite the fact that it was a workday.

The spiritual joy of all was indescribable, since the new Bishop enjoys the love, esteem, and respect of all of the pious faithful, whose cries of “Axios” (“Worthy”) shook the vaults of the resplendent Monastery Church.

Biography

His Grace, Bishop Cyprian of Oreoi, known in the world as Peter Gioules, son of Constantine (†) and Irene Gioules, the third of six children, was born in 1948 in Byrona [Vyrona], Attica, Greece, beside the very courtyard and cloister of the Monastery of the Ascension, a dependency of the Athonite Monastery of Simonopetra, under the direction of the late Father Ieronymos.

A graduate of the Economics Lyceum (1966), on the basis of his outstanding performance on the Greek National University Placement Examinations (Panhellenic Examinations), he was enrolled in the Athens University of Economics and Business [until 1989, known as the Athens School of Economics and Business, Greece’s premier economics institute—*Trans.*]. By Divine Providence, however, he did not continue his studies, preferring to study in the *University of the Desert*.

At the young age of 19, then, in January of 1967, His Grace abandoned the things of the world and the noble *visions of society* (he had long been taken by the idea of *service to humanity*, to which he considered dedicating himself through medicine), and instead dedicated himself to the Holy Monastery of Sts. Cyprian and Justina in Fili, Attica, which was at the time still in its swaddlings (it was founded in 1961).

The same year, owing to his exceptional progress in obedience and his virtuous conduct, in general, he was tonsured to the Great Schema (on August 24, the Feast of St. Kosmas Aitolos) by his Elder, then Archimandrite Cyprian, keeping the name in which his first tonsure was performed (March 9, 1967, Feast of the Holy Forty Martyrs).



In 1969, he enthusiastically took part in the truly historic decision of the Brotherhood to wall itself off from the New Calendarist ecumenists, and to return to the Calendar of the Church Fathers [i.e., the Church, or Old, Calendar].

Having completed his theological and

monastic training at the Monastery in Fili in 1970, he was Ordained to the Diaconate and, in 1974, a Presbyter, at the Monastery, by the late Metropolitan Gerontios, Old Calendar Metropolitan of Piraeus.

His Grace has served in many capacities in the Monastery, but, owing to his perspicacity, diligence, and love of learning, he has been especially occupied with holy zeal, under the guidance of His Most Reverend Elder, Metropolitan Cyprian, in the study of hagiographic and Patristic writings, which he has assimilated in deed and word.

He is responsible not only for the major periodical of the Monastery, bearing its name, *Agios Kyprianos (St. Cyprian)*, but, in general, care for every aspect of the monastery's publication efforts, the corresponding organization of its secretariat and library, as well as for the *Typikon* and other details of the Divine services.

After the Consecration, in 1979, of the Abbot and Elder of the Monastery, Metropolitan Cyprian, to the Episcopacy, Bishop Cyprian was made a Confessor and assigned to confess the Brotherhood, while in 1982 he assumed the office of Archimandrite and Chancellor [Dean] of the Holy Metropolis of Oropos and Fili.

Two years later, he was also awarded the Licentiate in Orthodox Theological Studies, "with distinction," by the Center for Traditionalist Orthodox Studies.

From 1985 on, His Grace served as Secretary of the Holy Synod in Resistance, and already at that time it was the desire of His Eminence, Metropolitan Cyprian, President of the Synod, to Consecrate him to the Episcopacy.



As a Confessor, Bishop Cyprian is distinguished and marked by his ability to give rest to the distressed souls of monastics and laymen, alike, through his affection and prayers and by the scrupulous guidance that he gives them from his rich pastoral experience.

By virtue of his intellectual brilliance and erudite pursuits in every aspect of matters ecclesiastical and theological, he is the author of many books, articles, and studies, a number of which, indeed, treat with his serious theological appraisal and critique of the heresy of ecumenism.

His Grace is an essential contributor to the public presentations and other enterprises of the Monastery, and especially, since the beginning of 1994, the renowned anti-ecumenical “Gatherings for Orthodox Awareness” and the related series, “Contributions Towards A Theology of Anti-Ecumenism.”

His contributions to the publishing, anti-heretical, spiritual, and pastoral work of the Monastery and our Metropolis, as well as the Synod’s official website on the Internet, continue to be of decisive significance.



In addition, Bishop Cyprian has appeared a number of times on informational television programs, on Greek national television, concerned with ecumenism, spirituality, and opposition to heresy.

Speaking broadly, he is distinguished by his prudence, humility, theological foundation, pastoral sensitivity, discretion, and spirituality, such that he is considered by all to be the most appropriate person for the difficult and noble position of Acting President of the Holy Synod.

Eis polla ete, Despota!
Many Years, Master!

Consecration Address of His Grace, Bishop Cyprian of Oreoi

*“May the God of our Spiritual Father,
by the intercessions of the Theotokos, come to my aid!”*

Your Eminence, my Christ-Yearning, Much-Revered, Greatly-Graced, and God-Protected Metropolitan and Spiritual Father; Most



Reverend and Right Reverend Hierarchs, the Honorable Members of our Holy Synod in Resistance; His Eminence, Bishop Photii of Triaditza, First Hierarch of Those of Common Faith in Martyric Bulgaria; Venerable Choir and Sacred Intermingling of Fellow Fathers and Brothers of the Monastery

of Sts. Cyprian and Justina; Honorable Presbyters in Christ; Reverend Monks and Nuns, Elders and Eldresses; Light-Formed Children of the Holy Orthodox Church; Sons and Daughters of the Light and of the Resurrection:

“The Grace of our Lord Jesus Christ, and the love of the Father and the communion of the Holy Spirit, be with you all,” through the intercessions of our Immaculate, All-Blameless Mother, the *Theotokos*, the *Synaxis* of whose Icon, bearing the name “O, All-Blameless Mother,” is celebrated today.

* * *

The weight and the profundity of this moment, this truly historic moment for my unworthy person, transcends my natural, cognitive, and spiritual limits; and it is only by the beneficence of the *Theotokos*, through the prayers of my much-revered Elder, that I am able to withstand, in peace and tranquility of heart, my unforeseen election to the loftiest office of the Episcopate.

Of late, there has prevailed within me a protracted sense of something mysterious; I have felt as though our Most Holy *Theotokos* were grasping me, evermore, in the embrace of her maternal love, such as to strengthen me and bring me peace from something impending.

During this time, I have drawn vivaciously, in a mysterious way, from that ardent diaconal exhortation, a liturgical supplication known so well to us: “Calling to remembrance our most Holy Lady, the *Theotokos* and Ever-Virgin Mary, together with all the Saints, let us commend ourselves and one another, and all of our lives, unto Christ our God.”

This great mystery of committing the whole of our being to Christ the Saviour, by means of the Immaculate *Theotokos*, is the path to internal peace; it is the wellspring from which one may draw peace—and

overflowing peace—which will gush forth, round about, and pacify the world.

Within this climate, and being made aware some days ago what this unforeseen matter ultimately was, I took care, first of all, to complete my additions to the fifteen “Praises [*Megalynaria*] of the *Theotokos*” that we have drafted, with the aim of attaching them to the fifteen stanzas of the exceedingly beneficial “Canon of the *Theotokos*,” a composition bequeathed to us by the Russian *Startsy* [or “Elders,” from the Russian “*Starets(z)*”].

I think it, then, opportune to read to you the tenth Magnificat [Praise or *Megalynarion*], which I was composing on the very day of the Elevation of the Cross, this year, and which refers to the *Theotokos* beside her Crucified Son:

• “Thy Son upon the Cross, thou dost stand lamenting, O Virgin, as befitteeth a mother, and a sword smiteth thy holy soul; **wherefore, be thou the consolation of the afflicted.**”

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Therefore, the present moment—this moment which is the culmination of a personal mystery—is a moment of communion and dialogue with God, a moment of prayer; and prayer, we have been taught, is comprised of four elements: **doxology, thanksgiving, repentance, and petitions**. To wit:

a. “I glorify the might of the Father and the Son, and the power of the Holy Spirit do I praise: the indivisible, uncreated Godhead, forever reigning unto eternity.” “I worship, magnify, and glorify Thee, my God, for Thou art blessed, both now and unto the ages.” “All of the Powers of the Heavens praise Thee, O our Savior, Who lovest mankind, together with Thy Father, Who loveth mankind, and the Holy Spirit, Who loveth mankind, and these Powers offer up glory unto Thee, with all the Saints.” “Worthy art Thou, O our Lord and God, to receive glory, honor, and power, for Thou hast created all things, and according to Thy will did they come into being and were created.”

b. I thank Thee, My Lord and God, Who loveth mankind, for Thy boundless love for my worthlessness and the boundless good things of that love, which Thou hast bestowed upon me, bestoweth upon me, and shall ever bestow upon me. I thank Thee, that Thou dost continually look upon my unworthiness, filling me with thy gifts. Who can speak of the majesty of Thy love towards me, O my Christ? Presently, had I

not been strengthened by my Lady, the All-Hymned *Theotokos*, I might have been crushed by the waves of Thy love.

c. “I have sinned before Thee, O Savior, like the Prodigal Son; receive me, O Father, as one repentant, and have mercy on me, O God.” “Have mercy upon us, O Lord, have mercy upon us, for lacking as we are in all defense, this supplication do we sinners offer unto Thee, as our Master: Have mercy upon us.” “O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.” “O Lord, enter not into judgment with Thy servant, for before Thee shall no man living be justified.” “O Lord, turn Thy countenance away from my sins, and blot out all mine iniquities.”

d. “Lord, I have cried unto Thee, hearken unto me; attend to the voice of my supplication. Build in me a clean heart, O God, and renew a right spirit in mine inward parts... Restore unto me the rejoicing of Thy salvation, and uphold me with Thy princely spirit.” Lord, in this hour and in this service, preserve me in Thy Humility, in Thy Love, in Thine Innocence, by the prayers of my Elder, abundantly filled with Grace, and those of my All-Holy Mother, wholly suffused with Grace.

* * *

Our Christ-Yearning Spiritual Father; Holy Hierarchs; Reverend Fathers; my Brothers and Sisters in Christ and Blessed Children of the *Theotokos*:

Kneeling, I mentally kiss the spot upon which your feet have tread, asking that you pray, henceforth, even more for my unworthy person, that our All-Holy Mother might hold me in her embrace and protect me by her motherly love.

- Today, I received the Grace of the Episcopacy, though not through the hands of my much-graced Elder, even if, for forty years, these hands have been for me, personally, the sources of Divine blessings. I hope that you can understand my feelings....

- Today, I took upon my ailing shoulders, by way of the sacred *Omophorion*, the lost sheep, that is, the dizzying duty of undertaking more fully and with greater responsibility the work of the Good Shepherd, and especially through the hearing of confessions, by which I may bring to God the Father those souls who have been lost in the impenetrable places of the passions and of sin. I believe that you can understand my feelings....

- Today, after a decision of the Holy Synod, I have assumed the role of proxy [Acting President of the Holy Synod] for His Eminence, our Metropolitan; i.e., to be his face, the face of our Synod, and the face of our Church.

- In as much as the weight and moment of these duties have not crushed me; I think that you can grasp in your minds the mystery that I am experiencing at this moment. Indeed, they have not crushed me, but rather to the contrary: I remain on my Cross with peace and tranquility of heart, accepting the burning nails of these dizzying responsibilities with thankfulness, being obedient to the Church. At the same time, moreover, I am the recipient of the caring comfort of the Mother of God; for She alone—the One [the Mother of God] after the One [Christ]—mystically wipes away the sweat of my spiritual struggle.



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I would like to close my Consecration address with a very essential clarification: In this new and lofty service, which was assigned to me by our venerable Hierarchs, I have no intention of setting forth any personal vision, let alone a new vision, with regard to our ecclesiastical perspectives.

Our vision is that which was established by His Eminence, our Elder and Metropolitan, and this vision was from the outset unitive. The Orthodox Church is beset by separations by reason of the heresy of ecumenism, in the name of which the Calendar innovation of 1924 came into being.

The anti-ecumenical Orthodox Old Calendarists, in their Godpleasing resistance, are attempting to awaken the ecclesiastical conscience of Orthodoxy, so as to confront heresy in a synodal manner and, thereby, reunite the Church.

In this unitive viewpoint, it behooves us, by the Grace of God, to navigate with maturity and spiritual wisdom, with a deep sense of our duty and responsibility, so as avoid the catastrophic Cyanean Rocks (the Symplegades) of insalubrious ecclesiastical introversion and exclusivism, on the one hand, and, on the other, of slackness, secularism, and a sense of self-importance.

Owing to this, the Orthodox Resistance remains vibrant, operative, open, prudent, and dynamic in work and word; for this its identity and nature.

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But, “O All-Hymned Mother, who didst bear the Most-Holy Word of all that is Holy,” “among the first remember our Metropolitan and Father, Cyprian, granting unto him salvation, honor, health, and length of days”; by his God-inducing prayers do not abandon me, the least among your children, unprotected, but allow me to chant unto thee, continually, the contrite *Troparion*: “Thee do I adjure, O Much-Hymned One, the most pure palace of the King: cleanse my mind, which is defiled by all manner of imperfections, and make it a delightful abode for the supremely Divine Trinity, that I, thy useless servant, being saved, might magnify thy power and great compassion.”

The Least Among Bishops
† Cyprian of Oreoi
Acting President of the
Holy Synod in Resistance

In Fili, Attica
6 October 2007 (Old Style)
† Holy Apostle Thomas