



**ΕΝΘΡΟΝΙΣΤΗΡΙΟΣ ΛΟΓΟΣ ΤΟΥ
ΑΡΧΙΕΠΙΣΚΟΠΟΥ ΚΑΝΑΔΑ κ.κ. ΑΠΟΣΤΟΛΟΥ**

«Δοξάζω τοῦ Πατρός, καὶ τοῦ Υἱοῦ τὴν δύναμιν, καὶ Πνεύματος Ἁγίου ὕμνῳ τὴν ἐξουσίαν, ἀδιαίρετον, ἄκτιστον Θεότητα, Τριάδα ὁμοούσιον, τὴν βασιλεύουσαν εἰς αἰῶνα αἰῶνος». (Στιχηρὸ Ἀναστάσιμο τοῦ γ' ἤχου) Σεβασμιώτατε ἐκπρόσωπε τῆς Α.Θ.Π. τοῦ Οἰκουμενικοῦ ἡμῶν Πατριάρχου κ.κ. Βαρθολομαίου, Ἀρχιεπίσκοπε Θυατείρων καὶ Μεγάλης Βρετανίας κ. Νικήτα, Σεβασμιώτατε Ἀρχιεπίσκοπε πρώην Καναδᾶ κ. Σωτήριε, Σεβασμιώτατοι καὶ Θεοφιλέστατοι Ἅγιοι Ἀρχιερεῖς, Σεβ. Μητροπολῖτα Πολυανῆς καὶ Κιλκισίου κ. Βαρθολομαῖε,

Your Eminence Frank Cardinal Leo.

Your Eminences and Graces of the Oriental Orthodox Churches.

The right honorable Jean Chretien, former Prime Minister of Canada.

The honorable Doug Ford, Premier of Ontario.

The honorable Gary Anandasangaree, Minister of Public Safety

Ἐξοχώτατε Ὑπουργὲ τῶν Ἐξωτερικῶν κ. Γεώργιε Γεραπετρίτη, ἐκπρόσωπε τῆς Ἑλληνικῆς Κυβερνήσεως,

Ἐξοχωτάτη Ὑπουργὲ Παιδείας, Θρησκευμάτων καὶ Ἀθλητισμοῦ κ. Σοφία Ζαχαράκη,

Ἐξοχωτάτη Ὑφυπουργὲ Ἐξωτερικῶν κ. Ἀλεξάνδρα Παπαδοπούλου, Ἐξοχώτατοι Ἐκπρόσωποι τῶν Ἐκκλησιῶν, τῶν Πολιτειακῶν καὶ Διπλωματικῶν

Ἀρχῶν, Τίμιον Πρεσβυτέριον, Χριστοῦ Διακονία,
Ὅσιώτατοι Μοναχοὶ καὶ Ὅσιώταται Μοναχαί, Ἐκλεκτὰ
μέλη τῶν ενοριῶν καὶ ἐκκλησιαστικῶν Κοινοτήτων μας,
Κυρίαι τῆς Φιλοπτώχου Ἀδελφότητος, Ἀρχοντες τοῦ
Οἰκουμενικοῦ Πατριαρχείου, Ἐκπαιδευτικοί,
Διδάσκαλοι καὶ Διδασκάλισσαι, καὶ ἰδιαίτερος,
ἀγαπημένα μου παιδιὰ, ἡ νεολαία τῆς Ἱερᾶς
Ἀρχιεπισκοπῆς Καναδᾶ.

Ἀγαπητοὶ ἐν Χριστῷ ἀδελφοί,

Μετὰ οὐρανομήκους δοξολογίας καὶ ἐγκαρδίου
εὐχαριστίας πρὸς τὸν ἐν Τριάδι προσκυνούμενον Θεόν,
ἀλλὰ καὶ μὲ βαθεῖαν συναίσθησιν τῆς νέας,
πολυευθύνου διακονίας μου, ἀπεδέχθην τὴν ἀπόφασιν
τῆς Ἀγίας καὶ Ἱερᾶς Συνόδου τοῦ Οἰκουμενικοῦ
Πατριαρχείου, διὰ τῆς ὁποίας καθίσταμαι, Χάριτι τοῦ
Πανοικτίρμονος Θεοῦ, Ἀρχιεπίσκοπος τῆς Ἱερᾶς
Ἀρχιεπισκοπῆς Καναδᾶ.

«Ὡς τῷ Κυρίῳ ἔδοξεν, οὕτω καὶ ἐγένετο· εἶη τὸ ὄνομα Κυρίου εὐλογημένον εἰς τοὺς αἰῶνας». (Ίώβ 1, 21) Ἰδού, λοιπόν, ἡ ἐλαχιστότης μου ἐνώπιόν σας, ὡς ὁ νέος Πατὴρ καὶ Ποιμενάρχης τῆς μεγάλης ταύτης Ἐπαρχίας τοῦ Οἰκουμενικοῦ Θρόνου, ὡς ὁ νέος Ἀπόστολος τῆς Μητρὸς Ἐκκλησίας τῆς Κωνσταντινουπόλεως, ὁ ὁποῖος κατέφθασε εἰς τὴν ἐξάκουστον χώραν τοῦ Καναδᾶ «εὐαγγελιζόμενος πᾶσιν εἰρήνην». Εὕρισκόμενος σήμερον ἐνώπιον τοῦ φρικτοῦ Θυσιαστηρίου, ἐνώπιον τῶν Ἁγίων Ἀρχιερέων, ἐνώπιον τοῦ ἱεροῦ Κλήρου καὶ τοῦ εὐλογημένου λαοῦ τοῦ Θεοῦ, ἡ ψυχὴ μου πληροῦται ἀπὸ βαθεῖαν συγκίνησιν, ἀλλὰ καὶ ἀπὸ ἱερὰν συναίσθησιν τῆς ὑψίστης εὐθύνης. Βιώνω τὸ σημερινὸ γεγονὸς τῆς ἐνθρονίσεώς μου ὄχι ὡς ἀποδοχὴν μιᾶς κοσμικῆς ἐξουσίας, ἀλλὰ ὡς ἀνάληψιν τοῦ Σταυροῦ τοῦ Κυρίου. Δὲν εἶναι μία ὑψηλοτέρα τιμητικὴ θέσις, ἀλλὰ ἡ ἀπαρχὴ μιᾶς εὐλογημένης, μεγαλευθύνου καὶ ἱερᾶς ἀποστολῆς. Διότι ὁ Ἐπίσκοπος, κατὰ τὸ πρότυπον τοῦ

Ἀρχιποίμενος Χριστοῦ, δὲν καλεῖται νὰ ἄρχῃ τοῦ λαοῦ, ἀλλὰ νὰ διακονῇ ἐν μέσῳ τοῦ λαοῦ. «Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων».

“As the Lord has willed, so it has come to pass; blessed be the name of the Lord forever.” (Job 1:21) Behold, then, my unworthy self, standing here before you as the new Father and chief Shepherd of this great and sacred Eparchy of the Ecumenical Throne, as a servant and apostle of the Mother Church of Constantinople, who has come to this prestigious land of Canada, “proclaiming peace to all.” Standing today before the awesome Holy Altar, before my brother Hierarchs, before the reverend Clergy, and before the blessed faithful People of God, my soul is filled with much emotion, and with a profound awareness of the immense responsibility which has been entrusted to me. I experience this day of my enthronement not as the acceptance of

worldly authority, but as the taking up of the Holy Cross of the Lord. It is not a higher position of honor, but the beginning of a blessed, demanding, and sacred mission. For the Bishop, following the example of Christ, the Chief Shepherd, is not called to rule over the people, but to serve in their midst. “The good shepherd lays down his life for the sheep.” This is the measure. This is the commitment. This is the vision of my Archbishopal ministry: to offer my life in service to the faithful People of God and to every person who seeks, or is willing to discover, the saving and life-giving mission of the Church. The Holy Archdiocese of Canada was not born yesterday. It has deep roots in history. Behind every Holy Church, every parish, every Community, every school, and every institution, there is a story of prayer, faith, sacrifice, perseverance, and love. The first Greeks who arrived in Canada brought with them not only their possessions, but also the spiritual wealth of an ancient and living tradition. They brought the Cross of the

Lord. They brought the holy icons of the Panagia, our Lady the Theotokos, and of the Saints. They brought the Greek language. They brought the memory of their ancestors. They brought their love for Greece, Cyprus, and Constantinople. But, above all, they brought the Orthodox Faith. And thus, the Church became the home of the immigrant, the school of the child, the consolation of the elderly, the refuge of those who suffer, and the bridge between the past and the future. From the first generation until today, our history has been written through prayer, toil, pain, sacrifice, and voluntary service. Therefore, we have no right to remain indifferent. We have a sacred duty to prove ourselves worthy of the legacy entrusted to us and worthy descendants of our glorious spiritual fathers.

Κατὰ τὴν ἱερὰν αὐτὴν ὥραν, μὲ βαθύτατον σεβασμὸν
μνημονεύω τὸν πολὺν Προκάτοχόν μου, τὸν

Σεβασμιώτατον Ἀρχιεπίσκοπον κ. Σωτήριον. Ἡ πολυετής, πολύκαρπος καὶ καλλίκαρπος ἀρχιερατικὴ αὐτοῦ παρουσία εἰς τὸν Καναδᾶ εἶναι πλέον ἀναπόσπαστον μέρος τῆς νεωτέρας ἱστορίας τῆς Ἐκκλησίας μας. Ὡς καλὸς Ποιμὴν ἐργάσθηκε ἀόκνως ἐπὶ δεκαετίας. Ἐγνώρισε γενεὰς ἀνθρώπων. Ἐζήση τὴν ἀνάπτυξιν τοῦ Ἑλληνισμοῦ τοῦ Καναδᾶ. Εὐλόγησε, ἔκτισε, ὀργάνωσε, ἐστήριξε, ἐδημιούργησε. Ἰδιαίτερος, ὅμως, ἐπένδυσε εἰς τὴν παιδείαν, εἰς τὴν νεολαίαν καὶ εἰς τὴν ἱερατικὴν κατάρτισιν. Σεβασμιώτατε, Σᾶς ἐκφράζω κατενώπιον τοῦ Θεοῦ καὶ τοῦ λαοῦ τὴν βαθεῖαν μου εὐγνωμοσύνην διὰ πάντα ὅσα ὑπὲρ τῆς Ἐκκλησίας καὶ τοῦ λαοῦ ἐποιήσατε. Δὲν παραλαμβάνω μίαν μικρὰν Κιβωτόν. Παραλαμβάνω ἓνα σπουδαῖον ἐκκλησιαστικὸν ἔργον. Καὶ τὸ ἔργον αὐτό, Χάριτι Θεοῦ, θὰ τὸ σεβασθῶ, θὰ τὸ συνεχίσω καὶ θὰ προσπαθήσω νὰ τὸ καταστήσω ἔτι καρποφόρον, ὡς ὁ Ἀπόστολος Παῦλος μᾶς διδάσκει: «Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ

ὁ Θεὸς ἡΰξανεν». Ἄλλος φυτεύει. Ἄλλος ποτίζει. Μὰ πάντοτε ὁ Θεὸς δίδει τὴν αὔξησιν. Ἐὰν ὑπάρχει μία λέξις ποὺ θὰ ἤθελα νὰ χαρακτηρίζῃ τὴ νέα περίοδον τῆς Ἀρχιεπισκοπῆς μας, αὐτὴ εἶναι: Ἑνότης. Ὅχι ὁμοιομορφία. Ἀλλὰ ἐνότης. Διότι ἡ Ἐκκλησία δὲν καταργεῖ τὸ πλῆθος τῶν χαρισμάτων. Τὸ μεταμορφώνει εἰς ἓν Χριστῷ κοινωνίαν. Ὁ Μέγας Παῦλος γράφει: «Καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶ καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ενός, πολλὰ ὄντα, ἓν ἐστὶ σῶμα, οὕτως καὶ ὁ Χριστός». Αὐτὴ εἶναι ἡ Ἐκκλησία. Πολλὰ μέλη. Ἐν Σῶμα. Πολλὰ χαρίσματα. Μία ἀποστολή. Πολυπληθὲς ἐνορίες καὶ Ἐκκλησιαστικές Κοινότητες. Μία Ἀρχιεπισκοπή. Καὶ πάνω ἀπὸ ὅλους μας: μία Κεφαλή, ὁ Χριστός. «Καὶ αὐτός ἐστὶν ἡ κεφαλὴ τοῦ σώματος, τῆς Ἐκκλησίας».

If there is one word that I would use to characterize this new chapter of our sacred Archdiocese, it is this: Unity. Not uniformity, but unity. For the Church does not abolish the diversity of gifts; rather, she transforms that diversity into communion in Christ. The great Apostle Paul writes: “For just as the body is one and has many members, and all the members of the one body, though many, are one body, so also is Christ.” This is the Church. Many members. One Body. Many gifts. One mission. Many faithful people in the parishes and the Ecclesiastical Communities. One Greek Orthodox Archdiocese. And above us all: one Head, Christ our God. “He is the King and the head of the body of our Church.” The priest needs the faithful people, and the people need their priest. The parishes and Communities need the Archdiocese, and the Archdiocese needs everyone: the faithful, those who are newly received into the Church, families of mixed marriages, young and old, parents and children. And we all need the God-Man, Jesus Christ, the

one and only Savior of the world. Thus, we shall strive to become one strong, united, and creative Body of Christ—not because we are all alike, but because we are united in Christ. And this unity is realized above all in the Sacrament of the Divine Eucharist, which stands at the center of Divine Worship and at the heart of Orthodox Christian life, of our churches, and of our monasteries. An Orthodox Christian life cannot be conceived without participation in the Holy Sacraments, without prayer, without repentance, and without spiritual discipline.

Τα Μοναστήριά μας θα συνεχίσουν κανονικὰ νὰ τελοῦν ὑπὸ τὴν κανονικὴ φροντίδα, προστασία καὶ ποιμαντικὴ μέριμνα τῆς Ἱερᾶς Αρχιεπισκοπῆς Καναδᾶ. Δὲν εἶναι τόποι ἀπομονωμένοι ἀπὸ τὸν κόσμο, ἀλλὰ ζωντανὲς ἐστίες προσευχῆς γιὰ τὸν κόσμο· τόποι μετανοίας, ἡσυχίας, ἀσκήσεως, πνευματικῆς ἀναγεννήσεως καὶ

φιλοξενίας. Είναι τόπος όπου ο άνθρωπος αναζητεί το «έν οὗ ἐστι χρεία». Ο Μέγας Βασίλειος μᾶς διδάσκει ότι ο μοναχὸς ἐπιλέγει τὴν ὁδὸν τῆς ἀφιερώσεως, ὥστε ἡ ὅλη αὐτοῦ ζωὴ νὰ καταστεῖ προσφορὰ εἰς τὸν Θεόν. Καὶ ὁ Ἅγιος Ἰωάννης ὁ Χρυσόστομος ἀναφέρεται εἰς τὰ Μοναστήρια ὡς τόπους ὅπου ἡ σιωπή, ἡ προσευχὴ καὶ ἡ ἀρετὴ γίνονται μαρτυρία τοῦ Χριστοῦ. Ἡ Ἐκκλησία χρειάζεται τὰ Μοναστήριά της, διότι χρειάζεται τόπους ὅπου ἡ προσευχὴ δὲν παύει, ὅπου ἡ Παράδοσις βιώνεται, ὅπου ἡ ἱερὰ ἄσκησις διαφυλάσσεται καὶ ὅπου ὁ σύγχρονος ἄνθρωπος μπορεῖ νὰ ξαναβρῇ τὴν ἡσυχίαν τῆς ψυχῆς του. Θὰ στηρίξουμε, λοιπόν, τὰ Μοναστήριά μας. Θὰ τὰ περιβάλουμε μὲ σεβασμό, ἀγάπη καὶ ἐκκλησιαστικὴ μέριμνα. Θὰ ἐνισχύσουμε τὴν πνευματικὴν παρουσία, ὥστε νὰ παραμείνουν ζωντανὲς ἐστίες προσευχῆς, Ὁρθοδόξου πνευματικότητος, φιλοξενίας καὶ μεταδόσεως τῆς πατερικῆς παραδόσεως. Διότι, ὅπως μᾶς διδάσκουν οἱ

Πατέρες, ὁ ἄνθρωπος δὲν σώζεται ἀπὸ τὴν ἐξωτερικὴ δραστηριότητα μόνον, ἀλλὰ διὰ τῆς μεταμορφώσεως τῆς καρδίας. Καὶ τὸ Μοναστήρι εἶναι ἓνας τόπος ὅπου ἡ καρδιά διδάσκεται νὰ στραφῇ πρὸς τὸν Θεόν. Ἀγαπητοί μου ἀδελφοί, Ὁ Ἑλληνισμὸς δὲν ἐπέζησε μέσα στοὺς αἰῶνας μόνον διότι ἔζησε σὲ συγκεκριμένα γεωγραφικὰ ὅρια. Ἐπέζησε διότι ἔμαθε νὰ μεταφέρει τὴν ταυτότητά του. Εἴκοσι πέντε ἔτη διακονίας μεταξύ τοῦ Ἑλληνισμοῦ τῆς Διασπορᾶς μὲ ἐδίδαξαν ὅτι ἡ Ρωμιοσύνη δὲν εἶναι ἀπλῶς μνήμη· εἶναι ζῶσα παράδοσις, πίστις καὶ εὐθύνη. «Τὴ Ρωμιοσύνη μὴν τὴν κλαῖς...» γράφει ὁ Γιάννης Ρίτσος. Καὶ πράγματι, ἡ Ρωμιοσύνη δὲν χάνεται· μεταλαμπαδεύεται, ἀναγεννᾶται καὶ καρποφορεῖ ὅπου ὑπάρχει ζῶσα πίστις, μνήμη καὶ συνείδησις. Οἱ Ἕλληνες τῆς Ἑλληνορθοδόξου Διασπορᾶς εἶναι ἓνα ἀπὸ τὰ φωτεινότερα ἄστρα τῆς Ρωμιοσύνης· ἓνα ἄσβεστο φῶς, τὸ ὁποῖον λάμπει μέσα στὶς νέες πατρίδες καὶ μαρτυρεῖ ὅτι ἡ Ὁρθοδοξία, ἡ ἑλληνικὴ γλῶσσα καὶ ἡ παράδοσις

μας δύνανται νὰ ἀνθοῦν καὶ νὰ καρποφοροῦν, πέρα ἀπὸ τὰ γεωγραφικὰ ὅρια τῆς ἱστορικῆς μας πατρίδος. Καὶ ὁ Καναδᾶς ἀποτελεῖ σήμερον μίαν μοναδικὴν σύνθεσιν τοῦ Ἑλληνισμοῦ. Βεβαίως, ὅσο βαθιὰ καὶ ἂν ἀγαποῦμε τὴν Ἑλλάδα, δὲν λησμονοῦμε τὴ χώρα ποὺ μᾶς ἀγκάλιασε, μᾶς ἐδέχθη καὶ ἔγινε ἡ νέα μας πατρίδα. Ὁ Καναδᾶς εἶναι ἡ γῆ ἐπὶ τῆς ὁποίας ἐγεννήθησαν καὶ ἀνδρώθησαν γενεαὶ Ἑλλήνων. Εἶναι ἡ γῆ ὅπου οἱ πρόγονοί μας ἔφθασαν μὲ ἐλπίδα, ἐργάσθηκαν, ἐδημιούργησαν, ἔκτισαν Ναοὺς, Σχολεῖα καὶ ἐκκλησιαστικὰς Κοινότητας καὶ ἐθεμελίωσαν μίαν ζωντανὴν Ἑλληνορθόδοξον παρουσίαν. Καὶ ὁ Ἑλληνισμὸς τοῦ Καναδᾶ εἶναι ἓνας Ἑλληνισμὸς πνευματικὰ πλούσιος καὶ πολυσχιδής. Ἐδῶ συναντῶνται Ἕλληνες ἀπὸ κάθε γωνιὰ τῆς Ἑλλάδος· ἀπὸ τὴ Μακεδονία, τὴ Θράκη, τὴν Ἥπειρον, τὴ Θεσσαλία, τὴ Στερεὰ Ἑλλάδα, τὴν Πελοπόννησον, τὰ νησιά μας τὴν Κρήτη. Ἀδελφοί μας ἀπὸ τὴν Κύπρον, ἀλλὰ καὶ τέκνα τοῦ

Πόντου, τῆς Καππαδοκίας, τῆς Μικρᾶς Ἀσίας, τῆς Ἰωνίας, τῆς Ἀνατολικῆς Θράκης καί ἀπὸ τὴν κοιτίδα τῆς πονεμένης, ἀλλὰ πάντοτε ἀειθαλοῦς Ρωμηοσύνης, τὴν Κωνσταντινούπολη. Ὅλοι αὐτοὶ οἱ διαφορετικοὶ τόποι, οἱ ἱστορίες, οἱ παραδόσεις καὶ οἱ μνῆμες δὲν μᾶς χωρίζουν· μᾶς ἐμπλουτίζουν καὶ μᾶς ἐνώνουν. Διότι, παρὰ τὴ διαφορετικὴ καταγωγή, τὶς τοπικὲς παραδόσεις καὶ τὰ ἰδιαίτερα βιώματα, ἔχουμε κοινὴ πίστη, κοινὴ γλῶσσα, κοινὴ ἱστορικὴ μνήμη καὶ κοινὴ ἐλπίδα. Καὶ ὅλα αὐτὰ συναντῶνται καὶ ἀγιάζονται μέσα στὴν Ἐκκλησία τοῦ Χριστοῦ. Ὁ Καναδᾶς, λοιπόν, δὲν εἶναι γιὰ μᾶς ἀπλῶς ὁ τόπος ὅπου ζοῦμε. Εἶναι ἡ νέα μας πατρίδα, Ὁ τόπος ὅπου ἐρριζώσαμε, δημιουργήσαμε καὶ ἀνοίξαμε νέους ὀρίζοντες, ὁ τόπος ὅπου δημιουργοῦμε τὸ παρόν μας καὶ οἰκοδομοῦμε τὸ μέλλον τῶν παιδιῶν μας. Ἡ ἑλληνικὴ γλῶσσα ἔγινε ἓνα ἀπὸ τὰ βασικὰ ὄργανα μὲ τὰ ὁποῖα ἡ Ἐκκλησία ἐξέφρασε τὸ μυστήριον τῆς πίστεως. Ὁ Πλάτων ἀνέδειξε τὴν ἀναζήτησιν τῆς

ἀληθείας. Ὁ Ἀριστοτέλης ἐδίδαξε τὴν ἀρετὴν ὡς ἕξιν καὶ τρόπον ζωῆς. Ὁ Ἰσοκράτης συνέδεσε τὴν παιδείαν μὲ τὸ ἥθος καὶ τὴν καλλιέργειαν τοῦ πολίτου. Καὶ ὁλόκληρη ἡ ἑλληνικὴ φιλοσοφικὴ παράδοσις ἐδίδαξε τὸν ἄνθρωπον νὰ ἐρωτᾷ, νὰ ἀναζητᾷ, νὰ κρίνῃ, νὰ ἀναβαίνει. Ἡ Ἐκκλησία δὲν ἀπέρριψε αὐτὸν τὸν πλοῦτον. Τὸν ἐξαγίασε καὶ τὸν ἐνέταξε στὴν Ἀποκάλυψιν τῆς ἀληθείας τοῦ Χριστοῦ. Γι' αὐτὸ ἡ ἑλληνικὴ γλῶσσα δὲν εἶναι γιὰ μᾶς μουσειακὸ κειμήλιο. Ἡ ἑλληνικὴ γλῶσσα εἶναι ζῶσα κιβωτὸς μνήμης, ἀληθείας καὶ σοφίας, φορεὺς τοῦ πολιτισμοῦ καὶ τῆς πνευματικῆς μας κληρονομίας. Εἶναι γέφυρα μεταξὺ τῶν γενεῶν. Εἶναι μέρος τῆς ταυτότητάς μας. Καὶ γι' αὐτὸ θὰ τὴν προστατεύσουμε, θὰ τὴν διδάξουμε καὶ θὰ τὴν παραδώσουμε, Χάριτι Θεοῦ, στοὺς ἐπερχομένους.

Our Archdiocese must approach Greek education with renewed commitment and vision. Our schools must be places of knowledge, culture, joy, and creativity. But they must also be places where every child discovers that Greek identity and Orthodox faith are not unrelated realities but are components of one living spiritual and cultural tradition. We will support our teachers. We will support our parents. We will strengthen our educational and religious programs. And we will encourage the younger generation to be able to speak Greek, to pray in Greek, the language of the Holy Gospel, to know its history, and to face the future with confidence in the providence of God.

My beloved children, I tell you very clearly: You are not merely the future of the Church. You are her present. The Church needs you today. She needs your voice. Your creativity. Your gifts. Your energy. Your concerns. And even

your questions. Do not be afraid to ask questions. Do not be afraid to challenge. Do not be afraid to seek. The Church is not afraid of questions. The Church possesses the Truth, and the Truth is never afraid of sincere seeking. “You shall know the truth, and the truth shall set you free.” And elsewhere, once again, the Lord tells us: “Search the Scriptures, for you think that in them you have eternal life.” I pray to see you within the Church: in the Holy Liturgy, in sacred chanting, in catechism, in youth ministries, in social outreach, in Philoptochos, in our Greek and Sunday Schools, and in voluntary service. I would love to see you assuming responsibility. Becoming tomorrow’s educators. Tomorrow’s scientists. Tomorrow’s parish leaders. Tomorrow’s priests and presvyteres. Tomorrow’s parents. And, above all, becoming men and women of faith, love, integrity, and dignity. Youth ministry is my highest priority. We must work together united in faith, vision, and love to support, inspire, and empower them. For this

reason, our Theological Academy holds a special place in our vision as well . It is not merely an academic institution. It is a workshop for priestly vocations. It is a place where theological knowledge must meet prayer, where scholarship must meet spirituality, and where academic formation must meet pastoral experience. We want to see young people discover the joy and blessing of the priestly vocation. For the Church needs priests. She needs well-educated priests. She needs spiritual fathers endowed with a liturgical ethos and a patristics spirit. She needs priests who know and live the Tradition, while at the same time possessing the wisdom and pastoral ability to engage meaningfully with contemporary humanity, just as the Holy Fathers did in their own age. But here I want to be clear. Our love does not mean indifference. Our unity does not mean that we abandon our identity. Dialogue does not mean that we renounce the truth of our faith. The love of Christ is not weakness. It is strength. Therefore, we shall

engage in dialogue with all, everyone who is willing to listen the voice of our Lord. We shall respect all. We shall love all. However, by the grace of God, we shall remain steadfast in the uniqueness and fullness of our Orthodox Faith and patristic tradition. Orthodoxy does not need fanaticism. Orthodoxy is the truth of Christ, the living tradition of the Church. It is not expressed through aggression, but through the peace of the Lord. It is not an ideology, but a lived experience and a witness. Orthodoxy does not demand; it proclaims and it seeks to illumine. And all of this is because Orthodoxy is the One, Holy, Catholic, and Apostolic Church of Christ, as we confess in the Symbol of Faith. With profound reverence, I now turn my words toward our beloved and greatly blessed motherland, Greece, and toward Phanar, Constantinople.

Ἀγαπῶμεν τὴν Ἑλλάδα. Ὅχι ὡς ἰδέαν ἐναντίον κάποιου ἄλλου λαοῦ, ἀλλὰ ὡς πατρίδα νοσταλγίας καὶ μητέρα· ὡς γῆ τῶν προγόνων· ὡς κοιτίδα πίστεως, γλώσσης, πολιτισμοῦ καὶ ἱστορίας. Ἡ Ἑλλάδα γιὰ τὸν Ἕλληνα τῆς Διασπορᾶς δὲν εἶναι μόνον γεωγραφία. Εἶναι μνήμη. Εἶναι ποίημα. Εἶναι τραγούδι. Εἶναι προσευχή. Βεβαίως, ὅσο βαθιὰ καὶ ἂν ἀγαποῦμε τὴν Ἑλλάδα, δὲν λησμονοῦμε τὴ νέα μας πατρίδα, τὸν Καναδᾶ. Ἐδῶ οἱ πρόγονοί μας ἔφθασαν μὲ ἐλπίδα. Ἐδῶ ἐργάστηκαν. Ἐδῶ ἐδημιούργησαν. Ἐδῶ μεγάλωσαν τὰ παιδιά τους. Καὶ ἐδῶ ἐμεῖς ἀναπνέομεν, δημιουργοῦμεν καὶ ὀνειρευόμεθα. Γί' αὐτὸ θὰ εἴμεθα ἐνεργοὶ καὶ δημιουργικοὶ πολῖται τοῦ Καναδᾶ. Θὰ προσφέρουμε στὴν κοινωνία. Θὰ ἐργαζώμεθα γιὰ τὴν εἰρήνη. Θὰ ὑπερασπιζώμεθα τὴν ἀξιοπρέπεια τοῦ ἀνθρώπου. Θὰ στηρίζουμε τὴν οἰκογένεια. Θὰ βοηθοῦμε τοὺς ἀδυνάτους. Θὰ εἴμεθα γέφυρα πολιτισμῶν. Καὶ θὰ ἀποδεικνύουμε μὲ τὴ ζωή μας ὅτι μπορεῖ κάποιος νὰ

εἶναι ταυτοχρόνως καλὸς Καναδός, συνειδητὸς Ἑλληνας καὶ, κυρίως, πιστὸς Ὁρθόδοξος Χριστιανός. Ὅλοι καλῶς γνωρίζουμε ὅτι ἀπὸ τὴν κοιτίδα τῆς πονεμένης, ἀλλὰ πάντοτε ἀειθαλοῦς Ρωμηοσύνης, τὴν Κωνσταντινούπολιν, ὁ πολύπαθος καὶ μαρτυρικὸς Οἰκουμενικὸς Θρόνος συνεχίζει νὰ διακονῇ τὴν ὑπ' οὐρανὸν Ὁρθοδοξίαν καὶ νὰ προσφέρῃ μαρτυρίαν πίστεως, ἀγάπης καὶ ἀληθείας εἰς τὴν οἰκουμένην. Ἐμεῖς εἴμεθα πιστὰ καὶ ἀφοσιωμένα τέκνα αὐτῆς τῆς Μεγάλης Ἐκκλησίας, τῆς ἀρχούσης καὶ πασχούσης Μητρὸς Ἐκκλησίας τῆς Κωνσταντινουπόλεως. Καὶ ἡ σχέσις μας μὲ τὸ Οἰκουμενικὸν Πατριαρχεῖον εἶναι γιὰ μᾶς ἱερὰ παρακαταθήκη. Θὰ τὴν τιμήσουμε. Θὰ τὴν προστατεύσουμε. Θὰ τὴν ὑπηρετήσουμε. Καὶ ἂν χρειασθεῖ, θὰ ὑπερασπισθοῦμε μὲ παρρησία τὰ καθαγιασμένα καὶ ἱστορικὰ προνόμια τοῦ Οἰκουμενικοῦ Θρόνου. Ἀλλὰ θέλω ἐδῶ νὰ προσθέσω κάτι ἀκόμη, μὲ πλήρη συναίσθησιν τῆς εὐθύνης μου ὡς Ἀρχιεπισκόπου

Καναδά: Θὰ ὑπερασπισθῶ μὲ ὅλες μου τὶς δυνάμεις τὰ
ἱερὰ καὶ κανονικὰ δίκαια τῆς Ἱερᾶς Ἀρχιεπισκοπῆς
Καναδά εἰς τὴ χώραν αὐτήν. Δὲν θὰ ἐπιτρέψω, ὅσον
ἐξαρτᾶται ἀπὸ ἐμέ, νὰ ὑποβαθμισθῇ ὁ ἱερὸς θεσμός, ἡ
ἀποστολὴ καὶ τὸ κύρος τῆς Ἀρχιεπισκοπῆς μας. Θὰ
ὑπηρετῶ τὴν Ἐκκλησίαν μὲ διάλογο, μὲ σύνεσιν καὶ μὲ
εἰρήνην· ἀλλὰ καὶ μὲ τὴν παρρησίαν ποὺ ἐπιβάλλει ἡ
ἐπισκοπικὴ εὐθύνη. Δὲν θὰ ἐπιτρέψω σὲ κανέναν νὰ
ἀμφισβητήσῃ ἢ νὰ μειώσῃ τὴν ἱερὰν θέσιν, τὴν
κανονικὴν ἀποστολὴν καὶ τὸ κύρος τῆς Ἀρχιεπισκοπῆς
Καναδά. Καὶ τοῦτο δὲν θὰ τὸ πράξω ἀπὸ φιλοτιμίαν ἢ
ἀντιπαράθεσιν, ἀλλὰ ἀπὸ χρέος. Διότι ὁ Ἀρχιεπίσκοπος
δὲν εἶναι κύριος τῆς Ἐκκλησίας· εἶναι φύλαξ καὶ
διάκονος τῆς παρακαταθήκης ποὺ τοῦ ἐνεπιστεύθη ἡ
Ἐκκλησία. Ἡ Ἀρχιεπισκοπὴ Καναδά θὰ εἶναι παρούσα.
Θὰ εἶναι σεβαστὴ. Θὰ εἶναι δυνατὴ. Θὰ εἶναι ἐνωμένη.
Καὶ θὰ γνωρίζῃ νὰ ὑπερασπίζεται μὲ ἀξιοπρέπεια καὶ
παρρησία τὰ ἱερὰ δίκαιά της.

My beloved brothers and sisters, We shall be active and productive citizens of Canada. We shall contribute to society. We shall work for peace. We shall defend the dignity of the human person. We shall support the family. We shall help those in need. We shall be bridges between cultures. Greeks throughout the Diaspora continue to distinguish themselves through their achievements, bringing honor to the Church, to their ancestral homeland, and to the generations that preceded them. The younger generations, in particular, are increasingly assuming positions of leadership and responsibility within the societies in which they live, contributing meaningfully to social progress, civic engagement, solidarity, and respect for the institutions of their countries of residence. This is not merely an observation from afar; it is a conviction formed through personal experience. Having served as a

clergyman in the Diaspora for twenty-five years, I have had the privilege of witnessing firsthand the dedication, accomplishments, and contributions of our people across generations. I have seen how our young people, while fully engaged in the societies in which they live, continue to draw strength and inspiration from their Hellenic heritage and Orthodox faith. Yet, beyond professional achievement and social distinction, there remains a deeper and more enduring characteristic: *philotimo*—a distinctive ethos rooted in dignity, generosity, responsibility, and a profound sense of duty toward others. It is this spirit, nourished by our Hellenic heritage and our ecclesiastical tradition, that enables the Greek Diaspora not merely to preserve its identity, but to enrich the societies in which it has made its home and to offer a living and constructive witness to the values it has inherited. And now I would like to turn my face to the East, to the ever-living Romanity, the first Christian state, our Constantinople, the much-afflicted

and martyric Ecumenical Throne which continues to serve the Orthodox Church throughout the world and to offer to humanity a witness of faith, love, and the holy gospel's truth for over 17 centuries. We are faithful and devoted children of this Great Church, the ruling yet suffering Mother Church of Constantinople. And our relationship with the Ecumenical Patriarchate is, for us, a sacred inheritance. We shall honor it. We shall protect it. We shall serve it. And, if necessary, we shall defend with courage and dignity the sacred and historic privileges of the Ecumenical Throne. But here I wish to add something more, with full awareness of my responsibility as Archbishop of Canada: I shall defend with all my strength the sacred and canonical rights of the Holy Archdiocese of Canada in this country. As far as it depends upon me, I will not allow the sacred institution, mission, or standing of our Archdiocese to be diminished. I shall serve the Church through dialogue, prudence, and peace—but also with the

courage and boldness demanded by episcopal responsibility. I will not allow anyone to question or diminish the sacred position, canonical mission, or standing of the Archdiocese of Canada. And I shall not do this out of personal pride or in a spirit of confrontation, but out of duty. For the Archbishop is not the master of the Church; he is the guardian and servant of the sacred trust entrusted to him by the Church. The Archdiocese of Canada shall be present. It shall be respected. It shall be strong. It shall be united. And it shall know how to defend, with dignity, prudence, and courage, its sacred rights. Therefore, I ask for your assistance and your support in this sacred responsibility. One person cannot accomplish everything. No one person can perform miracles. But, as I have already said, together, as one Body of Christ, we can make this sacred mission possible.

Ἐπιτρέψατέ μου, σὺν σημείῳ τοῦτο, νὰ ἀναφερθῶ στὸν
μεγάλου μου Εὐεργέτη, τὸν Παναγιώτατον Οἰκουμενικὸν
Πατριάρχην κ.κ. Βαρθολομαῖον. Τριάντα πέντε χρόνια
Πατριαρχικῆς διακονίας. Τριάντα πέντε χρόνια μὲ τὴν
φλόγα τοῦ Φαναρίου ἀναμμένη στὸν σύγχρονο κόσμον.
Ἡ σημερινὴ λαμπρὰ ἡμέρα εἶναι γιὰ ἐμένα ἡμέρα
χαρᾶς, ἀλλὰ καὶ ἡμέρα εὐγνωμοσύνης. Γιατὶ πίσω ἀπὸ
τὴν πορεία μου ὑπάρχει ἡ πατρικὴ Του παρουσία. Ἡ
ἐμπιστοσύνη Του. Ἡ ἀγάπη Του. Ἡ καθοδήγησή Του. Ἡ
στήριξή Του. Καὶ ἐνίοτε ὁ αὐστηρὸς ἀλλὰ πατρικὸς
λόγος Του, ὁ ὁποῖος μὲ ἐδίδαξε ὅτι ἡ ἀρχιερωσύνη δὲν
εἶναι τιμητικὴ διάκρισις, ἀλλὰ ἀνάβασις εἰς τὸν Κρανίου
Τόπον καὶ ἄρσις Σταυροῦ διακονίας, θυσίας καὶ ἐν
Χριστῷ μαρτυρίας. Τὸν εὐχαριστῶ ἐγκαρδίως. Καὶ
ἐνώπιον τοῦ Θεοῦ καὶ τοῦ λαοῦ τοῦ Θεοῦ ὑπόσχομαι νὰ
παραμείνω πιστὸς καὶ ἀφοσιωμένος εἰς τὴν
Παναγιότητά Του, εἰς τὸν πάνσεπτον Οἰκουμενικὸν
Θρόνον καὶ εἰς τὴν ἐκκλησιαστικὴν παρακαταθήκην

πού ἐνεπιστεύθη εἰς ἐμὲ τὸν ἐλάχιστον. Σεβασμιώτατε Ἐκπρόσωπε τῆς Α.Θ.Π. τοῦ Οἰκουμενικοῦ ἡμῶν Πατριάρχου κ.κ. Βαρθολομαίου, Ἀρχιεπίσκοπε Θυατείρων καὶ Μεγάλης Βρετανίας κ. Νικήτα, Ἡ παρουσία Σας σήμερα εἰς τὴν Ἐνθρόνισή μου εἶναι δι' ἐμὲ ἰδιαίτερος τιμητικὴ καὶ βαθύτατα συγκινητικὴ. Δὲν εἶστε μόνον ὁ ἐπίσημος Ἐκπρόσωπος τοῦ Παναγιωτάτου Πατριάρχου μας. Εἶστε καὶ ἀγαπητὸς ἐν Χριστῷ ἀδελφός, μὲ τὸν ὁποῖον μᾶς συνδέει μακρὰ γνωριμία, ἀδελφικὴ ἐκτίμησις καὶ ἀγάπη. Ἔχουμε, μάλιστα, καὶ μία ἰδιαίτερη κοινὴ ρίζα: τὰ Δωδεκάνησα, τὴν πατρικὴ γῆ τῶν προγόνων μας, τὸν τόπο ὅπου ἡ ἱστορία, ἡ Ὁρθοδοξία καὶ ὁ Ἑλληνισμὸς ἔχουν συνυφανθεῖ μὲ τρόπο μοναδικό. Σᾶς γνώρισα εἰς τὸ Σὰν Φρανσίσκο, καὶ ἀπὸ τότε εἶχα τὴν εὐλογία νὰ γνωρίζω ὄχι μόνον τὸν Ἱεράρχην, ἀλλὰ καὶ τὸν ἄνθρωπον· ἕναν ἄνθρωπον διακριτικόν, εὐγενῆ, ἀρχοντικὸν εἰς τὸ ἦθος, μὲ βαθεῖαν ἐκκλησιαστικὴν συνείδησιν καὶ γνησίαν ἀγάπην γιὰ τὴν

Ἐκκλησίαν καὶ τοὺς ἀνθρώπους της. Καὶ σήμερα, Σεβασμιώτατε, θέλω μὲ πολλή συγκίνησιν νὰ Σᾶς εὐχαριστήσω γιὰ τοὺς θερμοὺς καὶ ὠραίους λόγους Σας, γιὰ τὴν παρουσία Σας, ἀλλὰ κυρίως γιὰ τὴ γνήσια ἀγάπη ποὺ μοῦ ἔχετε προσφέρει ὅλα αὐτὰ τὰ χρόνια τῆς γνωριμίας μας. Σήμερα, ποὺ εὐρίσκεσθε ἀνάμεσά μας ὡς Ἐκπρόσωπος τοῦ Παναγιωτάτου Οἰκουμενικοῦ ἡμῶν Πατριάρχου, ἡ συγκίνησή μου γίνεται μεγαλύτερη. Διότι μέσα ἀπὸ τὴν παρουσία Σας αἰσθανόμεθα πλησιέστερα τὴ Μητέρα Ἐκκλησία, τὸ ἱερὸ Φανάρι καὶ τὸν Παναγιώτατο Πατριάρχη μας. Σᾶς εὐχαριστῶ ἀπὸ καρδίας, Σεβασμιώτατε. Σᾶς εὐχαριστῶ γιὰ τὴν τιμὴ, γιὰ τοὺς λόγους Σας, γιὰ τὴν ἀγάπη Σας. Ὅπως ἰδιαίτερος Σᾶς εὐχαριστῶ διότι σήμερα, εἰς αὐτὴν τὴν ἱστορικὴ στιγμὴ τῆς ζωῆς μου καὶ τῆς Ἐκκλησίας τοῦ Καναδᾶ, κομίσατε τὴν εὐλογίαν καὶ τὴν πατρικὴν ἀγάπην τοῦ Παναγιωτάτου. Εἴθε ὁ Θεὸς νὰ Σᾶς χαρίζῃ ἔτη πολλά, υἰεῖαν, δύναμιν καὶ πλούσιαν τὴ Χάριν Του,

ὥστε νὰ συνεχίζετε νὰ διακονεῖτε τὴν Ἀγίαν τοῦ Χριστοῦ
Μεγάλην Ἐκκλησίαν καὶ νὰ εἰσθε πάντοτε φορεὺς
ἐνότητος, ἀγάπης καὶ γνησίου ἐκκλησιαστικοῦ
φρονήματος. Καὶ ὅπως μᾶς λέγει ὁ Ψαλμωδός: «Ἴδου δὴ
τί καλὸν ἢ τί τερπνὸν ἀλλ' ἢ τὸ κατοικεῖν ἀδελφοὺς ἐπὶ
τὸ αὐτό».

My beloved brothers and sisters, the time has come for us
to face the future. And we shall not fear the future. We shall
meet it. With faith. With education. With volunteerism.
With the dynamic presence of our youth. The growth and
flourishing of our youth and young adults is the
responsibility of all of us: the Hierarchy, the clergy, parents,
educators, and the entire Greek Orthodox community. Let
us work together for the growth and advancement of our
young people, strengthening our Sunday Schools,
catechetical programs, and youth ministries in every

parish. Through these ministries, we can give our children the opportunity to know and love their Orthodox faith, the Greek language, history, and culture, and to grow according to the values and principles of our Greek Orthodox heritage. Again, Our youth are not merely the future of our Church; they are the active bridge between our faith we have received and the world to come. Upon them we must invest with promises, love, patience, and vision. And we must do so together, in love and unity in Christ our Lord. We shall become one strong Body of Christ. Not an isolated body, but a living Body. A Body that will contribute to Canada. A Body that will honor Greece and our Mother Church, the Ecumenical Patriarchate. A Body that will boldly and peacefully bear witness to the Orthodox Faith. A Body that will open its arms and say to every person: "Come and see." (John 1:39) There is a place here for you, too. As I undertake these sacred responsibilities, I invoke the intercessions of our Lady the

Theotokos of Consolation, of the Holy Twelve Apostles, of our Father among the Saints Nicholas, Archbishop of Myra in Lycia, the Wonderworker, and of the newly glorified Saints Porphyrios of Kavso-kalyvia, Iakovos of Evia, and Paisios of Mount Athos. In a very special way, I invoke the intercession of our newly glorified Saint Amphilochios of Patmos, whose memory we celebrate today. For me, it is a great blessing from God that the Lord deemed me worthy to study at the Ecclesiastical School of the Sacred Island of Patmos, the renowned Patmiada, and to associate with the spiritual children of Saint Amphilochios, who introduced me to the spiritual legacy of this newly revealed Saint. I also invoke the prayers of my ever-memorable spiritual Elder, Metropolitan Apostolos Dimelis of Rhodes, who admitted me to the first two degrees of the Priesthood, as well as the prayers of my blessed Spiritual Father, Archimandrite Seraphim Parkharidis, Founder and first Abbot of the Monastery of Panagia Paramythia of Rhodes, the

monastery of my repentance. These persons belong not only to my past. They constitute a living spiritual legacy, and their memory will accompany my ministry. And now, my beloved brothers and sisters, I ask one favor of you: Pray for my ministry. Pray that I may not prove unworthy of the trust of the holy Church. May I have the strength to listen. The wisdom to discern. The humility to correct myself. The courage to defend the truth. And, above all, the heart to love. I thank abundantly, my brother Hierarchs. His Eminence Cardinal, all the Metropolitans and bishops who honor us with their presence. I thank profoundly the representatives of the Churches, the Civil and Diplomatic Authorities, our priests and deacons, our parishes and Communities, our Ecclesiastical Councils, the Philoptochos Sisterhood, AHEPA, and the Archons of the Ecumenical Patriarchate. I thank our Greek and Sunday school teachers. I thank the parents and especially our grandparents. And, above all, I thank the faithful youth to whom, I say: The

Church is with you. Your history is walking through you. Canada is our homeland the land where God's Providence has planted us, and where we are called to contribute, to create, and to build a future worthy of our children and generations yet to come. Greece is our Bacon the enduring source of our Hellenic heritage. The Ecumenical Patriarchate is the spiritual foundation of our Orthodox identity, the living witness of our faith and sacred tradition. And Christ our God is our Savior, our hope, and the very center of our lives. Therefore, let us move forward together: With one heart. With one faith. With one hope. With one love. Let us become one Body in Christ united in faith, rooted in our heritage, and devoted to our mission. Together, let us build not only for today, but for eternity; not only for ourselves, but for those who will come after us. And let Christ be the foundation, the light, and the destiny of all that we build. And may the word of the Lord always resound throughout the Archdiocese of Canada: "Do not be

afraid; only believe.” And the word of the Apostle: “Let everything you do be done in love.” And the prayer of Christ: “That they all may be one.” May this be our new journey. The Archdiocese of Canada, united in faith and purpose. Hellenism, flourishing through creativity, culture, and enduring identity. Orthodoxy, alive in faith, witness, and service. The Ecumenical Patriarchate, steadfast in its sacred mission and unwavering in its witness to the universal Church. Greece, Cyprus, and Constantinople eternally cherished within our hearts, our heritage, and our collective memory. Canada is a place of creation, contribution, and hope. Our gratitude, however, is inseparable from a profound sense of civic responsibility. As Canadians, we are called not merely to receive from our homeland, but to contribute to its flourishing, to uphold its institutions and fundamental values, and to stand steadfastly in its service and defense whenever duty requires. At this sacred moment, I would like to express my

deepest gratitude to each and every one of you who have come today to share in the joy and Sacredness of my enthronement. Your presence and prayers are a blessing and an expression of your love for the Church. I love you all and I thank you profoundly. My beloved, let us always remember that the Church is the living Body of Christ, the place of salvation, the dwelling of divine grace, and a refuge of hope for every human being. And Christ Himself is the Creator, the Sustainer, and the fulfillment of all things. To Him be glory, honor, worship, and thanksgiving, now and forever, and unto the ages of ages. Amen. AMEN.

ROMFEA.GR



ΟΛΗ Η ΟΡΘΟΔΟΞΙΑ
ΜΕ ΕΝΑ ΚΑΙ