

“Creation, Then, Calls Out...”*

My Christ-loving and Light-bearing Brothers and Sisters in Christ:

Glory to God for all things! Glory and thanksgiving to the Father, and to the Son, and to the Holy Spirit!

Today, the nature of the waters is sanctified...

Today, the waters *declare the glory of God...*



Today, the meaning and *raison-d'être* of nature is revealed to us.

Today, nature discloses to us its mystical beauty, in that it guides man towards its Creator.

Today, creation—deemed “very good” by its Creator—*calls out* to rational man and leads him to knowledge of the Uncreated Energies of God, to knowledge of the Triune God.

“Creation, then, calls out,” say the Saints, “through the creatures contained therein and to those who have the ability to hear, it spiritually proclaims, as it were, its own Cause, hymned in a threefold manner!”¹

Today, our Holy Orthodox Church honors creation, without worshiping it as an idol, since it knows its place in God’s Divine plan.

“Through created things,” say the Saints, “we do not acquire God, but we come to know Him—not, to be sure, His Essence, but rather His Uncreated Powers.”²

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My Christ-loving Brothers and Sisters:

Today, Orthodox anthropology and the doctrine of Creation remind us that man returns to his Creator, not alone, but together with all of creation, bestowed upon him by God from the beginning.³

Today, in the midst of the Light of the Holy Theophany, is underscored the historic truth that Greek civilization *is born of the sea (thalassogenetos)*. The waters must therefore be sanctified in order for our Tradition to shine forth; and, along with the cleansing of our being, we must continue in a responsible manner the protection of the sea and the cleansing of the springs, lakes, rivers, and of all of creation.

Today, at the beginning of the new year, our Church, by the Blessing

of the Waters, inaugurates a true *New Age*: It renews, in the Light of the Holy Trinity, time and the world; that is, history.

“Now the waters are sanctified and the ships depart...”⁴

The ships of our dreams will journey this year again full of hope for a simpler and more peaceful life, having at its center love for our Creator, compassion for our fellow man, and tenderness towards nature.

So that through the elements, through the Angels, through man, through the visible, and through the invisible, the All-Holy Name of Christ our Master may be glorified, together with the Father and the Holy Spirit, now and ever and unto the ages of ages. Amen!

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Light-wrought Children of Orthodoxy:

While sailing on the sea of the year 2010, may the holy prayers of our much-revered Archpastor and Metropolitan Cyprian of Oropos and Phyle protect us, as well as the blessing of the venerable members of our Holy Synod in Resistance of the Old Calendar Orthodox Church.

Finally, we feel the need, as we do every year, to thank most warmly all of those participating today in this radiant Feast of our Church and Nation, and in particular the holy Hierarchs and Priests from abroad, the local authorities and other government representatives, the police force and harbor authorities of Oropos, and the traffic police of Malakasa: May our Immaculate Mother, the *Theotokos*, ever be their protectress and guide.

May God be with you!

* Delivered by His Grace, Bishop Cyprian of Oreoi, Acting President of the Holy Synod, during the radiant celebration of Holy Theophany in Oropos, Attica, on January 6, 2010 (Old Style).

1. St. Maximos the Confessor, *Responses to Thalassios*, XIII, *Patrologia Graeca*, Vol. XC, col. 296C.
2. St. Gregory Palamas, *Refutatory Discourses Against Akindynos*, V.4.13, in *Συγγράμματα* [Writings], ed. Panagiotes Chrestou, Vol. III (Thessalonica: 1970), p. 296, ll. 28-30.
3. Chrysostomos A. Stamoules, *Κάλλος τὸ Ἅγιον* [Spiritual Beauty](Athens: Akritas, 2004), p. 291.
4. Nikos I. Kostaras, “Ἡ διαχρονικότητα τοῦ Ἁγιασμοῦ τῶν Ὑδάτων” [The Perenniality of the Blessing of the Waters], *Ἑστία* (January 7, 2010), p. 5.