



ΕΚΚΛΗΣΙΑ ΓΝΗΣΙΩΝ ΟΡΘΟΔΟΞΩΝ ΧΡΙΣΤΙΑΝΩΝ  
ΕΛΛΑΔΟΣ

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΩΡΩΠΟΥ ΚΑΙ ΦΥΛΗΣ



Message

for the Feast of the Nativity of our Savior Christ, 2015

## The Incarnation of the Word

The Perfect Prototype of Man  
and the Wellspring of the Eternal Fragrance

“Therefore God, thy God, hath anointed thee  
with the oil of gladness above thy fellows”  
(Psalm 44:8)

Glory to Thee, O Christ God, our Hope; O  
Lord, glory to Thee. O Holy Trinity, glory to Thee!

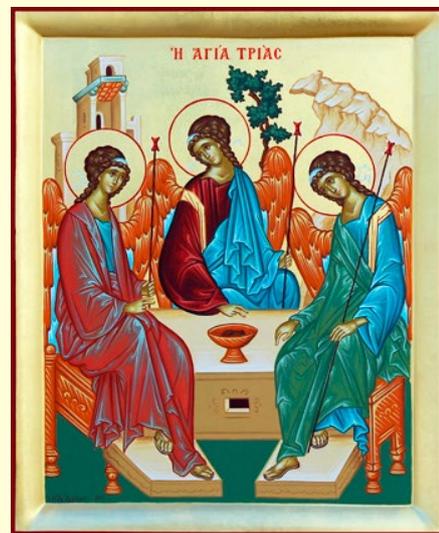
Beloved Brothers and Sisters in Christ:

On this day, in glorification and thanksgiving  
we worship our God, Christ our Savior. And we  
worship not only His Divine Nature, but simulta-  
neously His Human Nature: the very Nature that  
He assumed from the All-Immaculate Theotokos  
and which He deified, rendering it one with God,  
at the right hand of the Throne of Majesty.

On this day, then, we celebrate this greatest of  
gifts: the glorification of our nature; the anointing  
of our nature in Christ through the Holy Spirit; the assumption and deification of  
our nature by God the Word.

On this day, we embrace all of the gifts poured forth upon us by the Incarnation,  
with which our nature was enriched.

On this day, we celebrate with gratitude that which we are, that which we be-  
came, by the Incarnation: the “anointed of the Lord”!



By our **Baptism** and Chrismation, we became the “anointed of the Lord”; we have irrevocably become communicants and partakers of Christ, Who is the sole vessel of the Divine Comforter, and thus for us the sole source of life and incorruptibility.

The **Incarnate Economy**, the Nativity of Christ, renews the basis and foundation of our life in Christ, that is, our Confession, which is the Confession of the Holy Apostles regarding our Savior, that

God anointed Jesus of Nazareth with the Holy Spirit and with power, Who went about doing good and healing all that were oppressed of the Devil, for God was with Him. (Acts 10:38)

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**Christ-loving** Brothers and Sisters:

When we confess our Savior as Christ and receive the appellation “Christian,” in essence we confess our faith in the Holy Trinity: the Father, Who anointed the Incarnate Son; the Only-Begotten Son and Word of God, Whose flesh was anointed by the Father; and the Holy Spirit, Who is the Chrism with Which the human nature of our Savior was anointed.



This confession of ours demonstrates the salvific truth that we are genuine human beings, that we are truly human, only when our life, ethos, and manner of living are centered on the Holy Trinity.

Everything appertains to the Holy Trinity: we live and are saved by the Father, through the Son, in the Holy Spirit.

This prerogative was granted to us by the Incarnation of the Word, by His becoming Man, whereat the perfect Prototype of man was shown forth, as well as the possibility for us to become like unto our Prototype—always, however, in communion with our other brothers and sisters, and most assuredly through them, for only then are we a “sweet savor of Christ.”

“All of us,” St. Cyril of Alexandria teaches us, “who have received one and same Holy Spirit are fashioned anew, in a manner of speaking, and united both among ourselves and with God.... Inasmuch as the indivisible Spirit of God, Who abides in all, is one, He gathers us all in unity.”

(Patrologia Graeca 74, 561A)

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**Light-wrought** children of the Church:

Glory to our Theanthropic Savior! He granted us the charism of attaining to union with Him and unity among ourselves; that is, that the Church might be reified, that through the Church, we might bear witness to Christ and His Truth.

“There is nothing so good or so pleasant as for brethren to dwell together in unity,” as the Tradition of the Fathers teaches us; “it is like the oil of myrrh upon the head that runneth down upon the beard, even the beard of Aaron.” The oil of the High Priests [in the Old Testament] was composed of various aromas. But none of them alone was so very fragrant, whereas the mixture of all of them together rendered the oil very sweet-smelling. This is an image of fraternal harmony. (Theodoret of Kyros, Patrologia Graeca 80, 1912B)

Unity, coöperation, and concelebration, as a gathering together of individuals, are not something that comes about naturally in the Church; rather they emanate from the charismatic nature of the Living Body of Christ. And we, the members of His Body, participate in the fragrance exuded by the only new occurrence under the sun, that is, the Incarnation of the Only-Begotten Son and Word of God!

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Beloved Brothers and Sisters in Christ:

May the intercessions of the Most Blessed Theotokos, who took part in a unique way in the Incarnation, the intercessions of all the Saints, and the prayers of our ever-memorable Elder and Father, Metropolitan Cyprian of blessed memory († 2013), aid us in maintaining a profound and constant awareness of the great and unique gift to our nature: that of the Incarnation of the Word, this Wellspring of the eternal Fragrance of divers charisms, with feelings of gratitude, humility, and joy, “that the world might believe.”



Your humble intercessor before our Incarnate Lord,

Ὁ Ὡραῖος ἐϋφραῖνος Κυριλλῆς

Metropolitan Cyprian of Oropos and Phyle

