



CHURCH OF THE
GENUINE ORTHODOX CHRISTIANS
OF GREECE

HOLY METROPOLIS OF OROPOS AND PHYLE

Message

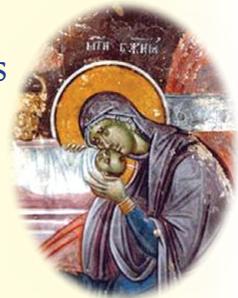
on the Occasion of the Feast of the Nativity of our Savior Jesus Christ, 2019

The Inaccessible One Becomes Accessible: Christ the Comforter and His Church, the House of Consolation

Glory to God for all things!

Glory to Thee, O Christ God, the boast of the Apostles and joy of the Martyrs, who proclaimed the consubstantial Trinity!

What God is great as our God? Thou art the God that alone doest wonders.



Beloved Brothers and Sisters in Christ:

Let us humbly bow down and kneel in worship before *the only new Miracle under the sun: before God, held in the embrace of His All-Pure Mother, our Most Blessed Lady and Theotokos, in the holy Cave of Bethlehem.*

And let us express our unspeakable and joyous astonishment, saying to Christ:

All angel-kind was amazed by the great deed of Thine Incarnation; for they saw the inaccessible God as Man accessible to all, dwelling among us and hearing from all: Alleluia!

(Salutations to the Theotokos)

This God, Who becomes an “Accessible Man,” is *our God: our Lord and God and Savior. He is the God Who condescends, not merely in order to become Accessible and approachable, but, moreover, so as to make it possible for us to unite with Him and to become gods by Grace.*

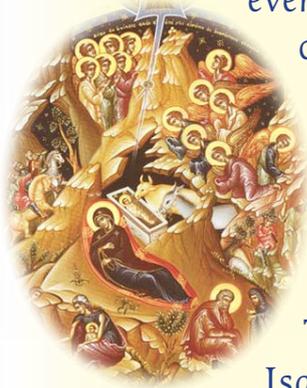
“As many of you as have been baptized into Christ have put on Christ.”
(Galatians 3:27)

Through Baptism we are united with our Savior. We become one, and like unto Him. Henceforth, we are His kinsmen by blood, “a royal priesthood, a holy nation, a peculiar people” (I St. Peter 2:9). Our Nation is fully consecrated to God, set apart that God might be glorified through it.

* * *

Christ-loving Brothers and Sisters:

Let us invoke the aid of our Most Holy Mother and the prayers of our ever-memorable Elder, Metropolitan Cyprian († 2013), in order to delve into the *Mystery of the Accessibility* of God.



As we know, the People of God, the devout Israelites, lived in deep expectation of the Messiah, Christ, Who would deliver them from the Great Tribulation.

The Messiah would bring to Israel—and assuredly to the entire world—comfort, consolation, and solace. The pertinent messianic prophecies of the Holy Prophet Isaiah are filled with fervent hope that the time of Great Tribulation would be succeeded by a time of Great Consolation:

‘Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted’ (49:13). ‘For the Lord shall comfort Zion’ (51:3)... ‘The Spirit of the Lord... hath anointed me... hath sent me... to comfort all that mourn; to appoint unto them that mourn in Sion, to give unto them beauty for ashes, the oil of joy for mourning’ (61:1-3). ‘As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem’ (66:13).

We all recall the Righteous Simeon the God-Receiver, who was “waiting for the consolation of Israel” (St. Luke 2:25).

The awaited Messiah-Christ was called the Comforter or Consolation. Our Savior, as Comforter of His People, frees us from the causes of spiritual wretchedness and tribulation: sin, the devil, and death. Christ by His Grace assuages and comforts every heart that is broken by affliction and grants it hope, gladness, and spiritual joy.

* * *

Beloved Brothers and Sisters in Christ:

The *Expectation* is now a reality. **The Comforter** has come. **Christ** is now Accessible, and pours out Comfort and Consolation by means of His Holy Church.

We have been vouchsafed to find ourselves within the *House of Consolation*, wherein, **repenting** for our own sins and those of our fellow men, we receive Consolation from on high.

Blessed are they that mourn: for they shall be comforted.

(St. Matthew 5:4)



The world, albeit unconsciously, seeks this true Consolation of Christ. It seeks it in incarnate form, however, so as to touch it and be permeated by it.

One wonders, do we experience this Consolation in our lives? Or, in another words, are we in a constant state of repentance, such that we are engulfed by the Consolation of the Comforter, thereby rendering us a source of consolation and hope to our brethren who are *groaning in captivity*?

Let us not forget the wonderful exhortation of St. John Chrysostomos:

If thou wilt be comforted, mourn: and think not this a dark saying. For when God doth comfort, though sorrows come upon thee by thousands like snowflakes, thou wilt be above them all.

(Homily XV on the Gospel of St. Matthew)

* * *

My brothers and sisters, may Christ the Comforter, through the intercessions of the Most Blessed Theotokos, count us worthy constantly to taste of the waters of Divine Consolation from the House of Consolation, our Orthodox Church, that we might lovingly address the “revelatory” invitation to our sincerely searching brethren:



And let him that is athirst come. And whosoever will, let him take the water of life freely(Revelation 22:17).

We worship Thy Nativity, O Christ! Show us also Thy divine Theophany!

† **Holy Nativity of our Savior Jesus Christ, 2019**

Your humble intercessor before our Incarnate Lord,
† *Metropolitan Cyprian of Oropos and Phyle*