



**Communication from Archbishop
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Forum**

Words for Our Blessed Lady

What I write will be poor among the countless things that have been written about the Virgin Mary, historical, theological and hymnological. Just a few words from the heart and mind deserve to be said.

Any good student of the Bible can extract Mariological, Christological and Salvational information from both the Old and, of course, the New Testament.

"...Lord, Jesus Christ, the only begotten Son of God, born of the Father before all ages...who for us men and for our salvation came down from heaven, and became incarnate through the Holy Spirit and the Virgin Mary, and became a man..."

(from the Creed, from the Ecumenical Councils of Nicaea (325 AD) and Constantinople (381 AD), called Nicene)

More than anyone else, Luke is the Evangelist who refers to the Virgin Mary, Mother of Jesus Christ.

The Son and Word of God the Father became incarnate and became man. His essence is one and his natures are two. The Divine and the human. Divine as an immaterial God.

But the great mystery of Divine love and condescension is that this immaterial has assumed matter. Infinity was restricted in χωρήθηκε space,

The leader became a subject, the wise man became a baby. It has flesh, bones, blood, biological needs for food, protection, affection, hugs.

How did this incarnation come about, where did this material come from? The human?

It was not God who did this to him, as he did to Adam. He did not use the human as clothing. But he accepted it in his nature.

It was something unique, unimaginable and magnificent.

It was the synergy of God and man that did this. The choice of man was not accidental, the acceptance into the Divinity of Christ, of any flesh, of any matter, could not be accidental. And in fact it was God who, in his providence and wisdom, wove this, throughout the ages, starting after the fall of the first created ones.

A daughter of Adam, Seth, Henos, Methuselah, Cainan, Malaleel, Jared, Henoah, Lamech, Noah, Shem, Arphaxad, Cainan, Sheleh, Eber, Faleg, Ragau, Sarug, Nachor, Tareth, Abraham, Isaac, Jacob, Judah Phares, Esron, Aaron, Amminadab, Naason, Salmon, Booz, Obed, Jesse, David... (*Luke 3:23-38*),

Daughter of those sanctified people, but also sinners, who constitute the entire being of all humanity, who brought all these elements, which we all carry from the beginning of the world to its end. This girl represented the entire human race.

The centuries prepared the new Eve, who would remove the curse of the fall and repair the cause of it.

The genre of disobedience and exile from Paradise, which is living in communion with God. (*Genesis 3*)

This disobedience, the disrespect for the Divine will, abolished by this little girl, by surrendering her life to her will, accepting God's invitation through the Archangel Gabriel, going beyond her logic and all logic, going beyond her ego, the ego that was the cause of disobedience and cost our human race exile from Paradise.

Among all of God's creations it is the greatest example of synergy, a link between God's purpose and man's free will.

“Mary said: “Behold the slave of the Lord. Let it be done to me according to your word.” *(Luke 1:38)*

Unique phrase, position of a unique presence before God, with selflessness, knowing what would be faced from the Jewish environment, the laws and customs and the evil of the people then and to this day.

It was necessary to act with complete freedom. Because God does not violate the freedom that he himself gave to man, to be in his image, free as He is free. Man is created and contains freedom in his being, and therefore he is completely free and consequently responsible for his choices. We know the results, those we see and experience them in ourselves. The price of freedom is always high. It takes strength and courage.

For there to be synergy between God and man, man must want it. “If anyone wants to follow me,” said Christ *(Mark 8:34)*

Even for our own Salvation, our own will is necessary, and Salvation is not given by imposition.

This act of hers, unprecedented and impossible for us, was committed by this little descendant of Adam. She transcended herself, eliminated her ego and purified herself spiritually just as her infant body was purified, and allowed the Holy Spirit to dwell within her.

He became body and spirit, the Temple of the Holy Spirit, temple of God

And the fruit of this synergy was the birth of our Lord Jesus Christ.

She gave birth to the uncreated, fed him with her milk, raised him and followed him faithfully.

In her womb contains the entire world, God the creator of everything, which is why Mary is greater than the heavens.

She held God in her lap, which is why she is the throne of Christ, more incomparably, more glorious than the Cherubim and Seraphim. She embraced Him with her arms and accepted the kisses of the God-man son (Theándropus)

And Christ had human flesh, because he was the flesh of Mary, he had blood that was the blood of Mary, as a son, he had the appearance of Mary's face.

In this flesh he walked. With this flesh he healed. With this meat he blessed. With this meat he was whipped. With this flesh he was crucified. With this meat he was swaddled like a baby and buried.

This blood was shed on the Cross and washes away our sins. He resurrected this flesh and placed it on the throne of the Father, which is our matter, the human flesh, which came from Mary, which is the human matter, mine and yours, of every man who comes into the world from beginning to end.

He, Jesus Christ, is the way, the truth and the life. With His incarnation, His sacrifice on the cross, His death and burial, and His subsequent resurrection from the dead and His ascension to heaven, our Salvation is promised with the acceptance of our repentance and the forgiveness provided by His infinite mercy. . Our Salvation is the work of our Lord Jesus Christ alone.

In the mercy of his love we hope, and in this we have our Lady, as our helper. Mother of the universal pan-human Christ, she became the same mother of all men.

He gave her and made her Mother of the faithful, as he gave her to his beloved disciple, the Apostle John "Behold your mother!" (*John 19:27*)

What possible meaning could this statement of our Lord have, except to make His Mother the Mother of all Christians?

His utterance from the Cross was not only the personal human interest for his mother, but also the Divine one for humanity.

Maternity became the essence of Mary, and with it she takes care of her children and leads us to her Son.

In every cry of ours, childish and authentic, she is unfailing in her support with her maternal affection, to cover us with her protection, to console, and as Mother of all, to plead rigorously to her Son and to her God and our God, may he grant us his mercy.

She is our guide, because she was the first to teach us the path of union with God, which is purity and our surrender to God's will. As theology says: Purification, Illumination and Holiness in the Holy Spirit.

Our full honor, glory and adoration is directed only to the Triune God, while to the Virgin Mary we honor and give our recognition, thanks, praises and requests to intercede with Christ our God.

Christ himself blessed his mother, who heard the word of God, accepted it and kept it. That's why he made her an example for all who believe in God.

“While Jesus was saying these things, a woman raised her voice in the crowd and said to him, “Happy is the womb that carries you and the breasts that feed you.” 28 Jesus replied, “The happiest are those who hear the word of God and put it into practice.”
(Luke 11. 27-28) (Paulus Edition. Holy Bible Pastoral Edition)

28 αὐτὸς δὲ εἶπε· μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.”

(Correct translation from Greek.)” 28 And he said, *“Surely, blessed are those who hear the word of God and keep it.”* (Luke 11.27-28)

Just as Mary kept them.

“And your mother kept all these things in her heart.”
(Luke 2:51) (Correct translation from Greek.) *“and his mother keeps all these words in her heart.”* (Luke 2:51)

“καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ **ρήματα*** ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.” *(**ρήματα** = words and things)

It is a prophetic verification that the Virgin said in her meeting with Elizabeth *“for behold, from now on you will bless me from generation to generation”* (Luke 1:48).

NB: It is sad to see such translations in official publications, which also give rise to publications by deniers of Our Lady, Protestants and others, with publications of different "Bibles". It would be good to study Greek better before they dared to publish books with its translations.

"3 There was a shortage of wine, and Jesus' mother said to him, "They have no more wine!" 4 Jesus answered, "O woman, what have you to do with me? My time has not yet come." 5 Jesus' mother said to those serving "Do as he tells you to do." ... 7. Jesus said to those serving, "Fill these jars with water." And they filled the jars to the brim. 8. Then Jesus said, "Now bring them to the host." So they brought them to the master of the house. 9. He tasted the water that had turned into wine, without knowing where it came from." (*John 2:1-10*)

It is Christ's first miracle, performed at the wedding at Cana. The Gospels give us the discreet, mediating presence and energy of his mother. She gave a remark to her Son Christ. He certainly knew, but he told his mother that it wasn't time yet. Mary continues with an exhortation to the servants to listen and do what Christ tells them. And Christ performed the miracle.

In these times we could listen to this conversation between the Mother and Son Jesus in another way by saying:
"Lord, give your grace to the people, because they are lacking."
And Christ will respond that he will decide the time to act with his great mercy.

And I could hear the Virgin speaking and exhorting us, saying: *"My children, listen to what the Lord says and fulfill his teachings, and in time you will receive great mercy."*

It is a mediation made from this ancient time, which is repeated in all times.

"The prayer of the righteous, prayed insistently, has great power"
(*James 5:16*) (*Paulos Edition*)

(Correct translation from Greek.) **"the effective supplication** of the righteous **is very valid**". "πολλά πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη". (*James 5:16*)

Who among humanity is more just than Our Lady?

Our Lady has a special role within the Christian church. The Virgin Mary interceded for the world.

How Christ performed the miracle that his Mother asked for, and the church calls her Mediatrix.

He still calls her the Virgin Mary, Blessed, Gracious and Glorious, Theotokos, Ever Virgin, and many other epithets.

Included here are the three main epithets attributed to Our Lady by the Orthodox Church: Ever Virgin (Aeiparthenos), Most Holy (Panagia) and Mother of God with the term "Theotókos" (Θεοτόκος).

The first of these titles was given to her by the 3rd Ecumenical Council of Ephesus in 431 AD, the second by the 5th Ecumenical Council of Constantinople in 553 AD.

The title bestowed by the Archangel Gabriel "*Hail, full of grace, the Lord is with you*". (Luke 1:28)

And the title "Theotokos" (mother of God), because she gave birth to God the Word, that's why she is Theotokos. "Mother of God" and "Mother of the Lord"

We read in the Gospel that:

"and Elizabeth is filled with the Holy Spirit. 42 With a loud cry she exclaimed... "How can I deserve for the mother of my Lord to come visit me?" (Luke 1:41,43)

Surely, God is the Lord! (Psalm 118:27)

The Fathers of the 3rd Ecumenical Council of Ephesus insisted on calling Mary "Theotokos" (Mother of God), not because they wanted to glorify her separately from her Son, but because only by honoring Mary could they ensure correct doctrine about the person of Christ.

The Council condemned Nestorius' belief that, according to him, the Holy Virgin gave birth to a man "ανθρωποτόκος", doctrine that Jesus Christ existed as two persons, the human Jesus and the divine Son of God or Logos, and not as a single person.

And the Council, condemning this heresy, proclaimed “the Holy Virgin, Mother of God “Theotokos”, a name that was also repeated by the 4th Ecumenical Council of Chalcedon “because she gives birth to the incarnate God and not the God-bearing man”.

Thus, Mariology (in Orthodox Theology) is an extension of Christology.

We honor Mary because she is the Mother of our God. Not individually, but because of her great relationship with Christ.

By honoring Mary, we become more aware of the greatness of her Son.

From the 4th century onwards, Saint Gregory of Nazianzus warns: *“If anyone does not recognize Mary as Mother of God, he is alienated from God”.*

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