



Anástasis Monastery, Quito, Ecuador, 03 January 2018

**To my most respected and most honoured Brother and Co-Hierarch in Christ our Lord**

**His Eminence Metropolitan and Archbishop Moses**

**Of the Autonomous Metropolie von Myreon in Deutschland and Europe**

**And to Archimandrite Fr. Isus and Fr. Ioannes, and all the priests, deacons, monks, nuns,  
parish councils, church organizations and the faithful of your Holy Metropolitanate**

Christ is born, all come and give him adoration!

In reply to your inspirational letter for Christmas, I want to reply you in the same love, deep prayer, and total obedience, as Our Lord and Savior teach Us in this tree holy feasts: His Holy Nativity, His Circumcision and his Theophany.

Our great and unique between the holy Hierarchs Saint John Chrysostomos said, “Behold on Christmas a new and wondrous reality. The angels sing and the archangels blend their voices in harmony. The Cherubim hymn their joyful praise. The Seraphim exalt Christ’s glory. All join to praise this holy feast, beholding the Godhead here on earth and man in heaven. He Who is above now for our redemption dwells here below, and we who are lowly are by divine mercy raised up. Bethlehem this day resembles heaven, hearing from the stars the singing of angelic voices. Ask not how. For where God wills, nature yields. For He willed. He had the power. He descended. He redeemed. All things move in obedience to God. This day He Who is born and He Who is becomes what He is not. He is God become man, yet not departing from His Godhead.”

In the stable at Bethlehem, Heaven and Earth meet. Heaven has come down to Earth. For this reason, a light shines from the stable for all times; for this reason, joy is enkindled there; for this reason song is born there. I want to add to this fraternal letter I should like to quote a remarkable passage from one of the Fathers of the Church. Interpreting the invocation in the Lord’s Prayer: “Our Father who art in Heaven”, he asks: what is this – Heaven? And where is Heaven? Then comes a surprising response: “... who art in Heaven – that means: in the saints and in the just. Yes, the heavens are the highest bodies in the universe, but they are still bodies, which cannot exist except in a given location. Yet if we believe that God is located in the heavens, meaning in the highest parts of the world, then the birds would be more fortunate than we, since they would live closer to God. Yet it is not written: ‘The Lord is close to those who dwell on the heights or on the mountains’, but rather: ‘the Lord is close to the brokenhearted’ (Ps 34:18[33:19]), an expression which refers to humility. Just as the sinner is called ‘Earth’, so by contrast the just man can be called ‘Heaven’” (*Sermo in monte* II 5, 17). Heaven does not belong to the geography of space,

but to the geography of the heart. And the heart of God, during the Holy Night, stooped down to the stable: the humility of God is Heaven. And if we approach this humility, then we touch Heaven. Then the Earth too is made new. With the humility of the shepherds, let us set out, during this Holy Night, towards the Child in the stable! Let us touch God's humility, God's heart! Then his joy will touch us and will make the world more radiant. And allowed Us to be united in one heart and service to the real Genuine Orthodoxy, even if we are far away one to another, but exactly with the same feelings and spirit.

In this annual opportunity give from God to Us to celebrate the birth, circumcision, and baptism, permit me and all the Metropolis under my omophorion to express our joy to partake for the first time this grace of God to feel united to your omophorion, and to again declare Our best wishes of Sanctity, virtues, and peace in You and each one of your flock.

In Christ born by love to the humankind

*Εὐχαριστοῦμεν ὑμᾶς ὡς πάντοτε  
ὁ Χριστός μετ' ἡμᾶς*

+Metropolitan and Archbishop Chrysostomos  
Of Ecuador and all Latin America

