

With the shepherd flutes of their theology they kept the sheep in vigilance, and they remain in the healthy teaching. At the age of the deception of Arius and the Arian disputes, when with songs and poems he swayed the believers into heresy, with songs and poems of the same rhythm and measure also, Saint Gregory expressed the correct teaching of the Church, so that the believers could also be informed and enlightened and those who broke off towards heresy could be corrected and return.

Arianism was one of the matters with which the 1st Ecumenical Synod was occupied, which primarily tried to regulate the then schisms. Arius separated the humanity from the godhead of Christ, considering that Christ was not God. This deception the (supposed) Christian Jehovah's Witnesses repeat in our day.

If however the godhead and humanity were not united and furthermore inconfusedly, indivisibly, unalterably and inseparably in the one person of God the Word, man cannot be deified. Christ, however, incarnated for man to be able to become God by grace and participation, not by nature, because by nature he is and remains man, precisely as iron through its participation in fire becomes fire, without ceasing to remain iron. Thus, beloved brethren, partaking in the life of the Church and the mysteries, each one of us also becomes a father, and child of the Church, we taste our personal Pentecost, in other words the "in the likeness" for which we were made, from this very life.

Archim. E. T.

SUNDAY JUNE 1 Sunday of the Fathers of the 1st Council , Justin the Philosopher & Martyr and his Companions, Pyrrhos the Hieromartyr.

TONE OF THE WEEK: Plagia 2nd, **Eothinon Tenth** Orthros Gospel,

EPISTLE Acts of the Apostles 20:16-18, 28-36, **GOSPEL** John 9:1-38

NEXT SUNDAY JUNE 8 HOLY PENTECOST, Removal of the Relics of Theodore the Commander, Kalliope the Martyr, Melania the Righteous, Anastasios the New Martyr of Constantinople, Theophanes the New Martyr of Constantinople.

EPISTLE Acts of the Apostles 2:1-11, **GOSPEL** John 7:37-52; 8:12



62nd Year

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CALLED FATHERS AND LIGHTFORMED CHILDREN OF THE CHURCH

Today's Sunday, beloved brethren, is dedicated to the 318 Fathers of the 1st Ecumenical Synod, even though earlier on, like today, all the Fathers of the Church celebrated. The unity of the gospel teaching, was thus declared "that they may be one" (Jn. 17:11), the unity of those who believed in Christ, in other words, of those who place Him as governor of their life and trust Him.

It is not by chance, that this feast has been placed between the great feasts of the Ascension and Pentecost. The meaning of the feast of Ascension is the theosis of human nature, which Christ adopted and enthroned at the right of God the Father. Pentecost refers to the descent and reception of the Holy Spirit by man. Participating in the mysteries of our Church the Orthodox Christian becomes truly spiritbearing, he is enriched by the infinite gifts of the Holy Spirit, he partakes in His gifts and qualities.

The teaching of the Fathers

The teaching of the Fathers analyzes, explains, interprets and makes, as much as possible according to human measures, all this journey of man in Church comprehensible, his passing from

Fathers of the 1st Council

The Gospel John 17:1-13

At that time, Jesus lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, you glorify me in your own presence with the glory which I had with you before the world was made.

"I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are mine; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves."

the stage of practical philosophy (purification) to natural theoria (vision) (illumination) and finally to mystical theology (theosis)). In other words, the Holy Fathers through their moral teaching authored and spoke about the Ascension and Pentecost. Our

Church, stressing her faithfulness and trust in this teaching of the holy Fathers, appointed this Sunday between the two great feasts to honor them.

That "they may be one"

The "that they may be one", the petition, in other words, of unity "in love" of Christ among believers, we don't simply wish, but we Orthodox Christians live as a verified reality in the Divine Liturgy. We partake of the one Body and Blood of Christ and in a spiritual manner we become relatives by blood. This however, must show, to be verified in our life.

Mention is made of the gospel passage about the "son of perdition" (17:21). There are many who forgot their first fervor for Christ, their first calling, since they became forgetful of the honor which was given them, precisely as occurred with Judas.

Consequently, the first overshadowing by grace to man does not suffice, if he no longer freely makes the decision to cultivate the gift and to increase the talent. Our Fathers were they who remained unto the end, faithful to Christ and kept the unity of the Church.

Heresies and heretics

The words of the Apostle Paul are familiar and moving, but also simultaneously prophetic to the presbyters of the Ephesians (Acts 20:16-18:26-36), that grave wolves will attack the flock of Christ not sparing the flock, with false and heretical teachings with which they will try to deceive and guide many sheep to spiritual death. The Fathers were and are the watchful guards, the sleepless guards who safeguard the fold and the flock of Christ with the slingshot and the sword of their word.

