

our fellow men, living the joy of the Kingdom of God. Repentance and Unction give us the blessing to set out from the beginning, ascertaining our wounds and weaknesses, and returning to God's embrace, as also to see the healing of soul and of body. Marriage and the Priesthood become ways of meeting with our neighbor, of serving him, either in the relationship with one another, or in a relationship with the whole world, so that we are able to daily taste the meaning of unity and of love, which become eternity.

## The Fathers and the saints

The Fathers of the Church and all the saints continue revealing the name of God in the life of faith. Each one of us, in the present time and age in which we were called to live, will give his personal answer, if he will accept the name as faith, love, communion with Christ and fellow man. It is our own turn now, our own responsibility, our own decision if we will meet God. Furthermore, God does not choose who He will save, but He calls everyone. We choose if we will see Him and will live Him as our Savior and Deliverer.

Fr. T. M

**SUNDAY, MAY 31, 2020, SUNDAY OF THE FATHERS OF THE**

**1ST COUNCIL** *Hermias the Martyr at Comana Eusebius and Haralambos the Monk-martyrs Eustathios, Patriarch of Constantinople*

**TONE OF THE WEEK :** Second Plagal Tone

**EOTHONION :** Tenth Eothinon

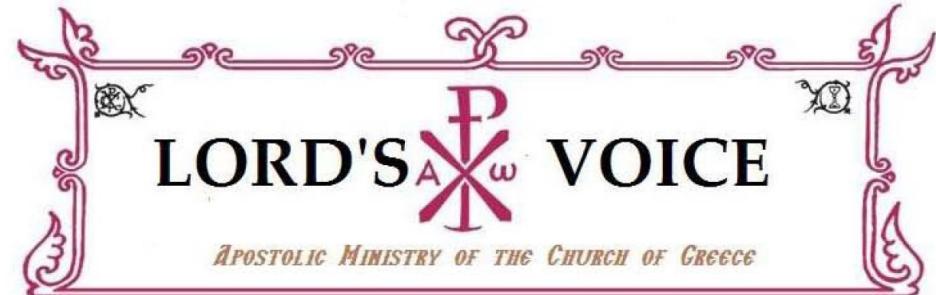
**EPISTLE READING :** *Acts of the Apostles 20:16-18, 28-36*

**GOSPEL READING :** *John 17:1-13*

**SUNDAY, JUNE 07 2020, HOLY PENTECOST,** *The Holy Martyr Theodotus of Ancyra, Our Righteous Father Panagis (Paisios) Basias , Tarasios & John the Martyrs, Sebastian the Wonderworker, Zenais the Martyr.*

**EPISTLE READING :** *Acts of the Apostles 2:1-11*

**GOSPEL READING :** *John 7:37-52; 8:12*



**68<sup>TH</sup> YEAR MAY 31 2020 PAMPHLET #22 (3496)**

## "I REVEALED YOUR NAME"

In His High Priestly prayer to His Father, after the Mystical Supper, and a little before His Passion, the Lord says, among other things, that "I revealed Your name to people" (John 17:6). We question, as we hear this saying: I wonder, didn't people know that God exists? Were they waiting for Christ to make Him known? Which is the name of God, that Christ revealed to people and to whom did He reveal it?

## The answer of God

People knew that some god exists, either in the form of polytheism and of idolatry, or with the revelation to Abraham and to the Jews. Christ however, coming into the world, revealed the true name of God to all people. He proved both with His teaching and with His life, and with the passion and His resurrection, that God is Triune. He is a communion of three persons and simultaneously One in essence. The Father, Son and Holy Spirit is the name of God, and in this name, He called us to be baptize all nations (Mt. 28:19). This name shows a God who covers all human searches. The God who created everything, Who is not limited to Himself but is a communion, that is, a coexistence of three persons. The God Who

## THE SUNDAY 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."

is the wisdom of all, Who comes to a meeting and communion with the people who abandoned Him and preferred to be gods without Him, they were led to death. And they led Him to death. The God who resurrected, resurrecting each person who will follow Him. The God who did not choose only one people, but Who calls each one to be saved.

## God is love

The second characteristic of the name of God is, that "God is love" (1 Jn. 4:16). He does not simply have love, but is love! Christ reveals God as love, as kenosis, as sacrifice, as thirst to encounter each person of every age. This thirst reaches down to death and Hades. Love however, means also, freedom. It means respecting the human decision to be, or not be with God. Respecting the fall, man's failure to love God, respecting the choice to select – instead of the priority of God – the priority of the easy time in this life, the authority, the interest, even also the faith that death is the end.

## Christ and the mysteries

The name of God is known in the person of Christ. Whoever knows our Godman Lord, is able know God, the Father, and taste the fruits of the presence of the Holy Spirit in the life of the Church. The fruits, beyond the personal gifts, are given as ineffaceable gifts in the mysteries.

Our Baptism cleanses us from sin and from evil, and leads us, as members with full rights, to the body of Christ. Our Chrism makes us partake in the "triple office" of the Lord: in the royal, in other words, the blessing is activated for us to love, serving everyone, in the priestly one, in other words, the blessing is activated for everything to be done for the glory of God and everything which is given to us to return to God and to fellow man, as a constant "Thine own of Thine own, we offer to Thee in all and for all", and to the prophetic one, in other words, the blessing is activated for us to speak about God, both with words and with works, for us to become leaders in our own life and in the life of others, not however, controlling, but revealing the truth. The Divine Eucharist gives us the blessing to commune God in the body and the blood of Christ, to become one with Him and with