

continuous study and with precision in rendering the dogmas and expressing the faith. Their sacred work was the cleansing of the field from the weeds of heresy, which the devil, as good-hating and man-hating, cultivates to stifle this salutary for the unity, precision of the Church.

Let us, wish, my brethren, on this blessed day when we remember the offering and the achievements of the Holy Fathers, that we be granted to also take an example from the holy model of their unity. As we have seen from today's gospel passage, Christ's desire is for this unity to be lived as the fruit of His own sacrifice, of His Resurrection and Ascension. To keep the faith as the fruit of holiness, let us note, is not only the concern of the bishops, of the Fathers of the Church, but the personal struggle of each of its members, wherever and whenever the providence of God grants us to be. This unity and this love will be manifested both by reciting and living the Symbol of Faith, and by visiting those in pain and need, but also by participating in our brother's joy.

Archim. A. A.

SUNDAY JUNE 5 2022 SUNDAY OF THE 1ST COUNCIL

FATHERS. *The Holy Hieromartyr Dorotheus Bishop of Tyre. Holy Martyrs Nicandrus, Gorgus, and Apollonus and those with them, Christophoros & Konon the Martyrs of Rome.*

TONE OF THE WEEK : *Plagal Second Tone*

EOTHINON : *Tenth Eothinon*

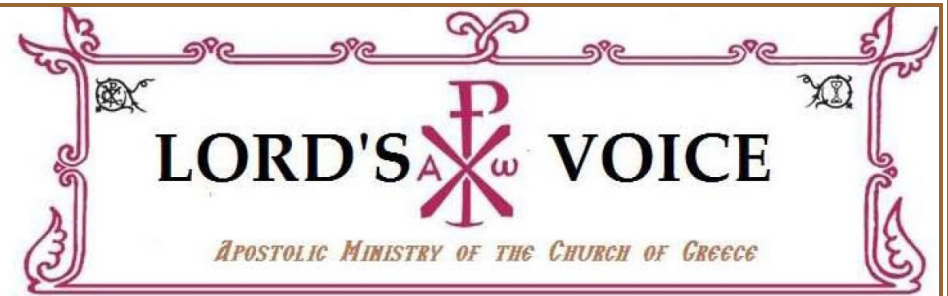
EPISTLE READING : *Acts of the Apostles 20:16 – 18, 28-36*

GOSPEL READING : *John 17: 1- 13*

SUNDAY JUNE 12 2022 HOLY PENTECOST *Onuphrius of Egypt, Peter the Athonite, Holy Martyr Antonine , John the Soldier of Egypt*

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

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



70TH YEAR JUNE 5 2022

PAMPHLET # 23

(3601)

A HEAVENLY COMPANY

Today is the Sunday of the Holy Fathers of the 1st Ecumenical Synod. As the brightest period of the year is peaking chronologically and liturgically, our Church appointed this great and holy day. Our fellow liturgists and concelebrators today are the three hundred and eighteen God bearing Fathers, who synodically convened in 325 A.D. in Nicaea of Bithynia, after Saint Constantine, the then emperor of the Roman Empire, invited them. The purpose of convoking this 1st Ecumenical Synod, was to condemn Arianism and to positively formulate the Orthodox dogmatic teaching concerning the second person of the Holy Trinity.

With the invocation and descent of the All-Holy Spirit, the holy 1st Ecumenical Council condemned the teaching of Arius, it composed the Symbol of Nicaea, that is, the first part of the Symbol of Faith, and defined, among other things, the way to calculate the date for celebrating Pascha. This Synod inaugurated a new period of synodical expression of ecclesiastical consciousness, responding with dogmatic accuracy to the fundamental question of the relationship between the Father and the Word

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."

The joy of the Church

The Church rejoices with great joy as the "treasurer of the grace of God," because she possesses the gift of the breath of the Holy Spirit, that "comprises her whole institution". Awaiting the celebration of Holy Pentecost, the Holy Fathers, the par-excellence spirit-bearers, are waving the flag with their sacred legacy, prefestal hymns of this celebration.

What is it, then, that made the Holy Fathers eternal examples of virtue, infallible teachers of the Church, and bright stars of her noetic firmament, while permanent preachers of the Resurrection of Christ, for as long as the world and history last? Precisely the fact that as a perspective and desire at the same time of our Triune God, it crowns as a second to the last phrase, today's gospel passage: "That they may have my joy filled in them".

Unity and love

The unity of man with Christ, the unity also with the image of Christ in the world, which is man. This is what the Holy Fathers strove for with a sense of its vital necessity, with a personal struggle and mainly with ceaseless prayer. So, the complete and full joy of the people of God was given to them as a gift. Thus, they also imparted to their flock and brethren, this gladness, the joy of love for God and His creature. While this love was expressed at every moment and with works of charity, and with fidelity to their sacred duty, and with paternal interest in the people whom the Church entrusted them with, but most importantly with