

The most essential evasion of man from himself and the problems he faces, is to think that the essence lies in the content of his requests and not in his ethos. Only by preserving and safeguarding our identity and self-awareness, can we be witnesses of our faith and culture, witnesses of ourselves and worthy of having our heirlooms and tradition in our hands, kept in the heart for thousands of years from generation to generation.

In other words, we must be grafted onto the Church, in order to grow within it and to live within that sacramental tradition, which includes all the revelations and visions, the foretaste of the future life and bliss.

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SUNDAY, JUNE 16, 2024 FATHERS OF THE 1ST COUNCIL Tychon the Wonderworker 40 Martyrs of Rome,,Mark the Just of Apollonia

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

GOSPEL READING : *John 17:1-33*

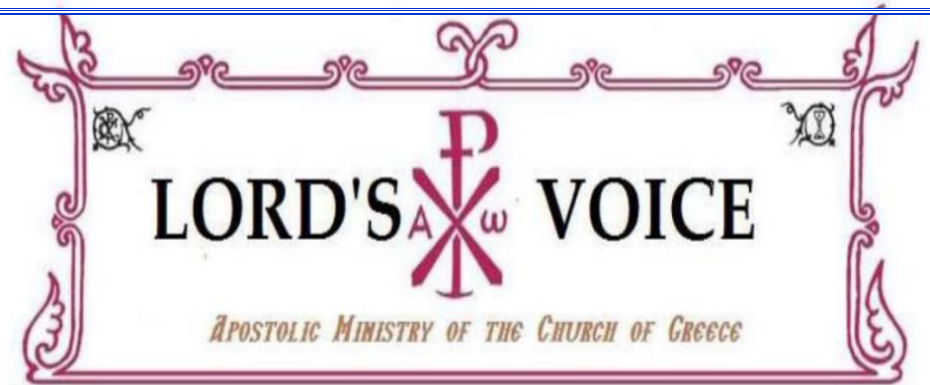
TONE OF THE WEEK:FOURTH Tone

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72ST YEAR JUNE 16 2024 PAMPHLET # 24 (3707)

JESUS CHRIST: THE SON AND WORD OF GOD

The Sunday of the Holy Fathers, which our Church celebrates during the period of Pentecost, is dedicated to the Memory of the Holy and God-bearing Fathers of the First Ecumenical Council in Nicaea, at which Athanasios the Great and the Saint Spyridon, the miracle worker were present and gave their witness for the faith.

The Synod, "in the Holy Spirit", expressed the traditional faith of the Church and formulated its doctrinal teaching about the second person of the Holy Trinity, the Son and Word of God, the God-man Jesus Christ. The value of the First Ecumenical Council lies in the fact that it safeguarded life from the heretical teaching of Arius and his followers, who taught that Christ is not God, but man. This is the greatest heresy of all the ages. Because, as the Holy Fathers stressed, if Christ is a creature, i.e. a man, then how can he save man?

According to the teaching of the Orthodox Church, the name of Christ manifests the entire Holy Trinity. "Christ's title is a confession of everything.

THE SUNDAY GOSPEL (JOHN 16:1-13)

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."

For it declares the anointing God and the anointed Son and the anointing, the Spirit" (Basil the Great). The God of Abraham, Isaac and Jacob was revealed to us in the person of Christ with His incarnation. So, the Incarnate Word of God, the historical God-man Jesus, is precisely the essence of God's Revelation, the essence of faith.

Christ and Church

However, Christ in our Orthodox faith and in the experience of our Church is inseparable from the Church, which is His Body, and the Church is inseparable from Christ, who is its head and origin, its life and ethos. Those who separate Christ from the Church or the Church from Christ fall into the greatest error and heresy: They disincarnate and strip Christ, the "Incarnate" God the Word, and expel Him from His body. However, this means that they expel Him from man and the world.

In the person of the God-man Christ, the great battle was fought and the power of sin, the curse of the law, the inexorable fate of mortals, and the state of death were completely defeated. Those who are baptized in the name of the Holy Trinity and put on the Lord and enter His Body, the Church, with the Grace of the Spirit appropriate this victory.

Our Orthodox identity

The Holy Fathers give us the message of a new effort for inner and outer freedom, for the experience of our identity. What we need is to allow ourselves to be fired up in the flame of their own fiery inspiration. Because they know that the greatest enemy of a people is the loss of its self-awareness, the deterioration of its cultural identity and the alteration of its ethos.