



74<sup>th</sup> Year

May 14, 2026

Pamphlet #21 (3808)

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### **THE SUNDAY GOSPEL (John 17:1-13)**

#### **“That they may be one, just as We are”**

*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."*

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## **THE CHURCH AS THE GUARANTEE OF TRUE FAITH**

On this Sunday, the Church celebrates the memory of the 318 Holy God-bearing Fathers of the First Ecumenical Council. This great Council was convened by the first Christian emperor, Constantine the Great, in Nicaea of Bithynia in May of 325. It condemned the heresy of Arius and proclaimed the apostolic faith and ecclesiastical experience that Jesus Christ is not a creature, a creation of God – as Arius maintained – but is the preeternal and timeless Son and Word of the Father, begotten of Him before all ages, “Light of Light, true God of true God,” as we confess in the Symbol of Faith [the Creed]. And when the fullness of time came, the hour determined by God, the Son of God also became man “of the Holy Spirit and the Virgin Mary”, “so that we might be deified,” according to the concise definition of Athanasius the Great.

### **Faith as a factor of the miracle**

This is precisely the saving truth and the preaching of the Church. For faith in the divinity of Christ does not concern merely moral improvement and virtuous living, but the deification of man through union, communion, and participation in the God-Man Jesus Christ. For this reason, the Church insists on the Truth that Christ is not a mere human, a created being, a creature, but the uncreated Son of the living God. In His person, His hypostasis, divinity was united with humanity, and thus every person who rightly believes in Him can be saved, sanctified, and deified in Christ Jesus. This is the theology and the Truth of the Church.

## **Theology, life, and the “last things” (eschaton)**

The theology of the Church is inseparably connected with the life and daily existence of man, since it seeks to embrace the whole person, to shape his personality and character, to sanctify and illuminate his being. Thus, we could say that the teaching of the Church is primarily a teaching about the ultimate meaning of human life. The “eschaton” means the last and final reality. It is that, toward which everything moves, and in which all previous things find their fulfillment. It is the “end” expected in the future, yet it already exists as a purpose within the present. It is, in other words, the Kingdom of God, which, with the coming of Christ, has already entered the world. In this way, in a single phrase, the Church, proclaiming the word of Christ and the experience of the Prophets and the Apostles and of the Fathers concerning God, His divine energies, and the ultimate meaning of life leads a person to the knowledge of God. The One, Holy, Catholic, and Apostolic Church lives and proclaims Orthodox theology, faith, and life; therefore, it is the only Church that can save man and transform the world.

## **The work of Christ**

In the Gospel passage read during today’s Divine Liturgy, the Lord speaks about the work that the Father entrusted to Him to accomplish, which concerns the redeeming revelation of God to the world. Through His Incarnation and presence, through His very being, the Lord made known to man the Triune God, because in Christ “there dwells all the fullness of the Godhead bodily” (Colossians 2:9), and because whoever has seen the Son has also seen the Father (John 14:9), as He said to Philip. Without Christ, it is not possible for us to know God, His will for our salvation, or to partake in eternal life, that is, in His Kingdom.

This is precisely what we heard the Lord say in today’s Gospel passage: eternal life is the knowledge of the only true God and of His Son, Whom the Father sent to reveal God to the

world and to make people members of His Church, living cells of His Body. This knowledge comes from faith and love and is given to a person according to the measure in which they respond to God's love. Therefore, it is knowledge that descends from above, a knowledge of revelation, relationship, and communion. May the faithful always recognize in the Person of the Lord Jesus, the God-Man Christ, our Messiah and Redeemer, who brings us to the Father through the Holy Spirit. May this light of faith illumine every person coming into the world.

Archimandrite N. K.

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May 24, 2026: 7th Sunday of Pascha

Of the 318 Holy God-bearing Fathers of  
the First Ecumenical Council (325 A.D.).

Saint Symeon the Venerable of the Wondrous Mountain († 590).

Pl. 2nd Tone – Eothinon: 10 – Epistle: Acts 20:16-18, 28-36  
– Gospel: John 17:1-13

NEXT SUNDAY: May 31, Pentecost  
Epistle: Acts 2:1-11 – Gospel: John 7:37-52, 8:12

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