



## St. Vladimir Orthodox Church

812 Grand Street, Trenton, NJ 08610 (609) 393-1234  
Rev. Volodymyr Chaikivskiy V. Rev. Paul Shafran, Pastor Emeritus  
saintvladimir.org  
facebook.com/St-Vladimir-Orthodox-Church-Trenton-NJ-454092552035666

### FATHERS OF THE FIRST SIX COUNCILS

July 16, 2023

#### TROPARION, KONTAKION & PROKEIMENON

##### **Troparion – Tone 5**

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead// by His glorious Resurrection.

##### **Troparion – Tone 8**

Thou art most glorious, O Christ our God, Who hast established the Holy Fathers as lights on the earth. Through them Thou hast guided us to the True Faith.// O greatly compassionate One, glory to Thee!

##### **Kontakion – Tone 5**

Thou didst descend into hell, O my Savior, shattering its gates as Almighty, resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of man,// and we cry to Thee: “O Lord, save us!”

##### **Kontakion – Tone 8**

The Apostles’ preaching and the Fathers’ doctrines have established one Faith for the Church. Adorned with the robe of truth, woven from heavenly theology,// It defines and glorifies the great mystery of piety.

##### **Prokeimenon – Tone 5**

Thou, O Lord, shalt protect us / and preserve us from this generation forever.  
V. *Save me, O Lord, for there is no longer any that is godly!*

##### **Prokeimenon – Tone 4**

Blessed art Thou, O Lord God of our fathers, / and praised and glorified is Thy Name forever!

#### LITURGICAL COMMEMORATION

##### **Fathers of the First Six Councils**

The Commemoration of the Holy Fathers of the First Six Ecumenical Councils.

In the Ninth Article of the Nicea-Constantinople Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in “One, Holy, Catholic, and Apostolic Church.” By virtue of the catholic nature of the Church, an Ecumenical Council is the Church’s supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the “oikumene” (i.e. from all the whole inhabited world).

The Orthodox Church acknowledges Seven Holy Ecumenical Councils:

The First Ecumenical Council (Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under Saint Constantine the Great, Equal of the Apostles.

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The Second Ecumenical Council (Constantinople I) (May 22) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (July 25) "Concerning the Three Chapters," was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos.

The fact that the Seventh Ecumenical Council (Nicaea II) is not commemorated today testifies to the antiquity of today's celebration. The Seventh Council, commemorated on the Sunday nearest to October 11, was convened at Nicaea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as "lights upon the earth," guiding us to the true Faith. "Adorned with the robe of truth," the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church's conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: "It seemed good to the Holy Spirit and to us..." (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church's teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (Saint Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: "with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity."

The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, "repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope."

The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that "Christ, the Incarnate Son of God is One." They also confessed that "she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The 630 Holy Fathers of the Fourth Ecumenical Council decreed that "the One Christ, the Son of God... must be glorified in two natures."

The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead."

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The 170 Holy Fathers of the Sixth Ecumenical Council “taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God.”

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as “all shall come into the unity of faith, and of the knowledge of the Son of God” (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

“The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema” (Canon I of the Council of Trullo).

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars.

The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical Councils. Thus, according to conciliar judgment, the Church has accepted: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Fourth Ecumenical Synods. The Fifth and the Sixth Councils concerned themselves only with resolving dogmatic questions, and did not leave behind any disciplinary canons.

The need to establish in codified form the customary practices during the years 451-680, and ultimately to compile a canonical codex for the Orthodox Church, occasioned the convening of a special Council, which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council “in the Imperial Palace” or “Under the Arches” (in Greek “en trullo”), came to be called the Council in Trullo. It is also called the “Quinisext” [meaning the “fifth and sixth”], because it is considered to have completed the activities of the Fifth and Sixth Councils, or rather that it was simply a direct continuation of the Sixth Ecumenical Council itself, separated by just a few years.

The Council in Trullo, with its 102 Canons (more than of all the Ecumenical Synods combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said that the Fathers of this Council produced a complete compilation of the basic codex from the relevant sources for the Orthodox Church’s canons. Listing through in chronological order, and having been accepted by the Church the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and of the holy Fathers, the Trullo Council declared: “Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription” (2nd Canon of the Council in Trullo).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of THE RUDDER, or KORMCHAYA KNIGA (a canon law codex known as “Syntagma” or “Nomokanon” in 14 titles). In its repository of grace is expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.

New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life with historical circumstances. The details of canonical regulation are not fully developed for the various eras of churchly organization all at once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils, to the inexhaustible treasury of dogmatic and canonical truths.

## **EPISTLE & GOSPEL READINGS**

### **Epistle: Romans 12:6-14**

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching; he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness. Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honor giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer; distributing to the needs of the saints, given to hospitality. Bless those who persecute you; bless and do not curse.

### **Epistle: Hebrews 13:7-16**

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

### **Gospel: Matthew 9:1-8**

So He got into a boat, crossed over, and came to His own city. Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you." And at once some of the scribes said within themselves, "This Man blasphemes!" But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'? But that you may know that the Son of Man has power on earth to forgive sins" – then He said to the paralytic, "Arise, take up your bed, and go to your house." And he arose and departed to his house. Now when the multitudes saw it, they marveled and glorified God, who had given such power to men.

### **Gospel: John 17:1-13**

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

## **SERVICES**

### **Service Schedule for the week of July 16**

**Sunday July 16 – ST. VLADIMIR FEAST DAY** 10:00 AM Hierarchical Divine Liturgy and Ordination of Deacon Bohdan Chaikivskyi, followed by Banquet in Daria Hall

**Saturday July 22** – 5:00 PM Vespers followed by Confession

**Sunday July 23** – 9:45 AM Hours, 10:00 AM Divine Liturgy followed by Coffee Hour in Daria Hall

## DONATIONS

### Weekly Giving

July 9 – 65 adults, 18 youth, \$2,118

## PARISH ANNOUNCEMENTS

Thank you Archbishop Michael and clergy for serving Divine Liturgy with us today in honor of St. Vladimir, our patron saint.

The Parish Council has developed and approved new parameters for Coffee Hour, which are listed below and are also posted in Daria Hall. We respectfully ask that hosts adhere to the new parameters. They were put into place by Father Volodymyr and the Parish Council to help us all spiritually in being able to get to services on time, and also relieving the financial burden on the hosts.

Spring water used to make coffee and tea is needed for Coffee Hour. Please donate a few gallons!

Pierogi making that was scheduled for July 20-21-22 has been canceled, and will be rescheduled when the weather is cooler.

A Parish "Directory" with photos and identifying names of all parishioners is in the works. This will help us all with "putting a face to the name"! When you are at Daria Hall for Coffee Hour, please see Awet Tesfa to get your picture taken.

The Ladies Altar Society is creating and publishing the first Parish Cookbook – with your help! **We are interested in your favorite recipes**, ethnic recipes, recipes from your grandparents, parents, children, relatives and friends, and Lenten recipes. They can include Appetizers, Main Meals, Side Dishes, Soup, Salad, Dessert, and Beverages. In addition to recipes, the Cookbook will include a Helpful Hints section. In order for the Cookbook to be a success, we will need many recipes! Each recipe should include your name, who you may have received the recipe from, and your phone number (phone number is only if we have questions and will not be published in the Cookbook). Please give your recipes to Alla Strauss, Melody Stavisky, or Nancy Mitsos. Thank you!

## BIRTHDAYS THIS WEEK

Jadiel Canales – July 17

Monia Pitra – July 18

Seth Kilgore – July 21

Have a blessed birthday and may God grant you many years!

If you do not see your birthday listed above during your birthday week, please let Darice know and she will add it to the schedule!

## COFFEE HOUR

Please remember the Coffee Hour Helpers do not bring any refreshments for Coffee Hour, but are there to assist in setting up for Coffee Hour. Hosts are responsible for: Providing the refreshments, setting up in Daria Hall at 9:00 AM with guidance from the Helper, cleaning up after Coffee Hour including washing and drying dishes, and taking out the trash. If you have any questions, please contact Melody Stavisky, Alla Strauss, or the Helper assigned to your Coffee Hour date.

### COFFEE HOUR PARAMETERS:

1. Plan on providing refreshments for 50 people.
2. Food items are limited to:
  - 4 doz. Bagels/breads (2 doz. per host)
  - 4 doz. Donuts/pastries (2 doz. per host)
  - Fruit
  - 2 gallons water for coffee (1 gallon per host)
  - Green Salad
  - Sugar-free dessert/pie
  - Tortilla chips & salsa

**NOTE: For Fasting Coffee Hour:**

Bagels (except egg & cheese bagels) and some breads (rye) are non-dairy.

Oreos and most apple pies are non-dairy.

Hosts may provide homemade non-dairy breads and/or desserts.

3. Hosts will be informed in advance if cream cheese/Tofu cream cheese, butter/margarine, or milk is needed.
4. The church will provide coffee, tea, assorted coffee creamers, peanut butter, jelly, paper products, water bottles, and juice.
5. Hosts may provide a luncheon for a specific event or holiday (panikhida, birthday, anniversary, holiday) with advance notice. The hosts will be responsible for all food preparation for such a luncheon.
6. Hosts take home or give away ALL leftover refreshments so the freezer and refrigerator do not get clogged with unused food.

(The last name listed is the Coffee Hour Helper)

July 16 ST. VLADIMIR FEAST DAY BANQUET  
July 23 Tyler Burger, Sami Bachir, Nina Laushell  
July 30 Nour Ragab, Eleni Athanatos, Francine Meyer  
Aug. 6 **FAST** Mihaela & Tiberiu Milosav, Gabriella Plesa, Alla Strauss  
Aug. 13 **FAST** Trudy Ellmore, Herman & Francine Meyer  
Aug. 20 Alex & Rebeca Medina, Guy Radcliffe, Awet Tesfa  
Aug. 27 Ladies Assumption Altar Society  
Sept. 3 Tahara & Germain Ortiz, Alan & Mimi Berck, Alla Strauss  
Sept. 10 Olga & James Bates, Walter & Tanya Tribbey, Darice Keyes  
Sept. 17 Jessica & Blake Kilgore, Svetlana Sosedov, Nina Laushell  
Sept. 24 ANNUAL PARISH PICNIC  
Oct. 1 Vera Pschenyczny, Paul & Patti Denko, Francine Meyer  
Oct. 8 John Cassar, Christina DiDonato, Alla Strauss  
Oct. 15 Ramazi Shubitidze, Ilonica & Corneliu Balasa, Nancy Mitsos  
Oct. 22 Tony Vashkevich, Manny & Lourdes Montiel, Awet Tesfa  
Oct. 29 Nina Laushell, Alex Godun, Darice Keyes  
Nov. 5 Tamara Karkusova, Ekaterina & Stanislav Uritsky, Francine Meyer  
Nov. 12 Natalia Kolomatskaia, Matthew & Kris Bohush, Alla Strauss  
Nov. 19 **FAST** Sophie Dumas, Melissa Braun, Darice Keyes  
Nov. 26 **FAST** Gebrekvistos Amleset, Awet Tesfa  
Dec. 3 **FAST** Nicholas Torrisi, John Honey, Nina Laushell  
Dec. 10 **FAST** Victoryia Baranova, Madeleine Sekulich & Mark McDevitt, Nancy Mitsos  
Dec. 17 **FAST** Paula & Ludwig Koerte, Melody Stavisky, Darice Keyes  
Dec. 24 **FAST** Father Volodymyr & Matushka Oksana, Carmen & Cezar Mateiescu, Alla Strauss  
Dec. 31 Nebiat Tesfa, Luwam Tesfa, Francine Meyer