

*Welcome to St. Olympia Orthodox Church,  
a young and, God willing, growing community of worshipers.*

*Fr. Nikolay Khalimonov, Priest-in-Charge, 323-851-7989, nkhalimonov@yahoo.com  
Fr. Alexy Karlgut, Dean/Administrator, 607-759-1833*

*Please join us for prayer and fellowship.*

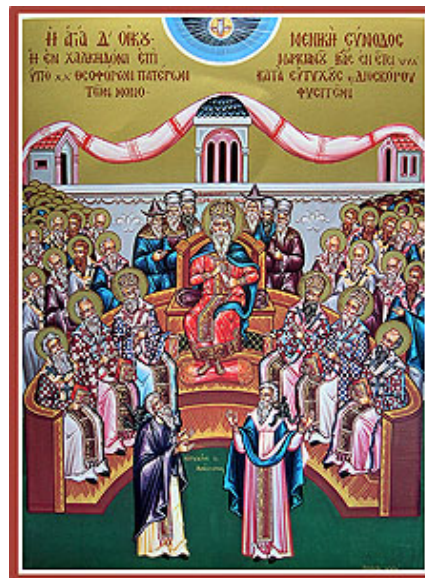
**Upcoming Services:**  
**Saturday, July 15, 22**  
**Great Vespers: 5pm**

**Sunday, July 16, 23**  
**Divine Liturgy: 10am**  
**Coffee and fellowship will  
follow the service**

*The above services are at  
St. Olympia Church  
34 North Main Street  
Norwood, NY, 13668*

*Mailing Address  
St. Olympia Orthodox  
Church PO Box 122  
Canton, NY13617*

**The Commemoration of the Holy Fathers of the First Six  
Ecumenical Councils  
July 16**



*The preaching of the Apostles and the dogmas of the Fathers sealed the one Faith of the Church; and clad in the garment of truth woven of theology from on high, it teaches aright and glorifies the great mystery of piety.*

**Kontakion of the Fathers of the First Six Councils**

## **The Commemoration of the Holy Fathers of the First Six Ecumenical Councils July 16**

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.

**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 (Nicea 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 Nicea 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.”

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).

#### **Canonical Practice**

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.



**Great Martyr Marina**  
**July 17**



**Holy Prophet Elijah**  
**July 20**



**Holy Myrrhbearer**  
**Mary Magdalene**  
**July 22**

**Greatmartyr Marina of Antioch in Pisidia**

**July 17**

*Adorned with the beauty of virginity,  
you have been crowned with unfading crowns, O Marina.  
Having shed your blood in holy martyrdom,  
and radiant with the miracles of healing,  
you have received from the hand of your Creator the prize of victory.*

**Kontakion**

**Holy, Glorious Prophet Elijah**

**July 20**

*An angel in the flesh and the cornerstone of the prophets,  
the second forerunner of the coming of Christ,  
glorious Elijah sent grace from on high to Elisha,  
to dispel diseases and to cleanse lepers.  
Therefore, he pours forth healings on those who honor him.*

**Troparion**

*Prophet Elijah of great renown,  
seer of the mighty mighty works of God,  
by your command you held back the rain!  
Pray for us to the only Lover of mankind!*

**Kontakion**

**Myrrhbearer and Equal of the Apostles Mary Magdalene**

**July 22**

*Standing before the Cross of the Savior,  
suffering with the Mother of the Lord,  
the most glorious Mary Magdalene  
offered praise with tears.  
She cried out: "What is this strange wonder?  
He Who holds the whole creation in His hand chooses to suffer.  
Glory to Your power, O Lord."*

**Kontakion**

## UPCOMING DIOCESAN & PARISH EVENTS

### **Pilgrimage to St Olymphia Mission with Archbishop Michael for our Patronal Feast**

**Monday, July 24, 2023      Vespers, 6pm**  
**Tuesday, July 25, 2023      Vesting the Bishop, 9:30am**  
**Divine Liturgy, 10am**

On Monday and Tuesday, July 24-25, Archbishop Michael invites all to join a Diocesan pilgrimage to Saint Olymphia Mission, in Potsdam / Norwood, NY. The mission is the parish located the furthest north in our Diocese, and it is the only parish in the U.S. named for Saint Olymphia, whose Feast Day is July 25. The mission community recently moved into their own church building and are eager for pilgrims to "come and see!"

On Monday, July 24, at 6:00 PM, Vespers will be celebrated; and a meal will follow for all in attendance. On Tuesday, July 25, at 9:30 AM, His Eminence will be greeted at the entrance to the church, with the Liturgy to begin at 10:00 AM. A luncheon will be offered after the Liturgy.

The church is located at 34 North Main Street, Norwood, NY.

"Much has been accomplished at St. Olymphia, the northern-most outpost of the Diocese, since its founding just a few years ago," says Archbishop Michael. "Everyone is encouraged to visit for this Pilgrimage, to pray together in the newly beautified temple, and to get to know the faithful parishioners who work so diligently to nurture and grow St. Olymphia Mission!"

*from the Diocesan website*

#### **Diocesan Council Meeting**

Tuesday, July 18, at 11:00 AM  
Diocesan Chancery, Bronxville NY

#### **Presbyter's Council Meeting**

Thursday, July 27, at 1:00 PM  
Zoom

#### WEEKDAY VESPERS AT THE HERMITAGE OF ST OLYMPIA

**Weekdays at 5 PM**

For information please contact Mother Sophronia at [mothersophronia@gmail.com](mailto:mothersophronia@gmail.com)  
or via Facebook: Nun Sophronia Hofstead.

#### **"In peace let us pray to the Lord!"**

**This means first of all that we are called to assume a state of inner peace.**

**Those who will take part in the Divine Liturgy should rid their minds of all confusion, all susceptibility to fleshly and earthly temptations, all obsession with 'worldly cares', all hostile feelings towards any other person, and all personal anxiety...**

**Then at once there is a second request: "For the peace from above..."**

**The peace which we have already requested is something other than a state of mind or a psychological condition produced by our own effort. It is peace which comes 'from above'.**

**We should humbly recognize that such peace is a gift from God, and we should open ourselves to this gift...**

**Then comes a third request for peace: "For the peace of the whole world..."**

**The peace which we request goes beyond our isolated person...**

**We pray for the peace of the universe... we find ourselves in harmony with everything God has called into being.**

**A Monk of the Eastern Church**