

**St. Nikolai Orthodox Mission of Alliance
820 South Linden Avenue, Alliance, Ohio
(at St. Theodore Romanian Byzantine Catholic Church)
Divine Liturgy, 9:30**

**Right Rev. Bishop Alexander, Bulgarian Diocese, Orthodox Church in America
Very Reverend Father Joseph Cervo, Archpriest (AOCANA-retired)**

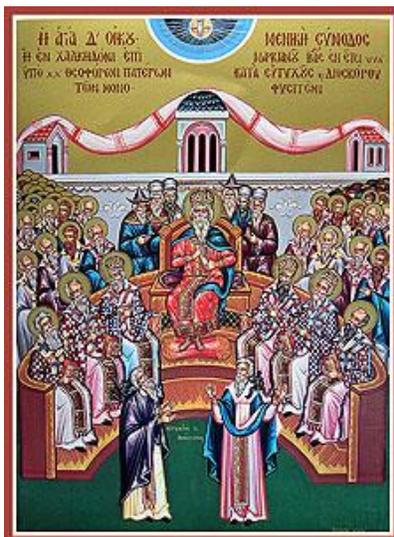
Rev. Protodeacon James Gresh, Mission Administrator (Bulgarian Diocese OCA)

July 19, 2015/ 7th Sunday after Pentecost/ Holy Fathers of the First Six Ecumenical Councils/ Relics of Venerable Seraphim of Sarov/ Holy Stephen Lazarevic, Serbian Prince and Holy Militza his mother / Holy Prophet Elijah (observed)

Mission Phone # 330 768-7633

Mission Website <http://www.stnikolaiorthodoxmission.com/>

Welcome to Visitors. Thank you for coming and praying with us today. In the Orthodox Church, Holy Communion is reserved only for Orthodox Christians who have prepared themselves through prayer, fasting and confession during the Church fasting seasons. We invite you to introduce yourself to Father Joe and Deacon James at the end of the Liturgy and receive a piece of the blessed bread and join us for fellowship and Christian education at the Jonathan Casteel hall, directly through the alley way behind the church. We look forward to seeing you again and encourage you to learn more about the Orthodox Faith.



Tone 6 Troparion (Resurrection)

The Angelic Powers were at Your tomb; the guards became as dead men.

Mary stood by Your grave, seeking Your most pure body.

You took hell captive, // not being tempted by it. You came to the Virgin, granting life. //

O Lord, Who rose from the dead, glory to You.

Tone 8 Troparion (Holy Fathers)

You are most glorious, O Christ our God! You have established the Holy Fathers as lights on the earth. Through them You have guided us to the true Faith. // O greatly compassionate One, glory to You!

Tone 4 Troparion (St Seraphim)

You loved Christ from your youth, O blessed one, and, longing to work for Him alone, you struggled in the wilderness in constant prayer and labor.

With penitent heart and great love for Christ you were favored by the Mother of God.

Therefore we cry to you: // "Save us by your prayers, venerable Seraphim, our father!"

Tone 4 Troparion Prophet Elijah

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.

Tone 4 Troparion St. Nikolai

In truth you were revealed to your flock as a rule of faith, an image of humility and a teacher of abstinence; your humility exalted you; your poverty enriched you. Hierarch Father Nikolai, entreat Christ our God that our souls may be saved!

Tone 6 Kontakion (Resurrection)

When Christ God the Giver of Life, raised all of the dead from the valleys of misery with His mighty hand, He bestowed resurrection on the human race.//
He is the Savior of all, the Resurrection, the Life, and the God of all.

Tone 8 Kontakion (Holy Fathers)

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.

Tone 4 Prokeimenon

Blessed are You, O Lord God of our fathers, and praised and glorified is Your name forever!

v: For You are just in all that You have done for us! (v. 4)

Tone 7 Prokeimenon

Precious in the sight of the Lord is the death of His saints. (Ps 115/116:15)

Epistles: Romans 15:1-7 (7th Sunday A.P.) Hebrews 13:7-16 (Holy Fathers)

Tone 1 Alleluia, Alleluia, Alleluia!

v: The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.

v: Gather to Me, My venerable ones, who made a covenant with Me by sacrifice!

Tone 6

v: Blessed is the man who fears the Lord; he will delight exceedingly in His commandments.

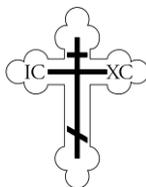
Gospels: Matthew 9:27-35 (7th Sunday A.P) St. Matthew. (5:14-19) (Holy Fathers)

Communion Hymns

Praise the Lord from the heavens! Praise Him in the highest!

The righteous shall be in everlasting remembrance. He shall not fear evil tidings.

Alleluia, Alleluia, Alleluia!



Understanding 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 bishops and other clergy of the Church, and representatives of all the self-governing Churches from every land of the 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 the emperor St. Constantine the Great.

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 (i.e. consensus) 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, teachings 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 (gift) 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” (*St 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 (oneness) 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 harmony and 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 (human and divine).”

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

The 170 Holy Fathers of the Sixth Ecumenical Council “taught that we ought to confess two natural volitions (choices), or two wills [i.e. 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 (limitations) 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 contemporary ideology.

The dogmatic composition of the Holy Ecumenical Councils are never outdated, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

“The faith of all in the Church of God has 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, combined with their God-given writings and dogmas. We reject and we anathematize (condemn) all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not hold to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema (cursed)” (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 officially declared 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 (consensus) 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 proclaim 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 (false) inscription (writing)” (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, (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 at all 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 inexhaustable treasury of dogmatic and canonical truths.

PRAYERS requested

For The Health and Salvation of:

Mother Ana

Doreen Wishnok (friend of the Krupko's who is battling breast cancer)

Stefanie Waseman

The Knoll Family

Archpriest Rastko Trbuhovich (Fr. Dragan's Kum)

Ann Cervo (Fr. Joe's sister-in-law, diagnosed with optical melanoma)

Roland Augspurger

For The Repose of the Souls of:

ADULT EDUCATION:

The Adult Christian Ed study group is taking a short summer break and will resume Saturday, July 25.

COFFEE HOUR:

July 5 th	Blebea's and Dan Ralich
July 12 th	Dan Ralich and Blebea's
July 19 th	Open
July 26 th	Deb and Wally Borojevich
Aug 2 nd	Washingtons
Aug 9 th	Greshs
Aug 16	Annual Parish Liturgy and Picnic hosted by George and Helen Blebea
Aug 23	Open
Aug 30	Open
Sept 6	Deb and Wally Borojevich
Sept 13	Open
Sept 20	Washingtons
Sept 27	Open

Please see Deanna and Larry Dordea if you are interested in hosting a Coffee Hour. There are plenty of dates available. Thank you to Deanna, Larry and Georgie for chairing our Coffee Hours.

THANK YOU TO ALL WHO HAVE HOSTED COFFEE HOUR!!!!

DONATIONS:

Please note, any special donations will be added directly to our building fund unless otherwise specified by the donor. God bless all who have generously donated to and support our mission.

BUILDING PROJECT:

July 15, UPDATE! By the grace of God construction of our chapel continues to advance rapidly. The general contractor is working on the exterior of the building (stone and cement siding). The delivery of the windows and exterior doors is expected Monday. The sub-contractors are continuing their work. Work on the Icons is continuing and we are seeking additional donors. Please see Fr. Joe for further information.

For updated construction pictures please visit our parish website.

We are also still in need of additional funding for the general building fund. If you are able to make an initial or additional contribution, please see Father Joe or Deacon James.

Please note, any special donations will be added directly to our building fund unless otherwise specified by the donor. God bless all who have generously donated to and support our mission.

May the Lord bless all our endeavors to glorify His Holy Name and bring others to the fullness of the truth.

CHOIR PRACTICES:

We will be taking a break for the Summer. Practices will resume in the Fall.

MEMORIAL FUND FOR GEORGE RALICH:

Several people have inquired about donations to the Mission in memory of Dan's father, +George Ralich. We will set aside any donations in +George's memory to purchase an item for the church. Thank you!

JULY BIRTHDAYS:

Alex Ralich – 10th

Kim Krajci – 22nd

Stephanie Novak – 26th

JULY ANNIVERSARIES:

Corbin & Georgie Washington – 6th

St. Nikolai of Zica, Orthodox Mission of Alliance

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