

Parish Prayer List (Living)

Alexandra	Dennis	Paige	Reader Mark
Andrea	Amanda	Sherry	Joretta
Fr. Michael	Barry	Sean	Tina
James	Nicholas B.	Karin	Andrea & Kirby
Lawrence	Alexandra	Illisa	Rachael
Michael	Helen	Susan K	Bob Wedder
Anna	Erin and baby	Connie	Dcn. William
Fr. George	Kathy Tanner	Emil	Pauline
Anthony	Samantha		

Parish Prayer List (Fallen Asleep)

Michael Urban (+6/21) Robert Beall (+6/24) Ruby Kesselak (+7/1)
John Kesselak, Jr. (+7/6) John Maydek (+7/12)
Andrew Kesselak (+7/14) Shawn Visconti (+7/21)

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Coffee Hour Schedule

July 17 – Pani Susan July 24 – Christine Scrantom
July 31 – Paula Visconti August 7 – Bev Shenberger
August 14 – Paula Visconti August 21 – open

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Schedule of Epistle Readers

July 17 – Van Crikis July 24 – Rdr. Mark Wolcho
July 31 – Jeff Robel August 7 – Misha Shenberger
August 14 – Bob Piljay August 21 – Van Crikis

Please let me know if you would like to added to the list of Epistle readers, or if you will not be available on the day when you are scheduled.

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Words from the Fathers

From constant guarding of the heart purity is born in it, purity in which is beheld the Lord, according to the assurance of eternal Truth: Blessed are the pure in heart, for they shall see God (Saint Matthew 5:8).

Saint Seraphim of Sarov, The Little Russian Philokalia

In the material world of things around us, the farmer works the earth. So also in the spiritual world there are two elements to be considered. It is necessary for man to work the earth of his heart by a free deliberation and by hard work. For God looks to man's hard work and toil and labor. But if the heavenly clouds from above do not appear and the showers of grace, the farmer for all his labor avails nothing.

Macarius, Spiritual Homily 26.10

An old man said, "As the earth never falls down, neither does one who humbles himself."

Desert Fathers

Be mindful of God, so that in every moment He may be mindful of you. If He is mindful of you, He will give you salvation. Do not forget Him, letting yourselves be seduced by vain distractions. Do you want Him to forget you in your times of temptation? Stay near Him and obey Him in the days of your prosperity. You will be able to rely on His word in difficult days, because prayer will keep you safe in His continual presence. Remain constantly before His face, think of Him, remember Him in your heart. Otherwise, if you only meet Him from time to time, you risk losing your close friendship with Him.

St. Isaac of Nineveh, 7th century

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The Commemoration of the Holy Fathers of the First Six Ecumenical Councils: In the Ninth Section of the Nicea-Constantinople Symbol-Creed of Faith -- worked out 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 conciliar nature of the Church, the Ecumenical Council is the Church's supreme way to resolve the major questions of religious life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the Local Churches, from all the whole inhabited world.

[Trans. note: The Church Slavonic word "Sobornyi" --

in English usually translated merely as "Catholic", has actually a deeper and more profound meaning than commonly understood in the West, and it reflects linguistically the Greek word "katholikos" as interpreted by Holy Tradition for Saints Cyril and Methodios. The adjective form "Sobornyi" has its word-root in "Sobor" -- meaning an "assembly" or "council". The erudite might also recognise similarity with the word "Sobornost'" -- a term emphasised in ecclesiology by the Russian religious-philosopher A. S. Khomyakov in the 1800's. "Sobornost'" is translated sometimes as "Catholico-Conciliarity", but often also as "Communality". This latter nuance signifies the "Catholicity" of the Church, not as a formal external quality regarding the Church as worldly institution and outward authority, but rather existing as a spiritually inward and dynamic quality within each believer. It is the Gospel that defines the locus of the Church saying: "The Kingdom of God is within you". This however does not mean the fragmenting individualism of belief often seen in Protestantism. The Church as "ekklesia" (assembly of believers) is "One" in Christ in the Apostolicity and Holiness of its faith in Christ -- our own oneness is with the one authentic faith of the Holy Apostles in the teachings of our Lord Jesus Christ, preserved as Holy Tradition throughout all the generations of believers. The "Communality" or "Communion in Christ Jesus" is not merely with our fellow believers in the Church in the present time, but with all the generations of the "faithful" that have gone before us. All the Four Marks of the Church -- One, Holy, Catholic, Apostolic -- are inter-connected. The Catholicity of the Church extends universally not merely through spatiality, but also back through time -- it is the "Church Triumphant" as well as the "Church Militant".]

The Orthodox Church acknowledges Seven Holy Ecumenical Councils: The **First Ecumenical Council (Nicaea I)** (Comm. 29 May, and also movably, on 7th Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicaea in Bithynia under the holy Equal-to-the-Apostles Constantine the Great.

The **Second Ecumenical Council (Constantinople I)**

(Comm. 22 May) was convened in the year 381 against the heresy of Macedonias, by the emperor Theodosius the Great.

The **Third Ecumenical Council (Ephesus)** (Comm. 9 September) -- 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)** (Comm. 16 July) -- 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)** (Comm. 25 July) -- "Concerning the Three Chapters", was convened in the year 553, under the emperor Justinian the Great.

The **Sixth Ecumenical Council (Constantinople III)** (Comm. 23 January) -- during the years 680-681, was against the Monothelite heresy, under the emperor Constantine Pogonatos.

The **Seventh Ecumenical Council (Nicaea II)** (Comm. as moveable feastday on Sunday nearest 11 October) -- was convened just like the First Council, at Nicaea, but in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene. (Accounts about the Councils are likewise located under the days of commemoration).

The Ecumenical Councils were convened in the Church each time regarding a special need, in connection with the appearance of divergent opinions and heresies, so as to seek out the Orthodox Church teaching of faith and tradition. 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-set 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).