

PRAYERS ARE REQUESTED FOR ...

The health and salvation of –

Abducted Bishops Paul & John	Pauline
Hieroschemamonk Ambrose	Ann
Archpriest Eugene	Stefan
Archpriest Louis	John
Priest Kyrill & family	Vivian
Priest James	Jung Sook
Priest John	Thomas
Priest Alexander	Cheyenne
Subdeacon Peter	Nancy
Reader Aleksei	Randall
Monk Philaret	Rose
Matushka Mary	Don
Matushka Mary Sara	Norma
John • Euphrosynos	James
Virginia • Justina	
Thomas • John	
Catechumen Rebecca	
Catechumen Jennifer	

The repose and salvation of –

Protodeacon Gregory (July 1)
Gerasim (June 19)

Please let Father know if there are any names you would like added to the list.

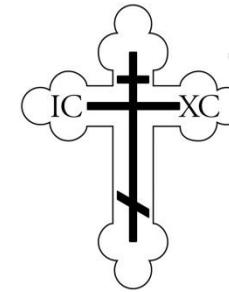
This Saturday, July 22, 4:00 PM – choir practice

This Saturday, July 22, 5:30 PM

– Great Vespers + confession

Saturday, August 12 / Sunday, August 13 – archpastoral visit

*A mission parish under the omophorion of His Eminence Benjamin,
Archbishop of San Francisco and the Diocese of the West,
Orthodox Church in America*



**ST TIKHON ORTHODOX
CHRISTIAN CHURCH**

Sunday, July 16, 2017

Holy Fathers of the First Six Ecumenical Councils



Sunday Hours & Divine Liturgy at 9:10 AM, followed by agape potluck
Other services as announced

Rev. Alexander Vallens, *Rector*

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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 inhabited world).

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, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible. The Church’s conciliar definitions of dogma always begin with the Apostolic formula: “It seemed good to the Holy Spirit and to us...” (Acts 15: 28).

The Ecumenical Councils are 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). 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.

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. 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.

Also this week: *Royal Passionbearers Tsar Nicholas, Tsaritsa Alexandra, Tsarevich Aleksy, Grand Duchesses Olga, Tatiana, Maria, and Anastasia (July 17); Nun Martyrs Grand Duchess Elizabeth and Barbara (July 18); Uncovering of the Relics of Ven. Seraphim of Sarov (July 19); HOLY GLORIOUS PROPHET ELIJAH (July 20); Prophet Ezekeiel (July 21); Holy Myrrhbearer and Equal-to-the-Apostles Mary Magdalene (July 22).*

** regular fasting this week; fish, wine, and oil allowed on Wednesday **

Epistles: Romans 12:6-14 (Sunday); Hebrews 13:7-16 (Fathers)

Gospels: Matthew 9:1-8 (Sunday); John 17:1-13 (Fathers)

Troparion – Tone 5 (Resurrection)

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 (Fathers)

Most glorious art *Thou*, O Christ our God! /
Thou 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 (Resurrection)

Thou didst descend into hades, 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 all cry to Thee: O Lord, save us!

Kontakion – Tone 8 (Fathers)

The apostles’ preaching and the father’s *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 Orthodoxy.