

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

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Divine Services

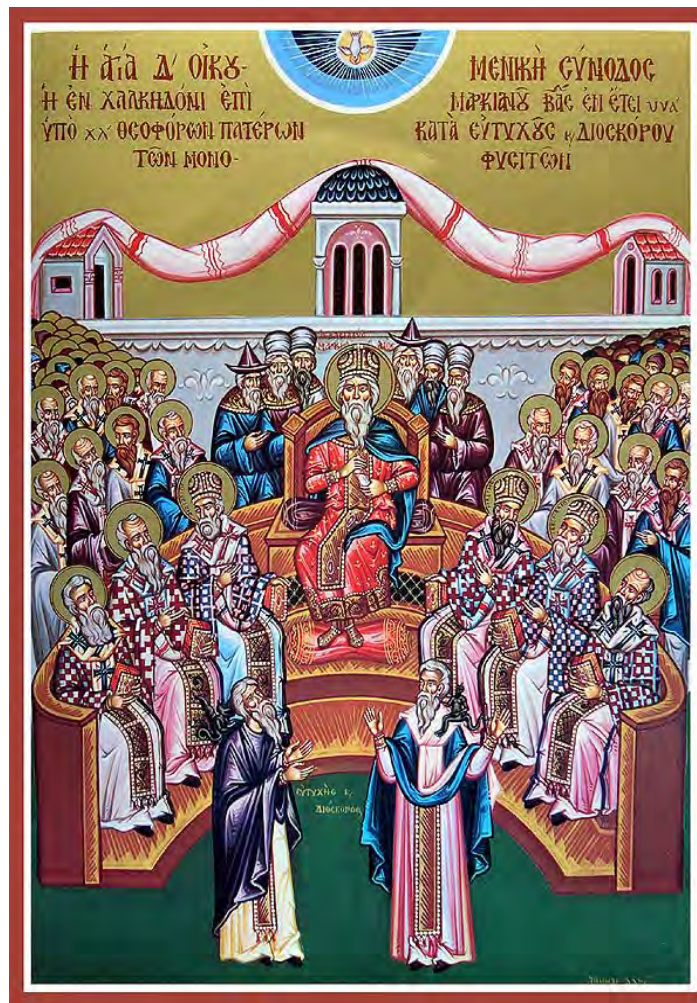
Eve Sundays & Feast Days
5:00 PM Confessions
6:00 PM Great Vespers
Sundays and Feast Days
8:40 AM 3rd and 6th Hour
9:00 AM Divine Liturgy
Please check weekly schedule
for specific days (last page).
Previous Ambos on website.

Articles for publication
should be submitted to:

ambo-theodosius@googlegroups.com

JULY 14, 2024

3RD SUNDAY AFTER PENTECOST
FATHERS OF THE FIRST SIX
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.

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. "Clad in the garment 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).

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.

FOCUS

✦ ST. HERMAN HOUSE - CLEVELAND ✦

11TH ANNUAL ST. HERMAN HOUSE - FOCUS CLEVELAND GOLF CLASSIC AUCTION

Dates:

July 7th, 2024 - 8:00 a.m.
thru
July 15, 2024 - 9:00 p.m.

You're Invited!

You can help support the 11th Annual St. Herman House Golf Classic by participating in our on-line auction. Click the link below to see all of the amazing items up for bid!

Auction Link or scan QR Code:

<https://www.32auctions.com/SaintHermans2024>



Contact Us
216.973.9391



More Information
golfsthermans@gmail.com

Check out these items
plus many others!



Lake Erie Boat Cruise



Golf Packages



Alcohol Bundles

All proceeds from the auction go directly to support the programs at St. Herman House!

**SAVE THE DATE
FOR A WEEKEND RETREAT
WITH
FATHER JOSIAH TRENHAM, PH.D.**



**“Godly Marriage and Virginity:
Paths to Holiness”**

DATE: September 20 – 22, 2024

**St. Matthew the Evangelist Orthodox Church
10383 Albion Road
North Royalton, OH 44133**

- Friday, 9/20 7-9:00 pm 1st talk with Q & A
- Saturday, 9/21 9:30 am check in / continental breakfast
 10 – 12 2nd talk
 12 – 1 Lunch
 1 – 3 pm 3rd talk
 4:00 pm Vespers
- Sunday, 9/22 Join us for Sunday Liturgy with Father Josiah
 8:50 am Sunday Matins
 10:00 am Divine Liturgy with homily
 Luncheon after Liturgy

Father Josiah has published numerous articles and books and is also the founder of Patristic Nectar Publication, a non-profit ministry. His weekly homilies are entitled “The Arena Podcasts” and are available on Patristic Nectar Publications, Apple Podcasts, Spotify and Google Podcast. You can find links to his homilies at <https://www.saintandrew.net/arenapodcast>. His video reflections are available on YouTube under Patristic Nectar Films. His books will be available at the retreat at a wholesale discount.

Registration deadline: **September 8, 2024** – Register early. Seating is limited.
Contact: Cindy George at cindygeorge127@gmail.com
Steve Morgan at stevemorgx@pm.me
Leigh Frank at loberlinfrank@gmail.com

There will be a free-will offering to help cover expenses.

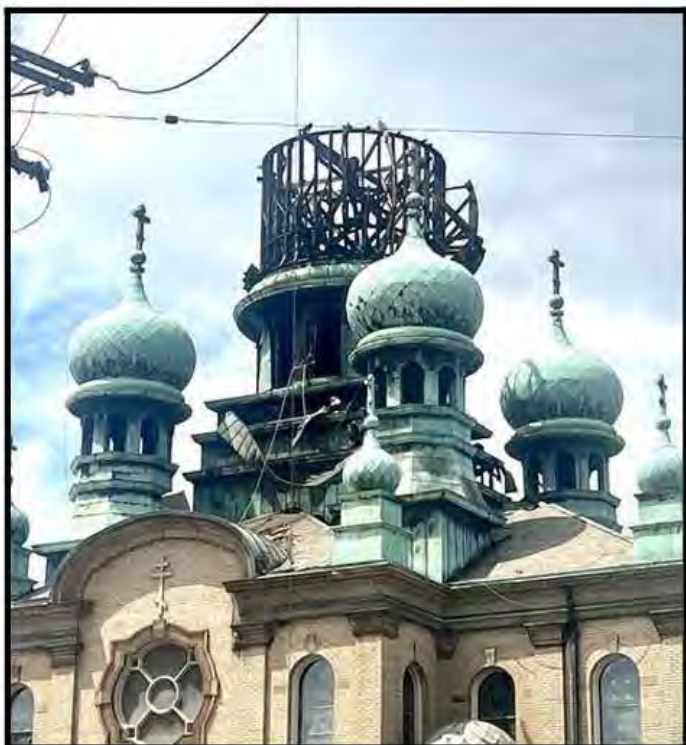
CHARITY PICNIC!

Sunday July 21st, 2024 - 12:00pm

Join us to help restore St. Theodosius
Orthodox Cathedral in Cleveland, Ohio!



Before



After

On May 28, 2024, St. Theodosius Orthodox Cathedral was severely damaged by a fire. This church was home for many generations of Eastern European immigrants, their descendants, and new converts who discovered the true faith.

Location: St. Sergius Russian Orthodox Cathedral

Address: 6520 Broadview Rd, Cleveland, OH 44134

Suggested Donation \$25

Cash bar

All proceeds will be donated to the restoration of the dome and the church.

PRAYER REQUESTS

as of 7/14/2024



Deceased

Danilo "Dan" Arangelovich
(Uncle of Cindy & Nisi)

Matushka Annice Oleynik

John "Jack" Zimmerman
(Uncle of Nisi & Matushka Cindy)

Special Intentions:

Subdeacon Theodore Lentz

Subdeacon Roger Pinta

Subdeacon Leon Felon

Reader Frank Tkacz

Stephan Chwalyk

Horia Dascalescu (Lavinia's brother)

Diane Kearsey (Janice Tkacz's Sister)

Janice Tkacz

Eleanor Wachovec (friend of Karen Felon)

Rachel Ohlin (relative of Tatiana)

Erin Zawolowycz

Jeffrey Parhamovich
(brother of Karen Felon)

Margaret Parhamovich
(sister-in-law of Karen Felon)

Margaret Peyton (Cathy's aunt)

Jean Woycitzky Thompson (Frank's cousin)

Anna Marie Luvison (daughter of Matthew & Katie (Ellis) Luvison)

Debra Parhamovich (sister of Karen Felon)

Grace Mary Parhamovich
(mother of Karen Felon)

Lonnie Ellis (Husband to Debra Ellis)

Robert Martin Prock

Valentina Zawolowycz (mother of Paul Z)

Elizabeth Balasz

Paul Epele (Father-in-law of Lauren)

Michael Kalinich (Uncle of Linda Kovach)

Child McKenna Kranek

Linda Smotzer

Elena Rich (Jerry Czajkowski's daughter)

Donna Fabris (Jerry Czajkowski's friend)



Please submit names to the Prayer List by
emailing them to **Fr. Jan Cizmar**
st.theodosiuscathedral@gmail.com

Or calling at 1 (440) 732-8182

Names remain on the list for 30 days unless
requested otherwise.

ST. THEODOSIUS IS A SUBSCRIBER TO TITHE.LY

In response to requests to be able to donate electronically, we have set up a Tithe.ly account so people can donate either regularly or for special occasions online. Click here to see: <https://www.sttheodosius.org/donate>



A letter from the Parish Council at St. Andrew Church in Maple Heights...

Father Bless!

Dear Father Jan;

My name is Christine and I am the Parish Council Secretary at St. Andrews. First and foremost you and your family and parish family are in our daily prayers! If you ever are in need of a place to gather, you are always most welcome at our parish.

On behalf of our Council I would like to extend an invitation to your parishioners, and your family to our Parish Picnic. The picnic is being held on Sunday, July 14th. We will have a lot of activities for the children, especially some water activities! We usually aim to serve lunch at about 1:00 pm.

Please extend this invitation to your parish, and if you could let me know, a number that we can expect

Please inform Fr. Jan if you plan to attend and how many, so he can pass this on.

St. Andrew Church is at 16029 Maple Park Dr. Maple Heights, Ohio 44137

Sunday, July 14

3rd Sunday after Pentecost

Fathers of the 1st Six Ecumenical Councils

Apostle Aquila of the Seventy (1st c.)

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Coffee Hour

Monday, July 15

Holy Great Prince Vladimir (Basil in Baptism), Equal of the Apostles, and Enlightener of Rus' (1015)

Tuesday, July 16

Hieromartyr Athenogenes, Bishop of Heracleopolis, and his ten disciples (ca. 311)

6:30 PM Parish Council Meeting

Wednesday, July 17

Great Martyr Marina (Margaret) of Antioch (4th c.)

6:00 PM Akathist to the Holy Theotokos

WEEKLY SCHEDULE 2024



Elijah July 20th

Thursday, July 18

Martyr Emilian of Silistria in Bulgaria (363)

Friday, July 19

Venerable Paisios of the Holy Mountain
Anniversary of the Consecration of St. Theodosius Church (1911)

Saturday, July 20

Holy Glorious Prophet Elijah

(9th c. B.C.)

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

6:00 PM Great Vespers

Sunday, July 21

4th Sunday after Pentecost

Prophet Ezekiel

The Finding of the honored relics of the Venerable right-believing Great Princess and Nun Anna of Kashin,

Wonderworker

8:00 AM Blessing of Vehicles

8:40 AM 3rd and 6th Hours

9:00 AM Divine Liturgy

Coffee Hour