

3820 Moores Lake Rd.
Dover, FL 35527

In case of emergency: Call Father Harry Lisinbigler (813) 406 – 2620. If there is no answer, leave a message. Then call Pani Carrie at (813) 451-9829



“Christ is in our midst!”
---“He is and ever shall be.”

Schedule:

Sunday, July 4:

10:00 am Divine Liturgy
All Saints of America, Rus-
Ukraine, and Mount Athos

Sunday, July 11:

10:00 am Divine Liturgy

Sunday, July 18:

10:00 am Divine Liturgy
Fathers of the 1st six
Ecumenical Councils

Sunday, July 25:

10:00 am Divine Liturgy Dormition
of Righteous Anna Mother of the
Theotokas

Sunday August 1:

10:00 am Divine Liturgy
Begin the Dormition Fast

Counters:

July 4 – Nancy, Brian
July 11 – Tracy, Brian
July 18 – Joseph, Brian
July 25 – Cynthia, Brian
August 1 – Svetlana, Pani Carrie

Readers Schedule:

July 4 – Arlene/ Brian
July 11 – Brian/SubDcn Peter
July 18 – SubDcn Peter/Arlene
July 25 – Ellen/SubDcn Joseph
August 1 – SubDcn Joseph/Ellen

Glory to God:

Alexis and Keegan Federoff will be having Matthaïs Baptized during Liturgy on August 8th.

Church Council:

President: Brian Delp, (813) 763-5226
Vice President: Paula Karagounis, (813) 838-4554
Secretary: Rebecca Delp, (813) 7635225
Treasurer: Tom Moore, (813) 244-7670
Financial Secretary: Natalie Brennan (508) 272-0395
Member, Ellen Flynn, (863) 242-4865

Council News:

Please remember while you are on vacation that the church has bills to pay! Do not forget to send in your monthly contributions and stewardship donations.

The calendar in the hall is on the window to sign up for fellowship. Let's make this a parish effort! It can be simple, like bagels & cream cheese.

Prayer Corner:

Contact Cynthia Brown to add or delete names from the Prayer Corner lists. Cynthiaann36@live.com or (863) 223-6775.

Living: Please pray for the ailing: Pearl, (grandmother) Mike, Stella, Egerton, Amanda, Mike, Michael, Samuel, Vilma, Dan, Stacy, Arlene, Bruce, Laura, Christopher, Virginia, Anton, John, Sherrie, Chuck,
Rick, Graham and Cynthia.

Reposed : Please pray for the departed: Virginia, Harry, Millie, Harry, Richard, Albert, Mary, John, Doris, Mary, Subdeacon John, Vera Beverly James Dessie, Ernest, Elbert, Bill, Viva, Ina, Cynthia, Bernard, Finn, Marie, Kathy, Cassia, Ashton, Camillo, Lexi, Francesca, Tina, Joan, Lennie, Walter, Wally, Bertha, Karl, and Nancy.

Appreciated Efforts:

Subdeacon Peter has graciously repaired the cupboards in the rectory and has assisted with the care of the pool.

Traveller Alert:

Archbishop Daniel is planning a trip to the Holy Land. If you are interested, the information is in the narthex.

Church School

Contact Tracy Galla for church school information:

Tracygalla12@gmail.com or (412) 996-3462

This month's Saint his icon and information is attached.

"...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 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).

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.

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St. Paraskeve of Rome

Dismissal Hymn. First Tone.
Showing a diligence befitting thy calling, O namesake of preparedness, thou hast gained, as thy dwelling, a faith worthy of thy name, O prizewinning Paraskeve. Hence thou pourest forth healings and intercedest for our souls.

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St. Parasceve, Martyr
July 26/ August 8

Politia and Agathon, the parents of our saint were childless for many years. They were pious Christians who long yearned for a child. Though many years passed their faith never faltered. Finally after years of patience they were given this child. They named her “Parascevi” which means “Friday” the day on which she was born. Her world was filled with paganism but she was raised in the light of the Savior. She was given a good education and religious training. When her parents reposed she was moved by the words of the Savior, “Sell all the you have and give it to the poor and take up your cross and follow me”, Luke 18:22. She did this and embarked on the road that would lead her to spiritual perfection. By the way that she spoke and her sincerity, she brought many to Christ. People were drawn to her because she evinced a piety and a calm assurance right out of heaven. The current Emperor was Antonius. He was an agnostic and looked upon Christians as being of no threat but others persuaded him to fear the Christians. Parascevi was most prominent in her preaching and therefore was accused of sorcery and treason brought to trial because she presumed an higher authority than the Emperor. She was condemned to death by being placed in a cauldron of boiling oil. The Emperor was a witness to the execution and saw her step out of the oil unharmed. He suggested that the oil was not hot enough. She dipped her finger in the oil and threw it at the Emperor. He screamed in pain and fell to the floor blinded by the scalding oil. He pleaded with her and she lifted up her voice in prayer and he was healed of his blindness. He freed her and she was allowed to preach in peace for many years. When the next emperor, Marcus Aurelius came to power she was again brought to trial and was condemned to be beheaded on July 26, 180.

What 5 things do you like about St. Parasceve?