

From the Divine Office for the Fathers

The Son who rose from the Father like the sun, was ineffably born in two natures from a woman. Having known Him, we cannot deny the image of His features, but rather portray and venerate it with faith. Thus, keeping the true Faith, the Church honors the icon of the incarnate Christ (Kondakion)

O inspired Fathers, gathered for the Seventh Ecumenical Council, pray constantly to the Trinity to save from all heresy and from eternal judgement those who praise you, that they may receive the Kingdom of Heaven.

By the intercessions of Your Mother and the Fathers who met at all the Ecumenical Councils, O good Lord, strengthen Your Church, make firm the Faith, and make us all sharers in the Kingdom of heaven when You come to earth to judge the whole world. (Exapostilaria)



SUNDAY OF THE FATHERS OF THE SEVENTH ECUMENICAL COUNCIL OCTOBER 11, 2020



**Philip the Deacon
October 11**

Our Lady of Perpetual Help Melkite Catholic Church
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Divine Liturgy: Sunday 10:00 AM

Antiphon (2nd)

1: Be gracious to us, O God, and bless us; let your face shine upon us, and have mercy on us.

O Son of God, who are risen from the dead, save us who sing to You. Alleluia!

2: That Your name may be known upon the earth, among all the nations Your salvation.

Khallisna Ya-Bnallah, Ya Man qama min baynil-amwaat, nahnu muranneemeena Laka. Haleloueya.

3: Let all the peoples praise You, O God, let all the peoples praise You.

O Son of God, who are risen from the dead, save us who sing to You. Alleluia!

Entrance Hymn

Priest: Come let us worship and bow down before Christ.

People: **O Son of God Who are risen from the dead, save us who sing to You: Alleluia!**

Troparion of the Resurrection (Tone 2 pg. 38)

When You descended to death, O Immortal life, You put Hades to death by the splendor of Your divinity. And when You raised the dead from below the earth all the heavenly powers cried out to You: “O Giver of Life, Christ our God, Glory to You.”

Troparion of the Fathers (Tone 8)

O Christ our God, You are infinitely glorified, for You established our Fathers as radiant stars on earth. Through them, You led us to the true Faith. O Most Merciful One, glory to You.

Troparion of the Dormition (Tone 1, Pg 15)

In giving birth, you have preserved your virginity and in falling asleep, you did not forsake the world, O Mother of God. You have passed to life, being the Mother of Life. Through your intercessions, save our souls from death.

Kondakion (Tone 2)

O never failing Protectress of Christians and their ever-present intercessor before the Creator, despise not the petitions of us sinners, but in your goodness extend your help to us who call upon you with confidence. Hasten, O Mother of God, to intercede for us, for you have always protected those who honor you.

877 – Ignatius dies and Photios is restored as patriarch with no significant opposition.

879-880 – Another council is called, again with representatives of Rome, Alexandria, Antioch and Jerusalem. The Roman legate presented Photios with a pallium sent by the pope. The council fathers abrogated the council of 869-870 and sealed the union of Rome and Constantinople, disrupted by the Photian affair.

This council became important later because it had implicitly condemned the addition of the *Filioque* to the Creed, an addition which was still rejected in Rome at that time. The fathers condemned those who would “impose on it [the Creed] their own invented phrases ... and display the audacity to falsify completely the antiquity of this sacred and venerable rule with illegitimate words, or additions, or subtractions.” It was not until the eleventh century that Rome would accept the *Filioque*.

After the eleventh century, when the Pope of Rome and the Patriarch of Constantinople had excommunicated one another, Western canonists began to designate the Council of 869-870 as the Eighth Ecumenical Council. Acts of this council are not found in any Byzantine canonical collections, however.

In the fourteenth century, when the controversy between hesychast and scholastic theologians was raging, some Greeks began referring to the Council of 879-880 as the Eighth Ecumenical Council. This designation is generally not followed by all Orthodox. In the words of Metropolitan Onufry of Kiev, “Since the seven ecumenical councils represent the fullness of the Church’s teaching, an eighth council is not only superfluous, but also quite dangerous.”

Later Councils

Several other councils have had enough of an impact upon the Churches of East and West that they have been deemed by some to be Ecumenical Councils. In the Greek Church the **Hesychast Councils of Constantinople**, held between 1341 and 1351 are sometimes referred to as the Ninth Ecumenical Council. This council endorsed the theology of St Gregory Palamas, upholding the distinction between the essence and the energies of God as well as man’s ability to commune with these energies.

Some Orthodox have proposed that the **Council of Jassy (1642)**, which countered some trends from Roman Catholic and Protestant theology, and the **Council of Jerusalem (1672)**, which refuted Calvinism, should also be considered as ecumenical. The encyclical of the 2016 Holy and Great Council of the Orthodox Churches simply described them as “later councils of universal authority.”

There have been thirteen other councils which Roman Catholics generally consider to have been ecumenical:

Five Lateran Councils (1123, 1139, 1179, 1215, 1512-1517) – chiefly concerned with Western Church discipline and reform;

Two Councils of Lyons (1245, 1274) – The first was concerned with the Crusade led by King Louis IX of France. The second unsuccessfully sought a reunion with the Greek Church.

Council of Vienne (1311-1313) and the **Council of Constance (1414-1418)** – dealing with local schisms and heretical movements.

Council of Basle-Ferrara-Florence (1431-1439) – concerned with Church reforms and another unsuccessful attempt at reunion with the Greek Church.

Council of Trent (1545-1563) – The Roman Catholic response to the Protestant Reformation.

First Vatican Council (1869-1870) – Decreed papal infallibility.

Second Vatican Council (1962-1965) – Concerned with expressing Church teaching and practice in the contemporary world.

While Catholics usually refer to all these councils as ecumenical, many prefer to call the last thirteen “General Councils of the Catholic Church,” more accurately distinguishing them from those which preceded them.

DIVINE LITURGY INTENTIONS

Today **Our friends and families
The People of Beirut.
Those infected with the coronavirus and those who care for them.**
+The people of Beirut
+Those who have died as a result of the Coronavirus
+Our friends and families

Upcoming Feast Day Liturgical Schedule

Fri 10/23, 6PM - Divine Liturgy for the James, the Apostle-Brother of the Lord

NOTE: Evening feast day services will be at 6PM effective September 1 unless announced otherwise.

There are a number of things we need for the church. They include: a second icon stand, a second candle box, red & blue altar cloths, new vigil lamps for the iconostasis and walls, new altar server sticharia, as well as some smaller items. If you would like to donate any of these items in memory of your loved ones, please contact Fr. Bryan.

LAST WEEK'S COLLECTION

Regular: \$ 877

Candles: \$ 11

Total: \$ 988

Thanks to everyone who has continued to send in their contributions on a regular basis. As a reminder, it costs approximately **\$8,000** monthly to maintain the parish. Your continued generosity has made it possible to pay our operating costs without dipping into savings.

May God continue to bless you for your generosity to your parish!



GOD WITH US

The Art of Catechesis in the Orthodox Tradition

Wednesdays, October 7-28 @ 8-9 PM ET

Rev. David Anderson

Register at: <https://godwithusonline.org>

Please visit God With Us Online and check out their other offerings for this year:

November 11, 8-9:30 PM ET

“Crowned with Glory: Understanding the Marriage Covenant” with Rev. Stephen Freeman

November 30 - December 14, 8-9PM ET

“Seven Ages of the Kingdom: A study of Salvation History” with Rev. Daniel Dozier



<https://godwithusonline.org/>

The Church in Council

THE BYZANTINE CHURCHES commemorate liturgically each of the seven Ecumenical Councils of the first millennium. Both Catholic and Orthodox Churches have held important councils since then, but none of those councils are celebrated with liturgical feasts in either the East or the West. Why are only the seven Councils which we commemorate so set apart?

An answer may be found in the title of a recent book on these councils, edited by Sergey Trostyanskiy. Its title, *Seven Icons of Christ*, indicated the unique character of these gatherings. They articulated the heart of the Church's faith in Christ, expressed in the first two councils by the Creed. The five councils which followed nuanced this faith by insisting that to say that the incarnate Word was "fully God and fully man" meant that He was one person in two natures (Chalcedon), that, as one person, His Mother could be called Theotokos (Ephesus), that He had both a divine and a human will (3 Constantinople) and that as truly man He could legitimately be depicted in icons (2 Nicaea).

While all these councils were accepted by the Greek and Latin Churches in the first millennium, the Church of the East and the Oriental Orthodox Churches (Armenians, Copts, etc.) only accepted some of them. Beginning in 1988 all these Churches signed agreed statements of faith with both the Roman Catholic and Eastern Orthodox Churches. Thus, while using contrasting terms and upholding different councils, all the historic Churches share a common faith in Christ as truly God and man.

Was There an Eighth Council?

In the ninth century we find the first signs that the Greeks and Latins had seemingly irreconcilable differences. Two councils were held in Constantinople to resolve the question of who was the rightful patriarch of Constantinople. At that time the patriarchs were closely tied to the imperial court and their fortunes rose or fell depending on who ruled the empire. The situation was intricate; the following timeline may help make it clear.

847 – Ignatius, of royal stock and an anti-iconoclast, became patriarch shortly after the Triumph of Orthodoxy (restoration of icons).

857 – With a regime change, Ignatius loses imperial support and is deposed. He is replaced as patriarch by Photios. He quarreled with the Pope of Rome over which of them had jurisdiction in Bulgaria.

867 – A new emperor, seeking an alliance with the West, deposed Photios and recalled Ignatius. Contrary to expectations, Ignatius would not cede Bulgaria to the pope.

869-870 –A council met in Constantinople to decide the status of clerics ordained by Photios. The pope sent three legates who presided. The other patriarchs were represented as well. Photios was condemned for rousing "continuous turmoil and storms for all the Churches of Christ our Savior, in a multiplicity of ways" and his supporters were deposed.

This council also challenged the imperial practice of deposing patriarchs, decreeing:

"We declare that no secular powers should treat with disrespect any of those who hold the office of patriarch or seek to move them from their high positions, but rather they should esteem them as worthy of all honor and reverence If, then, any ruler or secular authority tries to expel the aforesaid pope of the apostolic see, or any of the other patriarchs, let him be anathema." This canon would be invoked in later centuries as the Pope of Rome struggled for independence from various rulers.

Prokimenon

Reader: Blessed are You, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.

People: Blessed are You, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.

Verse: For you are just in all you have done to us, and all your works are true and your ways rights.

People: Blessed are You, O Lord, God of our fathers, and your name is worthy of praise and glorious forever.

Reader: Blessed are You, O Lord, God of our fathers,

People: And your name is worthy of praise and glorious forever.

Epistle: Titus 3:8-15

Alleluia Verses

O God, our ears have heard, our fathers have declared to us the deeds you did in their days, in the days of old.

Verse: The just cried out, and the Lord heard them, and he delivered them from all their trials.

Gospel: Luke 8:5-15

Special Petitions for the Ecumenic Prayer (Inserted after the third petition)

- For all your people who have proven positive with the coronavirus, that they may be restored to full health and offer you their praise and thanksgiving, we pray to you, Lord, hear us and have mercy.
- For all those who have died as a result of the coronavirus that they may be granted rest with the Saints and the mercy of God in the Heavenly Kingdom, we pray to You, Lord, hear us and have mercy.
- For doctors, nurses, and all in health care, risking their lives to minister to those afflicted with the coronavirus, that they remain safe, and in good health as they serve others, we pray to You, Lord, hear us and have mercy.
- For all your people in Lebanon who were hurt during the disastrous explosion, that they may be restored to full health, and for those who died that they may be granted rest among the Saints, we pray to You, Lord, hear us and have mercy.
- For peace throughout the Middle East, especially in Lebanon, Syria, Palestine, and Iraq, we pray to You, Lord, hear us and have mercy.