

WELCOME TO

# St. Nicholas Orthodox Church

SUNDAY, JULY 18<sup>th</sup>, 2021

**NO FAST**

**Sunday of the Holy Fathers of the 4<sup>th</sup> Ecumenical Council – Tone 3/Eothinon 4**

**Next Sunday: 5<sup>th</sup> Sunday of Matthew**

**A warm welcome** to all who celebrate the Lord's Resurrection with us. **Visitors who are not Orthodox, please note that although non-Orthodox may not receive Communion, which is reserved for the Orthodox faithful, we invite everyone to come forward at the end of the Liturgy to receive the Priest's blessing and blessed bread.** Fr John or most members of the parish will be glad to answer **any** questions. Visitors, please sign the guest book at the back of the church. If you wish to join the church mailing list, then please include your email address.

## Today's Hymns and Readings

**Ressurrectional Apolytikion Tone 3:** Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

**Apolytikion of the Holy Fathers Tone 8:** Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

**Ordinary Kontakion Tone 2:** O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

### Trisagion Hymn:

**English:** Holy God, Holy Mighty, Holy Immortal. Have mercy on us.

**Arabic:** Qudduson ullah, Qudduson ulqawi, Qudduson ullahdhi, la yamut urhamna.

**Greek:** Agios O Theos, Agios Ischiros, Agios Athanatos, eleison imas.

*Glory to the Father and to the Son and to the Holy Spirit, both now and ever and unto ages of ages. Amen. Holy Immortal have mercy on us. With strength!*

Holy God, Holy Mighty, Holy Immortal. Have mercy on us.

## The Epistle

(For the Holy Fathers)

*Be glad in the Lord, and rejoice, O ye righteous. Blessed are those whose iniquities are forgiven!*

*The Reading is from St. Paul's Epistle to St. Titus 3:8-15*

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

## The Holy Gospel

*The Reading from the Holy Gospel is according to St. Matthew 5:14-19*

The Lord said to His Disciples: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father Who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them, but to fulfill them. For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."



## Today We Commemorate the Holy Fathers of the 4<sup>th</sup> Ecumenical Council

Together, in 451, Emperor Marcian and Empress Pulcheria called another general council, this time on a far broader scale, to give the Church the opportunity to resolve the differences while still being completely faithful to the Nicene Creed. This illustrious council became known as the Fourth Ecumenical Council. With 630 bishops in attendance, it was the largest of all seven of the Ecumenical Councils. It was held in Chalcedon, not far from Constantinople, in Asia Minor.

This council defended the teaching of Saint Cyril on the “hypostatic union” of Christ’s divine and human natures as expressed at the Council of Ephesus of 431. It also expressed the Antiochian emphasis on the genuine humanity of Jesus as expressed in the Formulary of Peace, as well as the Roman emphasis on the ongoing distinctiveness of the fully divine and fully human natures of Christ, as expressed in the language of Leo’s Tome. Indeed, when Leo’s Tome was read, all the bishops were reported to have cried out, “Peter has spoken through Leo!” But the Pope’s statement was not the last word. It also was subjected to scrutiny by the fathers at the Council, who decided to select parts of it to be woven into the Council’s final doctrinal definition.

The Chalcedonian Definition states that Jesus Christ is indeed the Logos incarnate, the very Son of God “begotten of the Father before all ages” (Nicene Creed). It reaffirms that the Virgin Mary is truly Theotokos, since the one born from her “according to the flesh” in Bethlehem is the uncreated, divine Son of God, one of the Holy Trinity. In His human birth, the Council declared, the Word of God took to Himself the whole of humanity, becoming a real man in every way, but without sin. Thus, according to the Chalcedonian Definition, Jesus of Nazareth is one person or hypostasis in two natures—human and divine—united “without change, without confusion, without division, without separation.” He is fully human. He is fully divine. He is perfect God and perfect man. As God, He is “of one essence” (homoousios) with God the Father and the Holy Spirit. And as man, He is “of one essence” (homoousios) with all human beings, as the Formulary of Peace had declared.

### Parish Treasury Report

2021	June 2021	YTD
Income:	\$17,648.51	\$88,515.33
Expense:	\$21,052.32	\$87,278.55

7/4/2021 Checkbook: \$48,331.15 Mortgage: \$116,310.93



AN ORTHODOX COMMUNITY WHERE PEOPLE FIND TRANSFORMATION IN JESUS CHRIST

# SAINT NICHOLAS ANTIOCHIAN ORTHODOX CHURCH

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Please visit us at: [StNicholasAR.org](http://StNicholasAR.org)

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Saint Nicholas Orthodox Church is a parish in the Diocese of Miami and the Southeast within the Antiochian Orthodox Christian Archdiocese of North America

( [Domse.org](http://Domse.org) ✝ [Antiochian.org](http://Antiochian.org) )

Welcome to our church community! We are blessed to have you worshipping with us today. We are the jurisdiction of the Orthodox Christian Church whose roots trace directly back to first century Antioch, the city in which the disciples of Jesus Christ were first called “Christians” (Acts 11:26). The Orthodox Church is the oldest and second largest Christian group in the world. We are called by God our creator to worship and follow Him, and to proclaim to the world His message of love, peace and salvation.