

Authority of the Council – Authority of the Church

The authority of the Councils is based also on their ecclesiological grounding. A council is not an independent, autonomous body, additional, coming from outside, acting unilaterally. It is not the product of accidental circumstances in history and imposed afterwards. It is closely, or rather organically, related with the very essence of the Church. This body of Christ is a living organism, destined to grow, to face difficulties during this process, to be implanted in other regions of the world needing inculturation and a certain adaptation. Such embodiment and multifaceted ministry creates problems, tensions, even divisions and in spite of the good will of the local bishop and pastors, the convocation of as a major

assembly is considered as a natural instrument, salutary and indispensable. The official voice of the catholicity and the *koinonia* of all the other sister churches, in harmony and guided by the Spirit, would only provide the new assessments, possible remedies and solutions. The functioning of such a council was such that the opinions and requests at issue found expression from the very womb of the Church. Once the decision was made, the people had a part in receiving it and publicizing it (Acts 15:22) as is seen in the first assembly of Jerusalem.

Metropolitan Emilianos

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SUNDAY OF THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS



Icon of the First Six Ecumenical Councils

UKRAINIAN CATHOLIC NATIONAL SHRINE OF THE HOLY FAMILY

4250 Harewood Road NE

Washington, DC 20017

Phone: 202-526-3737

Fax: 202-526-1327

E-mail: ucnsholyfamily@gmail.com

Webpage: www.ucns-holyfamily.org

IN CASE OF AN EMERGENCY PLEASE CALL: 202-262-5040

Pastoral Care entrusted to:

Father Robert Hitchens – Administrator

Father Andrii Chornopyskyi – Parochial Vicar

Sunday – July 16, 2023

Glory to Jesus Christ – Glory to Him Forever + Слава Ісусу Христу – Слава на віки

All Services will be Live Streamed at 9:00 AM and 11:30 AM

Platform: <https://www.facebook.com/holyfamilyshrine/>

Sunday July 16 9:00 a.m. 11:30 a.m.	(For the Parish) (+Natalia Bazarko from Family)
Wednesday July 19 9:00 a.m.	(+Steve Henshaw from AM Gogniat)
Thursday July 20 9:00 a.m.	(Living Nagurney-Medwid Family from Irene)
Friday July 21 9:00 a.m.	(+Michael Fedak from Ruth)
Sunday July 23 9:00 a.m. 11:30 a.m.	(For the Parish) (+Michael Kowalysko from the Drabyk Family)

Prayer List

Our prayer list of the sick or elderly and friends of our parish: **Theresa Aranda, Liana Arnold, Valarie Balthis, Charles Belanger, Barbara Blendy, Bluey Family, Yevhenia Borys, Terry Boyle, Taisia Bullard, Robert Matthew C., Mary Connors, Veronica Cosio, Darlene Dossick, Solomia Dutkewych and Theresa, Ruth Fedack, Bernard F, Lindsey Fedyk, Lilian Garland, Fr. Roman Galadza, Alice Gogniat, Thomas Gutmann, H.H., Josie Hacker, Catherine Hetmansky, Vanessa Hetmansky, Bernadell Rita Higgins, Daniel Horeczko, Nila Iwaskiw, Kateryna Jurach, Frank Karasinski, Sarah Kelt, Dorothy Kozmoski, Suzanne Krumpelman, Mr. Marko, Michael Joseph Little, Paul Marynowych, Fr. Roman Mirchuk, Michele Pretka Litvar, Yaroslava L., Mufada and Family, Sallie Miller, John Moeller, Thomas Nagurney, Deborah Pickering, Gina Plisiewicz, Alexandra Pohorecka, Patricia Pylypec, Ron#119, Michael Joseph Radigan, Roman Rusynko, Lisa Schaible, Christopher Sell, Michael Sharr, Shliakhta Bogdana, Shliakhta Mark, Shliakhta, Andrew, Larry Sosnowich, Lindsey Sydnor, Thomas Sydnor, Stefania Szahaj, Helen Lefcheck Torre, Lisa Pretka Turner, Gloria and Luis Vega, Anne Woroniak, Rose Wilson, Jennifer Wilson, Paul Yarrish.** If you know of someone who should be on this list, please email or call with the name of the individual. Our intercessory prayer for the sick and the aged is truly helpful and comforting. In your Christian Charity, kindly remember our sick parishioners in your prayers and perhaps a card or note.

God With Us Catechism

ON THREE SUNDAYS EACH YEAR Byzantine Churches commemorate the fathers of the seven great councils of the first millennium. The first ecumenical council (Nicaea I) is remembered on the Sunday after the Feast of the Ascension and the seventh (Nicaea II) on the Sunday nearest to October 11. The first six councils are recalled together on the Sunday following July 13, the feast of the fourth council (Chalcedon).

Many Christian churches in America were founded by a pastor who had a Bible, a microphone and a conviction that God wanted him to preach. So he gathered a few followers (often his own relatives), rented space and scheduled services. Americans see nothing unusual in this – after all freedom of speech and individual initiative are hallmarks of the American way of doing things. Why not in the Church?

The historic Churches (those of the first centuries) saw things differently. Many of these Churches had, in fact, been founded by one of the Apostles or their co-workers. They emphasized that the Church is the Body of Christ, an organic unity of Head and members. Like St Paul, these Churches saw unity as a chief mark of the Church and that an important part of their mission was “*endeavoring to keep the unity of the Spirit in the bond of peace.*” (Ephesians 4:3-6).

Still, the first centuries saw a number of teachers with competing doctrines arise in the Church. When they were not accepted by the leaders of a local Church, these teachers or their followers often formed their own rival groups. In some places these groups became more popular than the historic Church. Arians, for example, were prominent in Constantinople through much of the fourth century and in much of the West through the fifth.

The council – whether local, regional or ecumenical – reflects a basic understanding of Church in the Christian East. The Church is the “communion in the Holy Spirit,” a community infused with the life-giving presence of the Spirit of God. Councils reflect this image of the Church as a community. The council is a true image of the Church when it is imbued with and dependent on the grace of the Holy Spirit.

Councils function on every level of Church life in the East. In the local Church, the eparchy, the primary council is the presbyterate which shares in the sacramental ministry of the bishop. Community councils involving deacons and the laity administer the temporal concerns of the eparchy and its parishes. Wider synods govern the life of patriarchates or metropolias. With the establishment of Christianity as the dominant faith in the Roman Empire, the ecumenical council was created.

Over 1500 years after Chalcedon, the Latin, Greek and Oriental Churches have come to recognize their common faith in the perfect humanity and divinity of Christ, despite the differing terminology they use to express it.