From The Ambon

St Michael Orthodox Church

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July 19th, 2026 7th SUNDAY AFTER PENTECOST — Tone 6. Uncovering of the Relics of Ven. Seraphim of Sarov (1903). Fathers of the 1st Six Ecumenical Councils. St. Theodore of Edessa, Mesopotamia (848). Ven. Macrina, sister of St. Basil the Great (380). Ven. Dius, Abbot, of Antioch (ca. 430). Rt. Blv. Román, Prince of Riazan' (1270). Ven. Paísii of the Kiev Caves (Far Caves—14th c.). Bl. Stephen (1427), King of Serbia, and his mother, St. Militsa (1405).

Birthdays, Anniversaries, & Service Schedule for July

Birthdays: Roman Wytovich (7/5); Tammy Vrabel (7/10); Mia Keklak (7/14); Sandy Pregmon (7/11); David Barsigian (7/16); Silas Hart (7/17); Vitaliy Rakovsky (7/20); Maria Rakovsky (7/26)
Nameday: Euphemia Keklak (7/11); Patricia Jones (St Paraskeva of Rome 7/26)
Baptism:
Anniversary: Maria & Vitaliy Rakovsky (7/4)
Travelers:

Prosphora Schedule: PLEASE, PLEASE, PLEASE HELP! We need families to start baking prosphora at home. Please sign up. *The Church has a prosphora kit if you would like to borrow it. THE CHURCH NEEDS YOUR HELP. THIS IS AN OFFERING FOR THE PEOPLE BY THE PEOPLE.*

July 26 Emily Hart	Aug 9
Aug 2 Shepherds	Aug 16

Counting: HELP! Please sign up and count our donations. Please stay and help. Thank you David for assisting today.

July 26	Aug 9
Aug 2	Aug 16

Reader's Schedule

July 19 Silas/Uriel	July 26 Rdr Blaise
Aug 2 Joseph/Silas	Aug 9 Joseph
Aug 16 Emily Hart	

AGAPE Meal Plan - Please sign up downstairs

July 26 Southern BBQ	Aug 9
Aug 2	Aug 16

Coffee Hour/Agape Meal: *Please stay and join us for a cup of coffee so we may break bread with each other. This will allow us to get to know each other and see how we can help each other.*

Vladyka Mark's Episcopal Visit
SAT, July 25th: 5:00 PM Great Vespers
SUN, July 26th: 9:10 AM - Hours & DL
8th SUNDAY AFTER PENTECOST — Tone 7.
Repose of St. Jacob (Netsvetov), Enlightener of the Peoples of Alaska

SAT, Aug 1st: 5:00 PM Great Vespers
SUN, Aug 2nd: 9:10 AM - Hours & DL
9th SUNDAY AFTER PENTECOST — Tone 8.

WED, Aug 5th: 5:00 PM Great Vespers w/Litya
THURS, Aug 6th: 9:00 AM - Hours & DL
The Holy Transfiguration of our Lord God and Savior Jesus Christ (Second "Feast of the Savior" in August).

SAT, Aug 8th: 5:00 PM Great Vespers
SUN, Aug 9th: 9:10 AM - Hours & DL
10th SUNDAY AFTER PENTECOST — Tone 1.
Afterfeast of the Transfiguration. Glorification of Ven. Herman of Alaska, Wonderworker of All America (1970).

DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared themselves by prayer, fasting, and a recent (monthly) confession. If you have questions please ask Fr Michael! Visitors, if you did not introduce yourself to Fr Michael at Vespers, please refrain from Holy Communion.*

PLEASE SING ALONG! Singing the hymns and responses to the litanies throughout the services is encouraged!

Parish Prayer List

NEWLY DEPARTED: *Walter* Pritchyk (6/18)
DEPARTED: *Tom* Krenitsky (7/6); *John* Sokol (7/7); *Stella* (Minnick) Krenitsky (7/12); *Michael* Peregrim Sr. (7/08); *David* Manini (7/14); *William* Keslosky (7/15); *Justine* (Tinchey) Ludwig (7/19); *Steve* Serniak (7/20); *Helen* Elko (7/22); *Genevieve* Barile (7/31)

Please remember in your prayers LIVING:
Ill-afflicted *Archpriest(s) John Nightingale,* & *Theodore* Orzolek

All those caring for the sick and suffering at this time throughout the world, especially our families and friends: *Edward* Sevensky, *Margaret* Pregmon, *Daniel* Jones, *Michae*l Sokol, *Michael* Krenitsky, *Bernie* Elko, *Nadia* Macheska, *The child of God Abigail and Danielle, Helen* Wytovich, *Marie* Pasternak, *Eli & Paula* Stavisky, *Marie* Pozella, *Hannah* Conover, *Donna* Hart

Servants of God: *Wayne* Hart, *Mark* Bezhuly, *David & Kathy* Barsigian, *Alexa* Barsigian & *Bobby* Wolfel, *Patricia* Jones, *Anne* Buday, *Emily* Krenitsky, *Gregory* Krenitsky, *Barbara* Sevensky, *Beverly* Elko, *Nicole* Earl, *Anna* Tyrpak, *Sandy & Danny* Pregmon, *Marie* Pritchyk, *Michael & Euphemia* Keklak, *Justin & Elisabeth* Kane, *Maria & Vitaliy* Rakovsky, *Ekaterina & Anna*, *George, Natasha, Rosa, & Lucia* Coyoy, *Mat. Emilia, Reader Blaise, Maximus, Rodion, Savina* Shepherd, *Joseph, Emilia, Judah, Nadezda, & Silas* Hart, *Tammy* Wytovich, *Paulette* Ezbiansky, *Uriel* Vo *& Maura* Elko, *Mary* Krevko, *Elisabeth, Jacob, & Juliette* Halford, *Tammy, Justin, Niko, & Katya* Williams, *Paul* Dunay, *Anastasia, Sophia, & Luke, Darlene* Shaffer, *Sophia, & Anastasia* Polzella, *David* Jadick, *Sandra* Condone, *Timothy* & *Holly* Granville, *Maxim* Granville, *Christopher* Yeisley, and *Gabrie*l, Mother *Katherine*, *Diane, Elena, Simeon, Isaac*
Catechumens: *Marley, Tulia, & Magnolia* Connolly, *Neva* Yeisely, *Zachary* Nikl,

Seekers: *Vincent* Bonello, *Rebecca* Burns, *Ken* Nikl, *Mitch, Christina, & James*

Treasury "... but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal." Jesus Christ

How Much is my tithe

Weekly	2%	4%	5%	10%
$200	$4	$8	$10	$20
$500	$10	$20	$25	$50
$750	$15	$30	$37	$75
$1000	$20	$40	$50	$100
$1500	$30	$60	$75	$150

WEEKLY GIVING UPDATE: We thank you for your continued giving in gratitude for all that our loving God does for each of us, for His Holy Church, **and** all the blessings we receive through her.
JULY Income: $5,111.41
JULY Expenses: $8,645.68**Weekly Cost to Keep the Church Open**: $3,740.85
Monthly Cost to Keep the Church Open: $14,963.58

Words of Wisdom
From the Saints & Teachers

Today Readings

Epistles: (116) Romans 15:1-7
(334) Hebrews 13:7-16 (Holy Fathers)

Gospels: (33) Matthew 9:27-35
(56) John 17:1-13 (Holy Fathers)

EPISTLE
Deacon: Let us attend!
Priest: Peace be unto all!
Reader: And to thy spirit.
Deacon: Wisdom!
Reader: The Prokeimenon in the 6th Tone, a Psalm of David: O Lord, save Thy people and bless Thine inheritance.
Choir: O Lord, save Thy people and bless Thine inheritance.
Reader: To Thee, O Lord, will I call. O my God, be not silent to me.
Choir: O Lord, save Thy people and bless Thine inheritance.
Reader: In the 4th Tone, the Song of the Fathers: Blessed art Thou O Lord God of our Fathers and praised and glorified is Thy name forever!
Choir: Blessed art Thou O Lord God of our Fathers and praised and glorified is Thy name forever!
Deacon: Wisdom!
Reader: The reading from the Epistle of the Holy Apostle Paul to the Romans.
Deacon: Let us attend!

[(116) Romans 15:1-7] Brethren: We who are strong ought to bear with the failings of the weak, and not to please ourselves; * let each of us please his neighbor for his good, to edify him. * For Christ did not please Himself; but, as it is written, "The reproaches of those who reproached Thee fell on Me." * For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. * May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, * that together you may with one voice glorify the God and Father of our Lord Jesus Christ. * Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

[(334) Hebrews 13:7-16] Brethren: Remember your leaders, those who spoke to you the Word of God; consider the outcome of their life, and imitate their faith. * Jesus Christ is the same yesterday and today and for ever. * Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. * We have an altar from which those who serve the tabernacle have no right to eat. * For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. * So Jesus also suffered outside the gate in order to sanctify the people through His own Blood. * Therefore let us go forth to Him outside the camp and bear the abuse He endured. * For here we have no lasting city, but we seek the city which is to come. * Through Him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His name. * Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Priest: Peace be unto thee, Reader.
Reader: And to thy spirit.

ALLELUIA
Deacon: Wisdom!
Reader: The Alleluia in the 6th Tone: He that dwells in the aid of the Most High shall abide under the protection of the God of heaven.
Choir: Alleluia, Alleluia, Alleluia!
Reader: He shall say to the Lord: Thou art my protector and my refuge, my God. In Him will I trust!
Choir: Alleluia, Alleluia, Alleluia!
Reader: In the 1st Tone: The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its setting.

Choir: Alleluia, Alleluia, Alleluia!

GOSPELS

[(33) Matthew 9:27-35] At that time, as Jesus passed on from there, two blind men followed Him, crying aloud, "Have mercy on us, Son of David." * When He entered the house, the blind men came to Him; and Jesus said to them, "Do ye believe that I am able to do this?" They said to Him, "Yes, Lord." * Then He touched their eyes, saying, "According to your faith be it done to you." * And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." * But they went away and spread His fame through all that district. * As they were going away, behold, a dumb demoniac was brought to Him. * And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." * But the Pharisees said, "He casts out demons by the prince of demons." * And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

[(56) John 17:1-13] At that time, Jesus lifted up His eyes to heaven and said: Father, the hour has come; glorify Thy Son that the Son may glorify Thee, * since Thou hast given Him power over all flesh, to give eternal life to all whom Thou hast given Him. * And this is eternal life, that they know Thee the only true God, and Jesus Christ Whom Thou hast sent. * I glorified Thee on earth, having accomplished the work which Thou gavest Me to do; * and now, Father, glorify Thou Me in Thine own presence with the glory which I had with Thee before the world was made. * I have manifested Thy name to the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them to Me, and they have kept Thy Word. * Now they know that everything that Thou hast given Me is from Thee; * for I have given them the words which Thou gavest Me, and they have received them and know in truth that I came from Thee; and they have believed that Thou didst send Me. * I am praying for them; I am not praying for the world but for those whom Thou hast given Me, for they are Thine; * all Mine are Thine, and Thine are Mine, and I am glorified in them. * And now I am no more in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy name, which Thou hast given Me, that they may be one, even as We are one. * While I was with them, I kept them in Thy name, which Thou hast given Me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. * But now I am coming to Thee; and these things I speak in the world, that they may have my joy fulfilled in themselves.

Hebrews 13:7 ***Remember Your Leaders*** **Remember the One Who Preaches**. Didache: My child, day and night "you should remember him who preaches God's word to you," and honor him as you would the Lord. For where the Lord's nature is discussed, there the Lord is. Every day you should seek the company of saints to enjoy their refreshing conversation. You must not start a schism but reconcile those at strife. Didache 4.1–3.

"Faith" Means Steadfastness. St John Chrysostom: By "faith" he means steadfastness. How so? Because they believe in the things to come. For they would not have shown forth a pure life if they were troubled with questions about the things to come, if they had doubted. On the Epistle to the Hebrews 33.3. Heen, E. M., & Krey, P. D. W., eds. (2005). *Hebrews* (p. 231). InterVarsity Press.

John 17:11 That we May Be One The Bond of Christian Unity in Love. St Cyril of Alexandria: Christ wishes the disciples to be kept in a state of unity by maintaining a like-mindedness and an identity of will, being mingled together as it were in soul and spirit and in the law of peace and love for one another. He wishes them to be bound together tightly with an unbreakable bond of love, that they may advance to such a degree of unity that their freely chosen association might even become an image of the natural unity that is conceived to exist between the Father and the Son. That is to say, he wishes them to enjoy a unity that is inseparable and indestructible, which may not be enticed away into a dissimilarity of wills by anything at all that exists in the world or any pursuit of pleasure, but rather reserves the power of love in the unity of devotion and holiness. And this is what happened. For as we read in the Acts of the Apostles, "the company of those who believed were of one heart and soul," that is, in the unity of the Spirit. This is also what Paul himself meant when he said "one body and one Spirit." "We who are many are one body in Christ for we all partake of the one bread," and we have all been anointed in the one Spirit, the Spirit of Christ. Commentary on the Gospel of John 11.9. Elowsky, J. C., ed. (2007). *John 11–21* (p. 245). InterVarsity Press.

Announcements - Upcoming Parish & Diocesan Events Church Attendance

Silent Prayers and Confession: Every Wednesday 11:00AM - 1:30PM or you can make an appt for confession.

Remember that at the Great Entrance after each petition the priest will say "may the Lord God remember thee in His Kingdom……," the people should respond with "Amen." And at the end of the petitions, the priest will raise the chalice and say "You and all Orthodox Christians, may the Lord God remember thee in His Kingdom…… the people respond with "And to thy Holy Priesthood (Episcopacy), may the Lord God remember thee in His Kingdom always now and ever unto ages of ages." This is dialogue, a prayer if you will, between the concelebrant and the people.

Speaking of the Episcopacy! Vladyka Mark will be here next weekend. Please spread the word so we are all here early to greet our Archpastor.

Choir practice: July 25th 4:00PM

Parish Council Meeting: August 2nd after Liturgy. Thank you to those who came to the last meeting. Remember, All are invited!

WISH LIST! Please consider purchasing from our wish list as this will reduce our cost of expenses and will allow us to increase and focus our giving in other vital areas needed. Currently we are looking for small wooden boxes that we can dedicate at reliquaries. https://www.myregistry.com/giftlist/stmichaelsorthodoxchurcholdforgewishlist

St. Michael's Greeters Ministry *"I was a stranger, and you welcomed me."* Matthew 25:35 Our objective is to welcome visitors to the Parish, help them "feel at home" during the worship service, provide them with information about Orthodoxy and the Parish, invite them to Parish activities, introduce them to people of like interests, invite them back, follow-up to thank them for visiting us, and identifying whether we can help them in the future. Most people leave a church once they enter because no one greeted them. Please sign up to greet people.

Please sign up for coffee hour! There are sign up sheets downstairs by the offering basket. Also, please donate at coffee hour. Donate what you would spend on a cup of coffee. This is to replenish our plastic wear and supplies for coffee hour.

SPONSORS - An appeal for sponsors for our relics. We need wooden boxes donated, reliquaries purchased and donations to pay for the cost to put the icon of the saint in the lid of the box. We are estimating $300 to complete one reliquary/box. If you would like to sponsor your saint and we have that relic; please let us know. There is a sign up sheet in the Narthex. We have one donor already.

We need help picking weeds. If you have time during the week please spend it here picking the weeds in the back.

Quick Facts About The 7 Ecumenical Councils

An important part of understanding the teachings of the Orthodox Church stems from history. Throughout the time of the early Church, many heresies arose that taught incorrect beliefs about the nature of God, specifically of Christ. To fight against these heresies over the years, the Church convened what we call the Seven Ecumenical Councils, during which they clarified what the Church has always believed. In this post, we briefly cover the basics of these Councils and the teachings they protect.

First Ecumenical Council (Nicea, 325 A.D.(Convened under Emperor Constantine I, the First Ecumenical Council mainly battled a heresy called Arianism. Three-hundred eighteen bishops participated in this Council, including St. Nicholas the Wonderworker; St. James, bishop of Nisibis; St. Spyridon of Tremithus; and St. Athanasius, who was a deacon at the time. They came together because an Alexandrian priest named Arius rejected the Divine nature and pre-eternal birth of Jesus Christ. Instead, he taught his followers that the Son of God was the highest creation.
At this Council, the Church established the following:

The Son of God is true God, begotten of God the Father before all ages.
Jesus Christ, the Son of God, was not created and is eternal.
As the Son of God, begotten from God the Father, Jesus Christ is of one essence with the Father.
The Church should celebrate Pascha on the first Sunday after the first full moon after the spring/vernal equinox.
Various rules for bishops, priests, and deacons, their jurisdiction, and their elections/ordinations respectively
Many other canons regarding excommunication, penance, etc.

The first three bullets we listed are clearly and concisely stated in the Creed, or Symbol of Faith, recited by the Orthodox during almost every liturgical worship service.

Second Ecumenical Council (Constantinople, 381 A.D.)
The Second Ecumenical Council convened under Emperor Theodosius I. One-hundred fifty bishops attended this Council, including Gregory the Theologian, who presided over the Council, Gregory of Nyssa, Meletius of Antioch, Amphilochius of Iconium and Cyril of Jerusalem. This Council condemned the heresy called Pneumatomachianism. This heresy, led by Arian bishop Macedonius of Constantinople, taught that the Holy Spirit was not divine, but a creature. Therefore, the Holy Spirit was, according to this heresy, subservient to God the Father and God the Son, like an angel. In response to this heresy, the Church affirmed the following as dogma:

The Holy Spirit proceeds from God the Father and shares the same essence (and thus equality) with the Father and the Son
Additionally, the Second Ecumenical Council added five articles to the Nicene Creed. In these articles, the Church declared her teachings about the Holy Spirit, the Church, the Mysteries (read Sacraments), the resurrection of the dead, and the life in the world to come. After adding these clarifying articles, the Church referred to the symbol of faith as the Nicene-Constantinopolitan Creed, because of the two Councils that contributed to its content.
To dive deeper into the Second Ecumenical Council, check out this blog post!

Third Ecumenical Council (Ephesus, 431 A.D.)
Convened under Emperor Theodosius II, the Third Ecumenical Council condemned the heresy of Nestorianism. Two-hundred bishops participated in this Council. Nestorius, Archbishop of Constantinople, incorrectly taught that the Most-holy Virgin Mary simply gave birth to the man Christ. He believed that God later united with the man Jesus and dwelt in Him as in a temple, similar to the way God dwelt in Moses and other prophets. Therefore, Nestorius called the Lord Jesus Christ God-bearing, and not God incarnate. Moreover, he insisted on calling the Virgin Mary Christotokos (Christ-bearer) rather than Theotokos (God-bearer). In response to this heresy, the Third Ecumenical Council declared the following:

Jesus Christ was fully God and fully Man
Because Jesus was true God of true God, the Virgin Mary gave birth to God; thus she should be called Theotokos

The Council also affirmed the Nicene-Constantinopolitan Creed, and strictly prohibited making any changes or additions to it.

Fourth Ecumenical Council (Chalcedon, 451 A.D.)
The Fourth Ecumenical Council convened under Emperor Marcian. Six-hundred fifty bishops met at this Council to condemn the false teachings of Monophysitism. Taught by an archimandrite named Eutychius, Monophysitism

rejected the human nature of our Lord Jesus Christ. Moreover, it taught that Christ's Divine nature had completely absorbed His Human nature. Therefore, according to Eutychius, we only need to recognize the Divine nature of Christ, not the Human. In summary, this Council defined the following:

Our Lord Jesus Christ is perfect God and perfect Man
As God, Jesus Christ is eternally begotten (born) from God
As Man, Christ was born of the Virgin Mary and took on our full human nature, but was without sin of His own will

Through Christ's incarnation, He unites Divinity and Humanity within Himself as a single Person. Infused and immutable, refuting Eutychius; indivisible and inseparable, refuting Nestorius.

Fifth Ecumenical Council (Constantinople, 553 A.D.)
Convened under Justinian I, the Fifth Ecumenical Council met to quell a controversy between Nestorians and Monophysites. One-hundred sixty-five bishops met at this Council to condemn the well-known works of the Antiochian school of the Syrian church, entitled The Three Chapters. The writers of these works – Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa – clearly expressed Nestorian errors. But nothing was said of their works at the Fourth Ecumenical Council. When debating with Monophysites, Nestorians referred to these works. Monophysites found in those works an excuse to reject the Fourth Ecumenical Council and to slander the universal Orthodox Church, charging that it had deviated toward Nestorianism.

The Council condemned all three works and also condemned Theodore of Mopsuestia himself, as not having repented. As for Theodoret of Cyrus and Ibas of Edessa, they themselves received pardon. In other words, the Council limited censure only to their Nestorian works. Theodoret and Ibas renounced their false opinions and died in peace with the Church. Moreover, the Council reiterated its condemnation of the heresies of Nestorius and Eutychius.

Sixth Ecumenical Council (Constantinople, 680 A.D.)
The Sixth Ecumenical Council convened under Constantine IV. It consisted of 170 bishops who collectively condemned Monothelitism. (This is different from Monophysitism, which we covered earlier.) This heresy taught that while Jesus Christ had two natures, both God and Man, He only had one Divine Will. In other words, this heresy rejected that Christ, as a man, had His own free human will. In response, the Council clarified that in Jesus Christ are two natures, Divine and human, and in these two natures there are two wills. However, the human will in Christ is not against, but rather is submissive to His Divine will.
Additionally, this Council pronounced excommunication against a number of other heretics, including the Roman Pope Honorius, who acknowledged these false teachings. A Roman delegation of presbyters and deacons signed the formulation of this Council, thus clearly illustrating that the highest power in Christendom belongs to the Council, not to the Pope.

The Quinisext Synod (691 A.D.)
After eleven years, the Council again opened a meeting in the imperial palace to resolve questions about the Church hierarchy. Because it supplemented the Fifth and Sixth Ecumenical Councils, it is called the Fifth-Sixth (Quinisext) Synod. This Council established canons to guide the Church. These include:
85 Canons of the Holy Apostles
Canons of the seven Ecumenical and nine Local Councils, which serve as the foundation of Orthodox Church government

Moreover, this synod condemned several innovations of the Roman Church on the grounds that these changes were not in agreement with the spiritual decisions of the Ecumenical Church. The main Roman innovations mentioned at the synod included the requirement that priests and deacons be celibate, a strict fast on Saturdays of the Great Fast, and the depiction of Christ in the form of a lamb, or in any way other than He appeared on the earth.

Seventh Ecumenical Council (Nicea, 787 A.D.)

Convened under Empress Irene (widow of Leo IV), the Seventh Ecumenical Council fought against the heresy of Iconoclasm. At the time of the Council, iconoclasm had raged for sixty years under the Greek Emperor Leo III. Leo III wanted to convert Mohammedans (Muslims) to Christianity, and believed it necessary to do away with veneration of icons in order to convert them. This heresy continued under his son, Constantine V Copronymus, and his grandson, Leo IV.

The Council resolved to provide holy icons and place them in churches, together with the likeness of the Life-giving Cross of the Lord. The faithful were to honor and venerate (but not worship) the icons, elevating their souls and hearts to the Lord God, the Theotokos and the Saints, who are represented in them.

However, after this council, persecution of the holy icons continued under Emperors Leo V, Michael II, and Theophilus. Thus, iconoclasm disturbed the Church for another 25 years. The local synod of Constantinople in 843 A.D. finally restored and affirmed veneration of the holy icons under the Empress Theodora.

This Council also established the celebration of the Triumph of Orthodoxy on the first Sunday of Great Lent, which we celebrate in thanksgiving to the Lord for granting His Church victory over the heresy of iconoclasm.

Conclusion

The Seven Ecumenical Councils clarified the unshakable foundations of the Christian Faith and protected them against the danger of mutation from heresy. Over the centuries, the Church continues to protect her precious dogmas and preserve them. Without them, we could have gone astray and lost the fullness of the Truth revealed to us by Our Lord Jesus Christ. So, the next time you profess the Creed, remember to be thankful you can profess it at all.