The Weekly Forerunner

St. John the Baptist Orthodox Church
301 Struthers Liberty Rd
Campbell, OH 44405

JULY Bulletin Sponsor–
In memory of Steve Sveda– Given by Barbara Kolesar

Liturgical & Events Schedule

Sunday, July 19
9:15-9:45 AM: Confessions by app't
9:35 AM: Hours
10:00 AM: Divine Liturgy / Blessing of Blue Altar Linens / Social / NOTE: For those who want their vehicles blessed, see Fr. Andrew

Wednesday, July 22
6:00 PM: Fire Meeting & Training

Saturday, July 25
5:15-5:45 PM: Confessions by app't
6:00 PM: Vespers

Sunday, July 26
9:15-9:45 AM: Confessions by app't
9:35 AM: Hours
10:00 AM: Divine Liturgy / Monthly Panachida / Social
9:30 AM: Broadview Heights Hierarchical Divine Liturgy celebrated with Metropolitan Tikhon, Archbishop Daniel, Bishop Gerasim for the FOCA Convention

BLUE ALTAR LINENS

These Linens are being given in blessed memory of Anna Livosky, who passed away August 16, 1984. She loved the season of the Dormition Fast and was singing the tropars until her last breath. They are given by Linda Livosky and family.

Many Years to His Beatitude, Celebrating his 60th Birthday!

His Beatitude Metropolitan Tikhon celebrates his 60th birthday on July 15th.

The Holy Synod of Bishops, clergy, monastics, and faithful of the Orthodox Church in America wish His Beatitude many more blessed years!

Eis polla eti, despota!

Fathers of the First Six Councils Commemorated on July 19

The Commemoration of the Holy Fathers of the 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 ***Con't pg 6***

AUGUST Candle & Bulletin Sponsors

NOTE: If anything is missing from the Sponsorships please contact Fr. Andrew ASAP

Bulletin:
Wine:
Incense:
Iconostasis Candles & Eternal Light:
Altar Candles:
Tetrapod Candles:
St. Herman Candles: Commemorating all who participate in the maintenance of the church, the teachers, singers and those who participate in social events. Praying for everyone to love one another.– Given by Anonymous
St. Panteleimon Icon Candles:
Protection Icon Candles:
St. John the Baptist Candles:
Monthly Flowers:

$50 per month	$30 per month	$25 per month
*Wine	*St. Herman candles	Incense
*Bulletin	*St. Panteleimon Icon candles	Flowers–
*Iconostasis Candles & Eternal Light	*Protection Icon candles	
*Altar Candles	*St. John the Baptist candles	
*Tetrapod Candles		

ORTHODOX CHRISTIAN PRISON MINISTRY

Who are we– Orthodox Christian Prison Ministry is the national prison ministry of the Orthodox Church in the US and an agency of the Assembly of Canonical Orthodox Bishops.

Our Mission– Orthodox Christan Prison Ministry serves those who are incarcerated and their families, and provides resources, training, and support to our ministry partners so that lives are transformed and God is glorified.

What we Do:

Relationship Management– Through our correspondence Ministry, OCPM case managers maintain relationships with Orthodox and non-Orthodox prisoners over years and decades at a time.

Certificate Program in Prison Ministry– We rigorously train Orthodox clergy and laity through a one year academic program, in partnership with St. Tikhon's Seminary.

Church Programs– We train, inspire, and partner with churches to establish parish-based prison ministries and implement OCPM's religious education and spiritual formation programs, like Early Christian History, Stories of Faith: The Parables of Jesus, and the PenPal Ministry.

Storybook Connections– Storybook Connections is an OCPM program that enables volunteers to enter a jail to record incarcerated parents reading a storybook for their child. The recording along with the book is then sent to the child, who now has a tangible Connection to his or her parent.

YOUR 2025 IMPACT

722 people in prison who received spiritual support
228 new case files of people in prison opened
65,336 spiritual books, study courses, Bible Studies, daily readings, and spiritual reflections sent
81 Orthodox parishes participated in an OCPM Church Program 357 prison facilities served by OCPM

Learn More: www.theocpm.org or call 347-868-6957 or
276 5th Ave. Ste. 704-3183
New York, NY 10001

PRISON MINISTRY AWARENESS SUNDAY *"I was in prison, and you visited Me."*- Matthew 25:36

Did you know that there are Orthodox Christians practicing their faith in prison? Or that there are prisoners who are ready to repent of their crimes and embrace the Orthodox Church? Who will minister to them?

As the the national prison ministry of the Orthodox Church, Orthodox Prison Ministry (OCPM) supports prisoners' unique spiritual needs through long-term case management and provides resources and training to parishes and clergy, enabling them to offer local solutions and fulfill Christ's command to visit Him in prison. As a result, families are reunited, marriages are healed, and thousands of incarcerated men and women have a sense of peace and restored order in their lives.

5,073 Total prisoners ministered to &
65,336 Bible Studies, Daily Readings, and Spiritual Reflections sent in 2025

PLEASE KEEP OUR ELDERS OF THE CHURCH & SHUT-INS IN YOUR PRAYERS

Send a "Thinking of You" card or remember their Birthday with a card. If anyone needs to be added, please contact Fr. Andrew.

Mrs. Mary Fredericks
648 Dumont Ave
Campbell, OH 44405

Matushka Helen Psinka
c/o Concordia Villa St. Joseph
1030 W State Street / Room 1B49
Baden, Pa, 15005

Mrs. Dorothy Shirilla
8362 Van Dr.
Poland, OH 44514

Joan Cross
97 Butler Street / Apt 1-rear
Brooklyn , NY 11201

Mildred Wilfong
153 Runnemede Dr
Boardman, OH 44512

Mrs. Audrey Chengelis
c/o Assumption Village
9800Market Street / Room 1402
North Lima, OH 44452

Emilia Yannitto
8017 Salinas Tr.
Boardman, OH 44512-5402

Mrs. Pauline Fesz
488 Harmony Lane
Campbell, OH 44405

George Horodnic, Sr.
c/o Briarfield Manor
461 South Canfield-Niles Rd / Room 101
Austintown, OH 44515

Mrs. Julia Simko
c/o Woodlands @ Hampton Woods
1525 E Western Reserve Rd /
Room 1101
Poland, OH 44514

Carol Ruff
2207 Birch Trail Blvd
Youngstown, OH 44515-4910

Sue Kennedy
593 Hyatt Ave
Campbell, OH 44405-1479

Ann Cvercko
1875 Mallard Land
North Lima, OH 44452

Assembly of Bishops Appoint July 26, 2026 as Prison Ministry Awareness Sunday

On July 26 hundreds of Orthodox churches across jurisdictions are joining together to share about the importance of prison ministry, but what prison ministry looks like today may surprise you.

Orthodox Christian Prison Ministry (OCPM) has evolved with the U.S. prison system over nearly three decades to offer nuanced ministry programs that are still impacting the lives of not only men and women behind bars, but their friends and family on the outside. Storybook Connections™ is reuniting incarcerated parents with their children through the power of stories, sending picture books home with recordings of their parents reading to them from inside prison. The OCPM Clergy Corps is fostering a nationwide brotherhood of Orthodox priests and deacons committed to visiting those in prison facilities near them. OCPM has even partnered with St. Tikhon's Seminary to offer the first Certificate Program in Prison Ministry for Orthodox clergy and laity who are ready to be trained by the most experienced practitioners of Orthodox prison ministry in this country.

Still, despite the growing demand for an Orthodox presence in prison and the ever-changing environment of facilities themselves, the heart of prison ministry remains the same: OCPM is here to offer spiritual support to men and women who are ready to repent and enter the life of the Church.

"I pray every day for the first time in my life," says one man in prison. "I'm very thankful and excited to be involved with OCPM and Orthodox Christianity. When you [Volunteer] and OCPM are supporting me, encouraging me, and making me feel cared for like you guys have been doing, I feel comforted and empowered to do my part. It makes me want to continue being part of the Orthodox Faith."

"It took a few years for the anger and negative thoughts to subside," says another, "but I eventually regained inner peace, humility, happiness, compassion, sympathy and grace again. I thank God for not giving up on me and for helping to transform me back into my authentic self."

Orthodox Christian Prison Ministry (OCPM) is an agency of the Assembly of Canonical Orthodox Bishops of the United States. For Orthodox Christians who have been arrested for crimes, OCPM helps them return to the Faith, offering forgiveness and reconciliation with Christ. For both Orthodox and non-Orthodox alike, OCPM provides spiritual care, enabling prisoners to find hope and purpose in their lives. For more information, please visit www.theocpm.org or follow us on Facebook and Instagram @theocpm.

JULY Celebrations

Birthday

1- Julia Simko
3- Eugene Kennedy
4- Stephen Holly / Georgiana Lukehart
5- Pani Stacey Mihaly
11- Joan Cross
12- Pauline Fesz / Justin Stokley / Joe Stokely / Ann Kristian
14- Nicole Marianni
15- His Beatitude Metropolitan Tikhon
17- Jonah Bremer / Kathleen Jesko
19- David Konik / Adam Rusnak / Diane Marie Ruff
23- Mat. Helen Psinka
30- Mat. Christine Hryb / Maureen Koval / Gabreille Kalantzis / Ann Bufalini

Anniversary

3- Bob & Elizabeth Willison (94)
6- Ron & Mary Luthern (69)
8- Nick & Monica Vansuch (72)
13- Marcus & Marcia Kubancsek (03)
24- Frank & Lori Batura
25- Andy & Michelle Basile (92)
27- Dennis & Kim Konik / Ken & Lynn Krause
30- James & Sandra Bufalini

Names Day

10- His Grace Nikodhim of Boston & the Albanian Archdiocese
17- Tony Jesko, Jr. / Tony Jesko, Sr.
20- Eli Arvan / Lynn Polewan
24- Matushka Christine Hryb / Elaine Johnston
26- Jacob Hryb
31- AB Benjamin of San Francisco & the West

JULY READER SCHEDULE

July19– Reader Nick Vansuch
July 26—Reader Matthew Vansuch

JULY CHARITY

OFFICE OF PASTORAL CARE

Social Schedule: JULY

July 19– Sisterhood
July 26– Council

ATTENDANCE: A Comparison - *JULY*	2025	2026
1st– All SAints		
Vespers	5	No Vespers
Liturgy / Communion	58 / 30	47 / 26
2nd Week– N. Am. S.		
Vespers	No Vespers	No Vespers
Liturgy / Communion	59 / 29	44 / 28
3rd Week– 3rd Sunday		
Vespers	No Vespers	
Liturgy / Communion	38 / 30	
4th Week – 4th Sunday		
Vespers	No Vespers	
Liturgy / Communion	45 / 30	
5th–		
No 5th Week in June		

Prayers Offered Commemorating the 250th Anniversary of the United States of America

On the occasion of the 250th Anniversary of the United States of America, His Eminence Archbishop Daniel of Chicago and the Diocese of the Midwest, served a Service of Thanksgiving, at the Diocesan Cathedral, Holy Trinity Cathedral, Chicago, IL.

Earlier this week, the Orthodox Church in America published "Service in Thanksgiving to Almighty God on the 250th Anniversary of the United States of America," which was approved by the Holy Synod.

In a letter to clergy, the Archbishop blessed the Diocese of the Midwest to celebrate this service at the end of Vigil or Vespers on Saturday, July 4, or immediately following the Divine Liturgy on Sunday, July 5. "With grateful hearts, we remember the blessings of liberty, the sacrifices of those who have served our nation, and the enduring gift of religious freedom that allows us to worship God openly and faithfully."

The Archbishop concluded the letter calling all to a renewal of prayer, "May this Service of Thanksgiving renew our commitment to pray for our country, its leaders, and all its people. May God bless the United States with wisdom, justice, peace, and unity, and may He guide us to be faithful disciples of Jesus Christ in service to our communities and our nation." **(We will serve this service on Labor Day weekend. Since I was away on July 5th.)**

JULY Reposed List / © Parishioner

1- Veronica Graban (1998) © / Ann Zastany Crowi (2019) © / Mike Smyrnios (1960) ©
2- Vasil Fecik (1921) ©
3- Andrew Cvercko (2017) © / John Kaschak (1920) © / Jenny Rudiak
4- Alice Sutko (2020) / Helen Arvan Kusmanov (2013) © / Anna Gozur (1957) ©
5- George Hostal (2001) © / George Vavlas (1945) © / Andrew Harvischak (1951) ©
6- Steve Sveda (1928) © / Nick Galouzis (1961) ©
7- Luba Raseta (1929) ©
8- Marian Shepelevich (2020)
9- Mary Zanios (1926) ©
10- Anna Roman (1926) © / Robert Kennedy (1994) © / Pete George (1939) © / Nick Despetarich (1959) ©
11- Ruth Libertin (2008) ©
12- Anna Berdy (1980) © / John Bolescak (1926) ©
13- Marilyn Fasiline (1972) © / John Borsic (1987) © / Andrew Holubauich (1930) ©
14- Edward Gorol (1961) ©
15- Catherine Harvischak (1977) © / Floyd Dweesy (1985) © / Mary Sykola (2005) © / Betty Ewenish (2024)
16- Mary Macala (1971) © / Julian Marsteler (1920) ©
17- Mary Bartek (1984) / Eleanor Graban (1986) © / Elizabeth Zelena (1991) ©
18- Steve Paroh (1979) © / Still Born Cmur (1923) ©
19- Helen Bohish (1988) © / Helen LIvosky (2015) © / Mary Balak (1925) © / Mike Olsavsky (1931) ©
19- Margaret Bilehik (1955) © / Walter Litzie (2023)
20- Joseph Sirilla, Sr (1979) © / Fr. Dc. John Youhas (2012) / Anna Zavada Bartek (1924) / Nicholas Papas (1949) © / Maria Karas (1956) ©
21- Anna Tsagros (1929) © / Maria Michaels (2024)
22- Elizabeth Zilena (1985) © / Mary Kennedy (2000) © / Stephen Kalafut (1956) © / William Petrosky (2020) © / George Vansuch (1996) ©
23- George Patzakis (1961) ©
25- Walter Lee Wilfong (2007) © / John Konik (2009) ©
26- Faith Simko (2016) © / John Poulas (1925) © / Catherine Pavlos (1949) © / Charles Xenakis (1960) ©
27- Ignatius Sosnowchik (1973) © / Frank Zwinski (2013) © / Christ Samjos (1930) © /
Panagiotis Sarris (1953) © / William Romanchek, Jr (2024)
28- Stella Graban Kurtiak (2013) © / A.P. John Psinka (1996)
29- MaryAnn Such (1972) © / Andy Zenko (2024) ©
30- Anna Krut (1924) © / Sophia Oshelski (1959) ©

Romans 15:1-7 (Epistle)

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me." For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another, just as Christ also received us, to the glory of God.

Matthew 9:27-35 (Gospel)

When Jesus departed from there, two blind men followed Him, crying out and saying, "Son of David, have mercy on us!" And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith let it be to you." And their eyes were opened. And Jesus sternly warned them, saying, "See that no one knows it." But when they had departed, they spread the news about Him in all that country. As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!" But the Pharisees said, "He casts out demons by the ruler of the demons." Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

PRAYER LIST

PARISHIONERS: Achiles Arvan / Audrey Chengelis / Joan Cross / Ann Cvercko / Pauline Fesz / Mary Fredericks / George Horodnic / Gianna Hryb / Sue Kennedy / Matushka Helen Psinka / Nadine Sabo / Dorothy Shirilla / Julia Simko / Reader Nick Vansuch / Mildred Wilfong

CLERGY: Fr. Basil Duesenberry / Fr. Andrew Gall / AP James Gleason (Fr.) / AP Emil Hutyan / AP Michael Rustic / Fr. Peter Simko / Fr. Theophanes Kamau & family & parishioners at St. Joachim & Anna in Nairobi, Kenya

FAMILY & FRIENDS: Mat. Melanie Adamcio / Becky Baxter (Fr.A) / Mary Ann Bozichovich (Kennedy) / Diane Caban (Sirilla) / George Caban (Sirilla) / Donna Chiarelli / Karen Debiec / Erin (Willison) / Thomas Hull, Jr. / Ron Hryb / Paula Kennedy / Joe Kollar (Fr.) / Ginny McCay (Fredericks) / Matushka Raisa (Nicoloff) / Conner (Sabo) Chris Quotap (Fr.) / Bob Smrek (Sirilla) / Matt Turner (Sirilla) / Emilia Yanitto / David (Willison) / Drew (Willison) / Eleanor Marie (Vansuch) / Katherine (Steffaro) / Richard (Tusinac) / Miranda & her unborn baby / Lindsey & her newborn

MILITARY FAMILY & FRIENDS: Cory Deaton (Fr.) / Alena Grabavoy (Fr.) / Kyle Grabovoy (Fr.) / Liam Garrity (Zelinsky) / Kenneth (Simko) / Brandon Rader (Middle East)

MISCELLANEOUS: The UN & IOCC humanitarian aid workers around the world / Those suffering persecution in Syria, Iraq, Israel, Egypt, Ukraine and around the world.

---

6 Ec. Councils con't from pg 1

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. "Clad in the garment 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, ***Con't next pg***

6 ec Council con't from previous pg

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 inexhaustable treasury of dogmatic and canonical truths.