

ST BASIL GREEK MELKITE CATHOLIC CHURCH  
901 Sherman Drive, Utica New York 13501  
Phone 315.732.4662 Email [stbasilsutica@gmail.com](mailto:stbasilsutica@gmail.com)  
Website [www.stbasilutica.org](http://www.stbasilutica.org)



SUNDAY 3<sup>rd</sup> AFTER THE HOLY CROSS  
Saturday, October 10 & Sunday, October 11, 2020

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**WEEKLY SERVICES**

**Daily Liturgy:** Monday-Friday 8:30AM      **Holy Confession:** Every Monday 4-6PM  
**Holy Liturgy:** Saturday 4:30PM, Sunday 11:00AM      **Vespers:** Every Saturday 3:00PM  
**Matins/Orthos:** Every Sunday 9:00AM      **Holy Rosary:** Every Sunday 10:30AM

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**SPEEDY RECOVERY**

Please continue to pray for our convalescing friends, including Archdeacon George Yany, Maggy Atallah, Jean Benoit, Nancy Gazzal, Daniel Klockowski, Rose Pawlinga, Brian Sagrestano, and Karen Zalatan. Please notify Fr. Shofany in case of illness.

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**WEEKLY OFFERINGS: THANK YOU!**

**Weekly Collection Oct 3/4: \$ 575.00      Memorial Masses: \$ 410.00**  
**Maintenance Donations: \$ 50.00**

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**† MEMORIAL MASSES †**

**THIS SATURDAY, OCTOBER 10**

† **Eugene Hutchinson**, By Doris Hutchinson & Family  
† **Julia Nassimos**, By Maryann Astour & Family  
† **Mary Murad**, By Anthony & Sandra Showa  
† **William Chanatry**, 2<sup>nd</sup> Memorial Anniversary, By his Family  
† **Albert Casab**, 44<sup>th</sup> Memorial Anniversary, By George & Shirley Casab  
† **Margaret Casab**, 15<sup>th</sup> Memorial Anniversary, By George & Shirley Casab  
† **Marie Rose Khoury**, 4<sup>th</sup> Memorial Anniversary, By George & Shirley Casab

**THIS SUNDAY, OCTOBER 11**

† **Eugene Hutchinson**, By Michael & Virginia Lynch  
† **Julia Nassimos**, By Robert Lalli  
† **Mary Murad**, By the Zaloom Family

**NEXT SATURDAY, OCTOBER 17**

† **Eugene Hutchinson**, By Doris Hutchinson & Family  
† **Julia Nassimos**, By Maryann Astour & Family

**NEXT SUNDAY, OCTOBER 18**

† **Eugene Hutchinson**, By Michael & Virginia Lynch  
† **Julia Nassimos**, By Joseph & Kristin Slivonik

**THE EIGHTH 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 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.

**In 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*.  
*(OctoberLeaflets2020)*