

St. Simeon Orthodox Christian Church

Antiochian Orthodox Christian Archdiocese of North America

His Eminence Metropolitan Saba - His Grace Bishop Anthony

Rev. Father Andrew Andrews, *Pastor*

V. Rev. Father George Ajalat, *Pastor Emeritus*

Deacon Stephen Heffelfinger - Deacon Seraphim Gilmartin

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JULY 19, 2026 / TONE 6 / EOTHINON 7 **HOLY FATHERS OF 4TH ECUMENICAL COUNCIL**

VENERABLE MACRINA, SISTER OF BASIL THE GREAT;

VENERABLE DIOS OF ANTIOCH

VISITORS WELCOME

St. Simeon Orthodox Church welcomes you to our community this Sunday. Please join us at the coffee hour following Liturgy. The table with a **blue tablecloth** is reserved for visitors so that our clergy can meet and chat with you.

RESURRECTIONAL APOLYTIKION (Tone 6)

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

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.

APOLYTIKION OF ST. SIMEON (Tone 1)

Rejoice, thou who art full of grace, O Virgin Theotokos, for from thee hath risen the Sun of Righteousness, Christ our God, enlightening those in darkness. Rejoice, thou also, O righteous Elder, as thou receivest in thine arms the Redeemer of our souls, Who also granteth unto us the Resurrection

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.

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 from the Epistle of St. Paul 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 GOSPEL

(For the Holy Fathers)

The Reading from the Holy Gospel 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.”

HOLY OBLATIONS

Prayers are offered for our beloved mother **Souad Alyousef** as she celebrates her birthday! May God grant her many years with love, **Conner, Mila, Mickey, Makayla, Elijah, Manal, Josh, Mirna, Mayor, Fares, Kamillia, John and Jenny.**

Prayers are offered for the good health of **Luke Elias Nassief** and **Jess Elias Kuncar** and in memory of **Alexander Elias Mamary**, **Elias Nassief** and **Elias Kuncar** on the occasion of the Feast of St. Elias (July 20).

ANNOUNCEMENTS

From now through the end of July, the coffee hour proceeds will be directed to an Outreach Program to provide 48 backpacks filled with school supplies to a local Santa Clarita school. Your generosity is appreciated. To donate directly to this project, use the QR code in this message.



Fr Andrew will be out of town this week (Mon-Fri) to attend the Clergy Symposium at the Antiochian Village. In emergencies, you can call the main church line (626) 460-1110 as it will send the recording to his email. The cell service at The Village is very poor.

All young adults are invited to “fall in style” as we have an evening on the ice at “The Cube” in Santa Clarita on Saturday, July 25 after Great Vespers. See Derian, Kiro or Logan for information and to sign up to attend.

We’ve had a few more signups for our Day at Camp (August 15). We have lots more space and would love the entire community to be there for a fun day to get to know each other better in a beautiful setting. Please see the flyer on the bulletin board and in the bulletin. There is a QR code to help you sign up.

We are working on updating our master records for all our families and expanding them to include birthdates, wedding dates, patron saints (and, sadly, in some cases addresses). Look for a binder on the table in the back of the nave. It’s indexed alphabetically. If you could update your family information, we would greatly appreciate it. It’s organized by family, with each member of the family listed below the main family record.

Please submit your announcements and oblations to:
bulletin@scvorthodox.com by 9 P.M. on WEDNESDAY!

Join us on 1st - 4th Saturdays at 4:00 p.m. to learn more about the Orthodox Faith. Topics include Church Dogma, Theology, Holy Tradition, Scripture, Worship, Prayer, and how to apply these concepts in our lives and conscript them to our hearts.

Epistle Reading Schedule

July 19 - Bob Lilly

August 2-Sh. Mary

July 26-Kade Gray

August 9-Available

Upcoming Coffee Hour Sponsors

July 19 - Jonathan Flint

August 9 - Sh.Mary

July 26 - Kh. Janine Ajalat

August 16-Dennis and Angela

August 2 – Available

August 23-Nicole Abraham



Sign-Up Page: <https://tinyurl.com/SCV-Coffee> or QR above

Greeter Schedule

July 19 – Lily Haro (8:20-9:00); Kh. Ruth Andrews (9:00-9:40)

July 26 – Available (8:20-9:00); Available (9:00-9:40)

The Historical Background of the 4th Ecumenical Council [Chalcedon]

Fr. Alexander Schmemmann

From the purely historical point of view the Council of Chalcedon was the beginning of a crisis in the life of the Church. The first great schism, which still divides Eastern Christendom, is rooted in Chalcedon. And if we want the Truth and the dogmatic achievement of the Fourth Council to be the foundation of Church unity, should we not try to understand why that Truth for so many Christians became a scandal and a stumbling block?

The reason of this double meaning of Chalcedon, of its success as well as of its historical failure, is to be found in that central event of the whole history of the Church, and especially the history of the Eastern Church — its alliance with the Roman Empire, the true kernel and root of "Byzantinism."

The conversion of Constantine was the first step in the growth of the Christian Empire. Yet that Christian Empire has often been accused of having merely been a nominal Christian state, which under Christian terminology retained its pagan nature and all its political and social deficiencies, instead of transforming them in accordance with Christian principles. Still more frequently, the Byzantine Church has been accused of not reacting against these deficiencies, of not actively furthering the building of a temporal order, of making compromises with slavery, social injustice and so on.

These accusations are typical of our modern conceptions of the task of the Church in human society. But it may be asked whether it is fair to judge Byzantium in accordance with criteria with which it was quite unacquainted?

For the Byzantine Church was still keeping as the central fact of its being the ontological difference between the Church and the world, which doubtless was the essential element in early Christianity. The Church is not of this world, and entering the Church has always meant dying in order to be reborn into a new life. In this sense Christianity is not a doctrine "valid" for the world, but above all, the *corpus christianum*, a "new people." And yet, being not of this world, the Church lives in it and for it — and the salvation of the world is its only task.

This explains why at that time the Church could only regard the "conversion" of the State as "nominal" in a sense. But even so that conversion represented an enormous victory. It implied — and here we touch the very heart of "Byzantinism," the submission of the State to the ultimate values — to the True Faith, and the possibility, for everyone in the State to live a full Christian life given by the Church.

But, of course, the very maximalism of that vision (for it is much more a vision and an aspiration than a practical program) made its application to life too difficult and explains the almost permanent crisis in which the Christian Empire lived. In these Christological struggles the State had too often to take a definite position, to make a choice. And it was asked to do so by the Church itself. And it is too normal, alas, that the Roman Empire too often chose not so much the argument of Truth but those of political pragmatism.

Chalcedon was the critical point, the climax of that long and tragic process. All the political and the national problems of the Empire were implied in the dogmatic question about the two natures in Christ. It took centuries to realize the value and true meaning of the dogma formulated there. Contemporaries realized above all that the Council meant the defeat of old ecclesiastical centers — Alexandria, Antioch, Ephesus — by Constantinople, the victory of the imperial Church over the Copts and the Syrians, the challenge of the new Rome to the old Rome. Paradoxically enough Chalcedon, which proclaimed the most universal of all dogmas, at the same time became the end of Roman Christian Universalism. Syria, Egypt, Armenia, Persia did not accept it because the dogma of Chalcedon carried with it an Imperial seal, and all the efforts of the Roman Empire to balance it by all kinds of compromises did not avail to bring back these Christian bodies to the Orthodox Byzantium.

Historical failure was as I have said. And yet in this human weakness of Church history the greatest victory of the Truth was won, and Chalcedon became an ever-living symbol and foundation of living theology for subsequent generations of Christians. "For My strength is made perfect in weakness." We must always be loyal to the strength of God as revealed at Chalcedon, and it is this same loyalty that must compel us to an ever-renewed repentance for our historical weaknesses and shortcomings.

The Ecumenical Review, Vol. 4, No. 4, July 1952, pp. 400-402



Camp St. Nicholas
11770 Frontier Road
Frazier Park, CA

47 Miles North of
St Simeon Church

ST SIMEON COMMUNITY DAY AT CAMP

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SATURDAY
AUGUST 15, 2026
.....

Scan to
Register:



Cost: \$45/person. Under 12 \$30/person. Under 6 no charge.

(A Small Transaction Fee to Cover our Payment Method Servicing Fee Will Be Applied)

SCHEDULE

8:30AM Divine Liturgy for Dormition @ St Simeon
10:00 Travel to Camp for 11:00AM Arrival
11:30AM Akathist: Glory to God for All Things At Shrine
12:00PM Get Ready for Pool Party
12:30PM Lunch By Pool, Swimming, Games, Sports, Crafts
3:00PM Change Clothes, Camp Store, Rest
4:00PM Spiritual Discussion in Chapel
5:00PM Great Vespers in Chapel
6:00PM Dinner
After Dinner - Visit and Depart at Your Leisure

WHAT TO BRING?

Casual Attire
Pool Clothes and Towel
Long Pants for Vespers
Balls for Sports Activities
Board Games
Sunscreen and Hat
Reusable Water Bottle
Musical Instruments

For more information email frandrew@scvorthodox.com