

**Orthodox Parish of St Martin & St Helen
Antiochian Orthodox Christian Archdiocese of the
British Isles and Ireland
Patriarchate of Antioch and all the East**

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Sunday 19 July 2026. Issue 38.

Tone 6

Sunday of the Holy Fathers of Fourth Ecumenical Council; Saint Dios (Dios of Antioch); Saint Macrina the Younger, sister of Saint Basil the Great; Saint Theodore the Sabaite, Bishop of Edessa; The

Four Holy Co-Ascetics; Saint Diocles; Saint Gregory, Bishop of Panidos, the New Confessor; Saint Michael; Translation of the Holy Relics of Saint Seraphim of Sarov; Saint Paisios of the Kiev Caves Lavra; Saint Martyrius, Bishop of Gortyna; Saint John, Bishop of Messina.

**Epistle Reading
Titus (3:8-15)**

Prokeimenon in Tone V

Thou, O Lord, shalt keep us and preserve us from this generation forth and for ever.

Verse: Save me, O Lord, for there is no longer any that is godly.

My child Titus, 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 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.

Alleluia.

Verse 1: Of Thy mercies, O Lord, will I sing for ever; from generation to generation shall I proclaim Thy truth with my mouth.

Verse 2: For Thou hast said, “Mercy shall be built up forever.” Thy truth shall be established in the heavens.

Gospel Reading Matthew (5:14-19)

The Lord said to his disciples: You are the light of the world! A city located on a hill cannot be hidden. Neither do you light a lamp and place it under a measuring basket, but on a stand. And so it shines to all who are in the house. Likewise, let your light shine before all, so that they may see your good works and glorify your Father who is in heaven. Do not think that I came to destroy the law or the prophets. I did not come to destroy, but to fulfill! Amen, I tell you: until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished. Whoever, therefore, shall break one of these least commandments and teach others to do so shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.

Troparion of the Resurrection. Tone 6.

The angelic powers were at Thy tomb; the guards became as dead men. Mary stood by Thy grave, seeking Thy most pure Body. Thou didst capture hell, not being tempted by it. Thou didst come to the Virgin, granting life. O Lord who didst rise from the dead: glory to Thee.

Fathers of the Fourth Ecumenical Council Troparion

Thou art most glorious, O Christ our God! Thou hast established the Holy Fathers as lights on the earth. Through them Thou hast guided us to the true Faith. O greatly compassionate One, glory to Thee!



St Martin the Merciful Troparion

In signs and in miracles thou wast renowned throughout the land of Gaul. By grace thou art a light for the world, O Martin, Bishop blessed of God. Deeds of mercy and compassion filled thy life with their splendours, teaching and wise counsel were thy riches and treasures, which still thou dost dispense freely to those who honour thee.

St Helen Troparion

We behold thee, glorious Helen, with thy God-inspired son, in the joys of the kingdom of Heaven, and we magnify Christ, for he hath revealed to us thine honoured festival, giving light more brilliant than the sun. Therefore we cry in faith: O People, exalt Christ above all forever!

Theotokos Kontakion

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.

Fourth Ecumenical Council

The Fourth Ecumenical Council, held at Chalcedon in AD 451, is also called the Council of Chalcedon. It condemned Monophysitism by teaching that Jesus Christ exists “in two natures.” It also issued canons concerning Church organisation. Its acceptance or rejection contributed to the division between the Chalcedonian Orthodox (Eastern Orthodox) and the Non-Chalcedonians (Oriental Orthodox).

In AD 449, between the third and fourth Councils, another council was held in which St. Cyril's successor, Dioscorus of Alexandria, "insisted that there is in Christ only one nature (physis)". It is a position commonly called Monophysite, and it states that the Savior "is from two natures, but after His Incarnation there is only 'one incarnate nature of God the Word'." St. Cyril himself had used those words, but Dioscorus omitted many of the balancing statements that St. Cyril had made. And so, only two years later, Emperor Marcian called a new gathering of bishops to decide the matter. This gathering, in AD 451 is what is considered the fourth great Council.

Concerning Christ's nature and personhood, the Council rejected Dioscorus' position, and proclaimed that:

...while Christ is a single, undivided person, He is not only from two natures but in two natures. The bishops acclaimed the Tome of St. Leo the Great, Pope of Rome (died 461), in which the distinction between the two natures is clearly stated, although the unity of Christ's person is also emphasised. In their proclamation of faith they stated their belief in 'one and the same son, perfect in Godhead and perfect in humanity, truly God and truly human... acknowledged in two natures unconfusedly, unchangeably, indivisibly, inseparably; the difference between the natures is in no way removed because of the union, but rather the peculiar property of each nature is preserved, and both combine in one person and in one hypostasis.

This definition, where the distinction between Christ's two natures and the unity of His personhood are both emphasised, was aimed not only at the Monophysites, but also the followers of Nestorius.

Source: Orthodox Wiki

Holy Liturgy this week

Wednesday 22 July, 8:10am

Holy Myrrh Bearer Mary Magdalene, St Helen's Chapel.