



**ST. PETER & ST. PAUL
UKRAINIAN CATHOLIC CHURCH**

**105 CLIFTON AVE
ANSONIA, CT 06401**

Rectory Phone 203-734-3895

Church Hall 203-732-2414

Fax 203-732-3191

Fr. Ed Cell 413-218-6404

Email: YoungE8073@aol.com



Leaders of the Apostles and teachers of the world, pray to the Master of all to grant peace to the world and great mercy to our souls.

Web Site: www.stspucc.org.

Very Rev. Archpriest Edward Canon Young, Pastor

July 18, 2021

**Eighth Sunday after Pentecost, Commemoration of the First Six Ecumenical Councils;
the Holy Martyr Hyacinth of Amastris; Holy Martyr Emilian (360-63)**

Epistle: Hebrews 13:7-16 Gospel: John 17:1-13 Tone: Sheet

DIVINE LITURGY SCHEDULE

WEEKDAYS: MONDAY–FRIDAY 10:00AM

SATURDAY: Not Now! 4:00PM (Vigil Sunday-Eng.)

SUNDAY: 8:30 AM (Ukr.) & 10:00 AM (Eng.)

Confessions are heard before each Divine Liturgy:

Saturday 3:00PM to 3:30 PM

**Sunday 8:00AM to 8:30AM and
9:30AM until 10:00AM**

**Religious Education – Saturday 10:00AM – 11:00AM
Call Alice O'Doy @203-734-3055 for more information.**

**Preservation – Please use the form in church vestibule,
mail it to the church or bring it to Bob Jaskilka, Michael
Wysowski, Jr. or Fr. Edward Young**

Address or Name Change/New Phone Number –

Please update your records. See Bob Jaskilka, or
Michael Wysowski, Jr. to update this info.

Returned checks are subject to a **\$35.00 fee**.

**Bulletin Notices – Notices for the bulletin must be
in writing by Wednesday @6PM to be included in
that week's bulletin.**

**Parish Council meets every 3rd Wednesday of
every month @7:15pm in the church hall.**

**Rectory Office Hours - Thursday 10AM – Noon
or by Appointment on other days**

******Please Note ******

Mass Offerings, Sorokousty

Mother's Day, Father's Day

**Checks must be made out to the Fr. Young
not the Church ! Thank You...**

Baptism Arrangement for baptism is to be made
personally at the Parish Office. Please call rectory for an
appointment.

**Marriage – Arrangements for marriage are to be
made at least **6 months prior** to the Wedding date.
Please call rectory for an appointment.**

**Sick Calls – To arrange for Sacraments for the elderly
and sick at home, please call Parish Office Fr. Young
at 203-734-3895, **Please advise the rectory of any
hospitalization.****

**In your Estate planning – Remember Sts. Peter & Paul
Church in your will.**

**Stewardship - "As each one has received a gift, use it to serve
one another as good stewards of God's varied grace" (1 Peter
4:10). All Catholics, should give generous support—time,
money, prayers, and personal service according to their
circumstances—to parish and diocesan programs and to the
universal Church**

Special Share in the Eucharist *- Bread & Wine

offered for a week, month, or year. Donations: one week -
\$20.00 Donors/intentions will be listed.

Bob Jaskilka, or Michael Wysowski, Jr or Fr. Edward Young

Eternal Light *- offered to light for a week \$10.00.

Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young

**Virgin Mary's Lamp and Sacred Heart Lamp* also available
for offering! Offered to light for a week is 10.00, each.**

Bob Jaskilka, or Michael Wysowski, Jr. or Fr. Edward Young

All start on Monday to Sunday!

***Offering must be made when dates are reserved!**

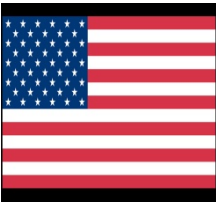
A **Welcome to St. Peter and St. Paul Parish** to all who are worshipping with us today. If you are over twenty-one years of age and have not yet registered, have moved or will be moving, or have a new telephone number, **please fill out the form below**. Each household **must be registered** at St. Peter and St. Paul and every adult receives a set of stewardship envelopes. Registration also entails an annual dues to the parish. If a parishioner is not registered, it is difficult for church authorities to issue him or her a sponsor certificate, reference, or any other certification.

Name _____ Phone# _____

Address _____ E-mail _____

City _____ State _____ Zip _____




(Please come down to the Basement to be properly registered after or before liturgy)



Prayer for Our Country USA: Almighty God, bless our nation and make it true to the ideas of freedom and justice and brotherhood for all who make it great. Guard us from war, from fire and wind, from compromise, fear, confusion. Be close to our president and our statesmen; give them vision and courage, as they ponder decisions affecting peace and the future of the world. Make me more deeply aware of my heritage; realizing not only my rights but also my duties and responsibilities as a citizen. Make this great land and all its people know clearly Your will, that they may fulfill the destiny ordained for us in the salvation of the nations, and the restoring of all things in Christ our Lord and God and Savior Jesus Christ.

Bread and Wine Offering - None Offered


07/17	Saturday	10:00 AM	+Wazyl & Paiza Hlywa
07/18	Sunday	8:30 AM 10:00 AM	Pro Populo (For Parishioners) - За Всіх Парафіян +Antonina Zanowiak req. by Julia Gyba
07/19	Monday		No Liturgy
07/20	Tuesday	10:00 AM	FEAST SAINT ELIAS HEALTH OF THE WORKER AT LA SCAGLIERE EQ. M/M CARMELO MAIONE & FAMILY
07/21	Wednesday	10:00 AM	Deceased of the Jenks, Nesevitch & Krynitzky Families
07/22	Thursday	10:00 AM	+Sultana Anglelov req. by Fr. Young
07/23	Friday	10:00 AM	+Francis & Dorothy Watson
07/24	Saturday	10:00 AM	No Liturgy
07/25	Sunday World Day for Grandparents and the Elderly	8:30 AM 10:00 AM	World Day for Grandparents and the Elderly Pro Populo (For Parishioners) - За Всіх Парафіян God's Blessing on All Grandparents, Great Grandparents & Elderly

ETERNAL LIGHT		<i>In loving memory +Mrs. Donna Mangino by Kit Family</i>	
BLESSED VIRGIN MARY LAMP		<i>Good Health Jean Walker by Holy Name Society</i>	
SACRED HEART OF JESUS LAMP		<i>Good Health Alex Woyciesjes by Holy Name Society</i>	
BREAD & WINE OFFERING RESERVED DATES 7/26/21-8/1/21 8/30/21-9/5/21 10/25/21-10/31/21 11/1/21-11/7/21		ETERNAL LIGHT LAMP OFFERING RESERVED DATES 7/26/21-8/1/21 8/2/21-8/8/21 8/9/21-8/15/21 8/16/21-8/22/21 8/23/21-8/29/21 8/30/21-9/5/21 9/6/21-9/12-21 9/20/21-9/26/21 11/8/21-11/14/21 11/22/21-11/28/21	
		BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 7/26/21-8/1/21 8/2/21-8/8/21 8/9/21-8/15/21 8/16/21-8/22/21 8/23/21-8/29/21 8/30/21-9/5/21 9/6/21-9/12-21 9/20/21-9/26/21 10/4/21-10/10/21 11/1/21-11/7/21 11/8/21-11/14/21	
		SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES 7/26/21-8/1/21 8/2/21-8/8/21 8/9/21-8/15/21 8/16/21-8/22/21 9/6/21-9/12/21 9/13/21-9/19/21 9/20/21-9/26/21 11/15/21-11/21/21	

2021 & Past Church Dues (Blue Book) (Kollekta)

During Lent & every Saturday & Sunday dues current & past will be collected in the church hall after 8:30 AM & 10AM Sunday Liturgies.
 Please bring your dues book to the church hall dues will not be collected in the rectory
 Back on January 25, 2005 the Parish Council voted to increase the yearly dues to \$75.00 per member. This is the first increase since 1998. The number of upcoming projects that are needed to keep the church building in good repairs, such as painting, doors, walls, fixing the roof, warranted this increase.

Do not place dues in your weekly envelope offering !
Please remember - this is not our church but YOUR church!
Please fulfill your responsibility to your Church!!

Monthly PARISH COUNCIL Meeting <i>July 21st, 2021</i>		Monthly Meeting of St Peter & St Paul Board of Directors Wednesday evening July 21, 2021 @ 7:15 pm in the church hall All Board members are requested to attend!!!! Masks are required and social distancing will be enforced !!!
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Friendly Reminder - 2021 & Past Church Dues are due during lent to support your church to pay our obligations to keep the church running such as salaries; electricity; oil ; gas; water ; and continual maintenance; repair of the church, rectory and cemetery; insurance ; chancery fees; and telephone just to name a few.

**At Divine Liturgy and All other Services
Masks are required and social distancing will be enforced !!!**



2021 STAMFORD CHARITIES DIOCESE APPEAL

The month of July 2021 continues the Stamford Diocese Charities Appeal for **2021**. This fund provides support for many programs in the Diocese as indicated in the Sower. Our offering reminds us that we are members of a greater body of the Church that operates beyond the barriers of our local parish and that each one of us has a role to play in the Church's mission of evangelization and sanctification. Please note: that at this time our seminary in Stamford is growing and needs your support.

You have received by mail your request for support. Please help this fund as you have in the past.

Please do not send your donation to Stamford!!! Do not use Paypal !!!

Donations \$5,915 or 84.5% to go \$1,085 This week \$0.00

The 2021 Stamford Diocesan Charities Appeal form has been sent. Please make checks payable to: "The Byzantine Rite Diocese of Stamford" and send or bring your donation to the church.

Cash is acceptable form for payment.

Do not use Paypal for your donation !

Since every parish in the diocese has been assessed a target for this campaign, **please do not send your gift directly to Stamford.** Our parish needs to be properly credited to meet its goal of seven thousand dollars. **We did not meet our goal in 2020.** While many of our regular contributors have fallen asleep in the Lord, it is even more essential that every parishioner consider such diocesan programs as vocations, religious education, evangelization, and stewardship worthy of personal charity.

Dormition Pilgrimage 2021

Sisters Servants of Mary Immaculate St. Mary's Villa / Sloatsburg, New York
Theme: "Mary, Mother of the Savior & Joseph, Righteous Spouse, sustain us in God's Providence"

Sunday, August 15th

Confessions will be available throughout the day beginning at 8:00 am

8:30 – 9:30 am Materi Molitvy / Mothers in Prayer – Rosary / Singing

10:30 am Pontifical Divine Liturgy with procession to the Grotto - blessing of flowers Most Rev. Borys Gudziak – Metropolitan Archbishop

Most Rev. Paul Chomnycky, OSBM, Bishop of the Eparchy of Stamford Most Rev. Bohdan Danylo – Bishop of the Eparchy of Parma

Most Rev. Andriy Raby – Auxiliary Bishop of the Archeparchy of Philadelphia Most Rev. Basil Losten, Bishop Emeritus of the Eparchy of Stamford - homilistChoir: St. Vladimir Ukrainian Catholic Cathedral, Stamford, CT

1:30 pm Blessing of the Sick – Grotto steps

Blessing of Religious Articles - front of St. Joseph's Home

2:00 pm Presentation – Rev. Bohdan Tymchyshyn, Rector of St. Basil Seminary

2:30 pm Stations of the Cross – Basilian Fathers

3:30 pm Moleben to the Mother of God – Grotto altar – Bishop Bohdan Danylo, homilist Blessing of cars and buses

Display – Bishop Basil Losten's 50th Episcopal Consecration

Rev. Taras Chaparin - Pilgrimage Spiritual Moderator Notice to All Pilgrims NY State Guidelines on the pandemic will be followed.

All Liturgical Services and Food Services will be outside.

Church Up Keep and Restoration Donations: Donations \$325.00 by

CAROL ANN	BODAK	100.00	BEATA I	GEBUZA	100.00
DIONIZIA	BROCHINSKY	50.00	CLARA	KRUPA	25.00
AUDREY	DOUGLAS	50.00			

SAINT PETER & SAINT PAUL UKRAINIAN
CATHOLIC CHURCH
105 CLIFTON AVE.
ANSONIA, CT 06401

One Hundred & Twenty Four Years 1897-2021
PHONE 203-734-3895

Sanctify those who love the beauty of Your house.

June 28, 2021

Subject: **Need for Church upkeep and restoration**

Dear Parishioners:

In the year 2022, it will be the 125th Anniversary of the establishment of Saint Peter and Saint Paul Ukrainian Greek Catholic Church. His Excellency Bishop Paul Chomnycky, O.S.B.M., Eparch of Stamford, has approved Sunday June 5, 2022 to be present with us to celebrate this significant moment in the history of this parish.

This parish community has been blessed and has much to be proud of in its long history. *Sanctify those who love the beauty of Your House* is quoted from the prayer from the end of Divine Liturgy. It speaks measurably of how the founders of this parish understood the importance of the beauty of God's Holy House.

We, as a parish family, will begin preparation for our 125th Anniversary. There are many needs to be met in our church because of its age. One is our church kneelers. The pads need to be replaced and the kneelers repaired. This is a very costly project, a goal of at least \$50,000. In addition, there are a number of structural issues with the upstairs church and downstairs that need to be addressed. For example, we just received a quote for \$10,000 for repairs that need to be done due to water damage.

In the past year, our church financial situation has been greatly affected because of the Covid19 pandemic. We have been unable to have fundraisers and weekly donations were tremendously low. Therefore, we are launching a fundraising initiative to attend to the many needs of our church.

All members of the parish are called to assist and be as generous as possible in this fundraising effort, following the example of the founding fathers and mothers of this parish, who gave selflessly to build our beautiful church building. We pray our efforts will help sustain our church building for us and future generations.

Enclosed you will find an envelope to make your donation and a stamped return envelope.

Do not use PayPal !

Please make checks payable to:

Saint Peter & Saint Paul Ukrainian Catholic Church.

We thank you in advance for your generosity and wish God's blessings on you and your families.

Sincerely yours in Christ,

Very Rev. Archpriest Edward P. Young, Pastor

Mr. Scott Walker, Parish President

You have received this letter in the mail. Please be so kind as to use the enclosed return envelope to the parish with your gift to your parish church. God Bless and Protect.

EIGHTH SUNDAY AFTER PENTECOST
COMMEMORATION OF THE FIRST SIX ECUMENICAL COUNCILS

Epistle - 1 CORINTHIANS 1: 10 - 18 ~ Gospel - MATTHEW 14: 14 - 22 TONE 7

The miraculous feeding of 5000 with five loaves and two fish is reported in each of the four Gospels. In both the earliest and latest Gospels, there is an unusual unanimity in the details which they relate: more than most other Gospel narratives, including the resurrection. This reflects the great importance which the first Christians attached to this narrative. In it they saw the Lord Jesus connected to the great movements of God in the past, the present and the future.

This event marks the first time in the Gospel that the whole crowd will be invited to eat together with Christ, showing His desire to gather all His followers around a common table with Him. St. Hilary of Poitiers noted that the first Church – those who responded to the preaching of Peter – numbered about 5000 men (Acts 4:4). The 5000 fed in the wilderness point to those 5000 who were the first to be nourished by the presence of Christ in His Church.

On that “table” in the wilderness was bread and fish. We recall that, for Christians during the Roman persecutions, the fish was a code-sign for Christ. The letters of the Greek word for fish – ichtys – was an anagram for the profession of faith, “Jesus Christ, Son of God, Savior.” The bread – which Jesus “took...blessed...and broke” (Matthew 14:19) – was an “icon” for the early Christians of the Eucharist, in which we receive the Son of God, our Savior, the Bread of life.

Thus the feeding of the 5000 points to the Church and to its communal meal, the Eucharist. Earlier in Matthew’s Gospel, we see Jesus pointing to the future: “*I say to you that many will come from east and west and sit down with Abraham, Isaac and Jacob in the kingdom of heaven*” (Matthew 8:11). He was alluding to the idea of the Messianic Banquet, the great feast that represented for Jews that communion with God, which the coming of the Messiah would bring about.

This feast is described in Isaiah 25:6-9 in terms which make us think of the feeding of the 5000: “*And in this mountain the Lord of hosts will make for all people a feast of choice pieces, a feast of wines on the lees, of fat things full of marrow, of well-refined wines on the lees. And He will destroy on this mountain the surface of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death forever, and the Lord God will wipe away tears from all faces; the rebuke of all people He will take away from all the earth; for the Lord has spoken. And it will be said in that day: ‘Behold, this is our God; we have waited for Him and He will save us. This is the Lord; we have waited for Him; we will be glad and rejoice in His salvation.’*” The Messiah would come and restore Israel. The scattered Jews of the world would be drawn back to their homeland and they would all sit down to a great meal of celebration. How could the first Jewish believers in Christ not have thought of this banquet when reflecting on the feeding of the 5000?

When Jesus spoke of many “coming from east and west,” He was adding a new note to the concept of this banquet: it would be open to Gentiles, and many “sons of the kingdom” would be excluded. The kingdom of God – and this, the great feast of the kingdom – would feature Jews and Gentiles eating together (an act forbidden in Jewish tradition). And so in Matthew 15:30-38 we find Jesus’ miracle repeated, after He heals the Canaanite woman in the area of Tyre and Sidon. But this time it is 4000 Gentiles who were fed. The feeding of these multitudes – Jews and Gentiles – would proclaim to believing Jews that the time of the Messiah had arrived.

Byzantine worship includes several allusions to the feeding of the multitudes. In the Divine Liturgy it is prescribed that five loaves be used to prepare the oblation. The Lamb is cut from one of them; the others are used to provide the particles representing the Theotokos and the saints and the living and the dead for whom we pray. Once again the Church is fed from five loaves.

Five loaves are also used in the rite of artoklasia (breaking of the bread) celebrated on major feasts. The priest prays: “*O Lord Jesus Christ our God, who blessed the five loaves in the wilderness and thus sustained 5000 men, bless these loaves, along with this wheat, wine and oil, and multiply them in this holy city and for Your whole world, and sanctify the faithful who partake of them...*” Traditionally in some churches, many other loaves would be provided to feed the needy while the people sing, “*Rich men have turned poor and gone hungry, but they that seek the Lord shall not be deprived of any good thing.*” Thus the Messianic banquet and the soup kitchen have something in common: both point to the Lord as the ultimate and unending Nourisher of all mankind. (Excerpts from <https://melkite.org/> - Melkite Eparchy of Newton)



JULY 20 - FEAST SAINT ELIAS : Elias [also known as Elijah in English] of great fame was from Thisbe or Thesbe, a town of Galaad (Gilead), beyond the Jordan. He was of priestly lineage, a man of a solitary and ascetical character, clothed in a mantle of sheep skin, and girded about his loins with a leathern belt. His name is interpreted as "Yah is my God." The great Elias, who appeared with Moses speaking with Jesus on the Mountain of the Transfiguration, was taken to Heaven in a fiery chariot. The account appears in 2 Kings 2:2-8: *"Elijah took his mantle, rolled it up and struck the water: it divided, and the two of them crossed over on dry ground. When they had crossed over, Elijah said to Elisha, "Request whatever I might do for you, before I am taken from you." Elisha answered, "May I receive a double portion of your spirit." He replied, "You have asked something that is not easy. Still, if you see me taken up from you, your wish will be granted; otherwise not." As they walked on still conversing, a fiery chariot and fiery horses came between the two of them, and Elijah went up to heaven in a whirlwind, and Elisha saw it happen. He cried out,*

"My father! my father! Israel's chariot and steeds!" Then he saw him no longer."

Apolytikion in the Fourth Tone: The incarnate Angel, the Cornerstone of the Prophets, the second Forerunner of the Coming of Christ, the glorious Elias (Elijah), who from above, sent down to Elisha the grace to dispel sickness and cleanse lepers, abounds therefore in healing for those who honor him.



JULY 23 - COMMEMORATION OF THE MIRACLE OF POCHAIV: God has continued to work miracles through material objects, including Holy Images. This is just one story about one miracle, performed through one single Icon: the Pochaiv Icon of the Mother of God. In the 14th century, that an appearance of the Mother of God with her Savior was granted to two monks and a nearby shepherd to save them from the attacks of the Turks. After the vision, a single footprint remained in the mountainside, from which a spring emerged. The Pochaiv Icon produced many miracles over the years, and is still known as a wonder-working image to this day. Today is commemorated but one of these miracles.

Those who pray before your holy icon, O Lady, Are vouchsafed healing and receive the knowledge of the true faith, And they repel the attacks of the Muslim horde. Therefore entreat remission of sins For us who fall down before you. Enlighten our hearts to thoughts of piety, And raise a prayer to your Son

to save our souls. (Troparion of the Pochaiv Icon – Tone 5

LIVING THE YEAR OF ST. JOSEPH:

Let us turn our prayers and devotion to St. Joseph, entrust our daily work to him, an opportunity "to encourage us to implore his intercession and to imitate his virtues and his zeal". Remember our Fathers, living and deceased and also our Spiritual Fathers, our Clergy.

PRAYER TO ST. JOSEPH

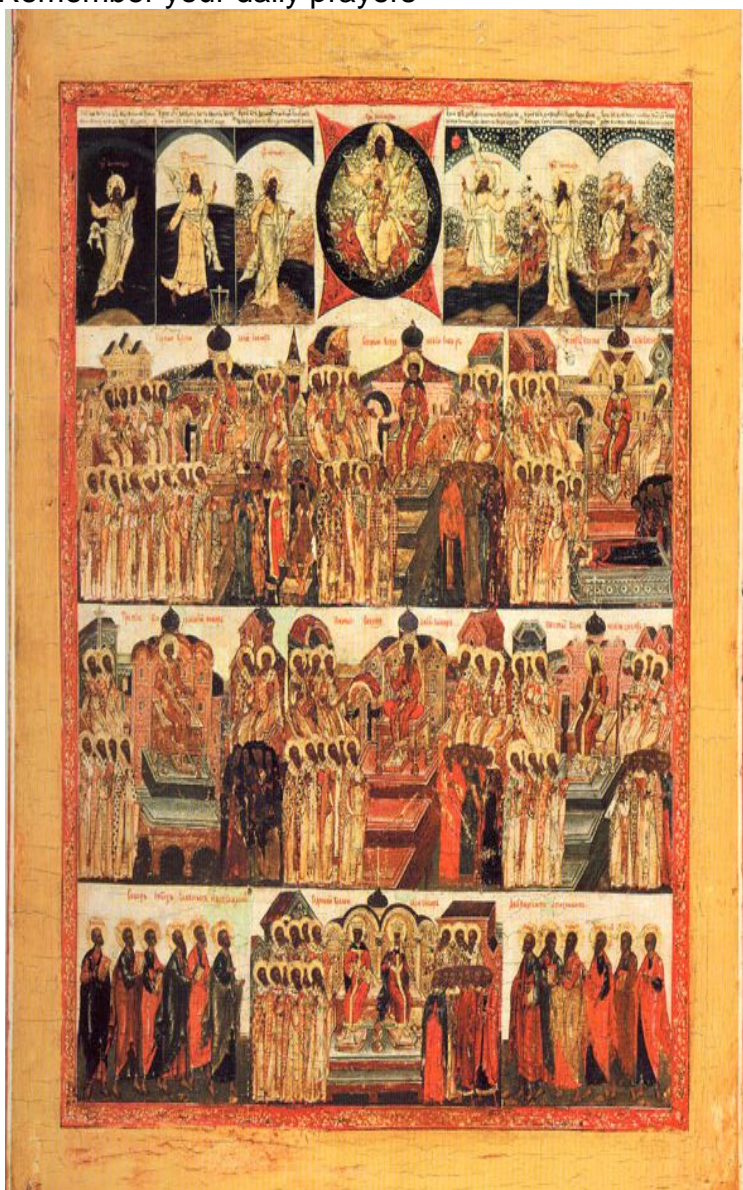
"Great St. Joseph, whose protection is so strong and prompt before the Throne of God, I place in you all my interests and desires. Assist me by your most powerful intercession to obtain all spiritual blessings, in Jesus Christ, our Lord. And, by gaining here below your Heavenly favor, I offer my thanksgiving and homage to God, the most loving of Fathers. Oh Great St. Joseph, I never weary in thinking of you, with the Child Jesus asleep in your arms. Ask for me the favor of His love, when I draw my dying breath! St. Joseph, the Patron of departing souls — Pray for me".

LET US CONTINUE TO PRAY FOR VOCATIONS : Our awareness and prayer for vocations should continue even more fervently and with the commitment to keep our prayers focused on the Vocation Crisis. We ask you to continue to fully commit to deep, sincere prayer for vocations to the priesthood, the diaconate, the monastic and religious life. As a community we should strive that our prayers be raised in unity ~ unity in mind, heart and soul, praying that the will of God will send workers into His vineyard. **O Holy Father, you call each of us by name and ask us to follow you. Bless your Church by raising up dedicated and generous leaders from our families and friends who will serve your people as priests, sisters, brothers and permanent deacons, For you are Holy our God and we give glory to you, Father, Son and Holy Spirit, now and ever and forever, Amen**

SUMMER VACATION REMINDER: Many of you will be making plans to travel in the coming weeks. Wishing everyone a Holy and Safe Summer. Remember that there is no vacation from your Sunday obligation of attending Liturgy on Sunday's and Holy Days. A quick 'google' search will help you find a Ukrainian Church in the area you are visiting or a local Roman Catholic parish where you may go and worship.

Prayer to Our Lady While Traveling:

"Hail Mary full of Grace, help me find a parking space" ! "Hail Holy Queen, Please make the light turn green"! **SAFE AND HAPPY TRAVELS !** Always turn to Our Lady and her Son Jesus ~ Remember your daily prayers



Commemoration of the Fathers of the First Six Ecumenical Council

"Peter Has Spoken Through Leo"

ON THREE SUNDAYS EACH YEAR Byzantine Churches commemorate the fathers of the seven great councils of the first millennium. The first ecumenical council (Nicaea I) is remembered on the Sunday after the Feast of the Ascension and the seventh (Nicaea II) on the Sunday nearest to October 11. The first six councils are recalled together on the Sunday following July 13, the feast of the fourth council (Chalcedon).

Many Christian churches in America were founded by a pastor who had a Bible, a microphone and a conviction that God wanted him to preach. So he gathered a few followers (often his own relatives), rented space and scheduled services. Americans see nothing unusual in this – after all freedom of speech and individual initiative are hallmarks of the American way of doing things. Why not in the Church?

The historic Churches (those of the first centuries) saw things differently. Many of these Churches had, in fact, been founded by one of the Apostles or their co-workers. They emphasized that the Church is the Body of Christ, an organic unity of Head and members. Like St Paul, these Churches saw unity as a chief mark of the Church and that an important part of their mission was "*endeavoring to keep the unity of the Spirit in the bond of peace.*" (Ephesians 4:3-6).

Still, the first centuries saw a number of teachers with competing doctrines arise in the Church. When they were not accepted by the leaders of a local Church, these teachers or their followers often

formed their own rival groups. In some places these groups became more popular than the historic Church. Arians, for example, were prominent in Constantinople through much of the fourth century and in much of the West through the fifth.

THE IMPORTANCE OF COUNCILS

The council – whether local, regional or ecumenical – reflects a basic understanding of Church in the Christian East. The Church is the “communion in the Holy Spirit,” a community infused with the life-giving presence of the Spirit of God. Councils reflect this image of the Church as a community. The council is a true image of the Church when it is imbued with and dependent on the grace of the Holy Spirit.





Councils function on every level of Church life in the East. In the local Church, the eparchy, the primary council is the presbyterate which shares in the sacramental ministry of the bishop. Community councils involving deacons and the laity administer the temporal concerns of the eparchy and its parishes. Wider synods govern the life of patriarchates or metropolias. With the establishment of Christianity as the dominant faith in the Roman Empire, the ecumenical council was created.

THE PROBLEM OF CHALCEDON

Like other councils, the Council of Chalcedon dealt with both theological and political issues. The main theological issue was how to express the mystery of Christ’s incarnation in the face of the Monophysitism taught by Eutyches, an influential priest in Constantinople and a disciple of St Cyril of Alexandria. At its second session the Council adopted the concept “two natures in one Person,” employed by Pope St. Leo the Great in a letter to Flavian, the archbishop of Constantinople. When the letter was read to the bishops, they replied, “This is the faith of the fathers! This is the faith of the Apostles! So we all believe! Thus the Orthodox believe! Anathema to him who does not thus believe! Peter has spoken thus through Leo!” Leo’s expression has been used in the Greek and Latin Churches ever since. Unfortunately, this term was the opposite of that used by St Cyril of Alexandria a generation earlier, describing the “one nature of the incarnate Word.”

The theological problem was made even more complex by the political, however. The first Council at Nicaea has decreed that the foremost local Churches in the Empire would be Rome, Alexandria and Antioch. At Chalcedon the 500+ bishops present recalled that “the fathers [at an earlier council in Constantinople] rightly accorded prerogatives to the see of older Rome, since that is an imperial city; and moved by the same purpose the 150 most devout bishops apportioned equal prerogatives to the most holy see of New Rome, reasonably judging that the city which is honored by the imperial power and senate and enjoying privileges equaling older imperial Rome, should also be elevated to her level in ecclesiastical affairs and take second place after her.” Thus Constantinople (New Rome) was accorded the second place in the hierarchy previously held by Alexandria. The Pope of Rome, St Leo the Great, at first objected to this realignment as contrary to the canons of Nicaea I but he later relented and it became law in the empire. The Churches of Rome, Constantinople, Alexandria, Antioch and – because it was the site of the Lord’s death and resurrection – Jerusalem would be the foremost local Churches in the empire. This group of five sees would be known as the **pentarchy** and their ranking is recognized in the Byzantine Churches to this day. Thus not only was Roman theological terminology deemed more precise than Alexandrian, the Byzantine see was given precedence over that of Alexandria. The Alexandrian bishops at first delayed and finally refused to accept the decrees of this council and the Egyptian Church was divided into Chalcedonian and non-Chalcedonian parts. Those who accepted Chalcedon were called “Melkites” or Royalists; those who did not called themselves “Copts,” i.e. true Egyptians. The Copts would later be joined by the Armenians and many Syriac-speaking members of the Patriarchate of Antioch. Along with their daughter Churches in Ethiopia and India, the non-Chalcedonians are today known as the “Oriental Orthodox Churches.”

From the Vespers of this Sunday: O glorious Fathers of the Councils,* you demonstrated that Pyrrhus, Sergius, and Onuphrius,* Dioscorus, and Nestorius were in error* concerning the doctrines of Christ.* You save the flock by teaching the true principle* that Christ is one divine person in two natures.* This Christ we adore as perfect man and perfect God,* one with the Father and the Holy Spirit.* O holy Fathers, we honor you and sing to you a hymn of praise. The Fathers of the Councils, inspired by God,* declare and explain that in Christ* there is a divine act and a divine will,* uncreated and infinite:* the act and will of the Son of God.* There is also a human act and a human will:* those of the Son of Man.* Thus, they proclaim that Christ is one divine person having two natures,* the one is divine and the other is human.* Therefore, we the faithful honor these Fathers every year* and glorify Christ who glorified them. The Fathers of the Councils proclaim to us today* that the eternal Trinity is one God and one Lord.* They explain the Trinity is of one nature,* consubstantial, of one will and one act,* not divided nor shared but existing in the simplicity of God’s being.* They define that this will and act of God* had no beginning and will never have an end.* Therefore, we the faithful glorify these Fathers* as the equals of the Apostles,* for they taught all people the true doctrine of God. Let us honor today those mystical trumpets of the Spirit,* namely the God-mantled Fathers,* who speaking of divine things,* sang in the midst of the Church a hymn in unison,* teaching that the Trinity is one,* not differing in substance or Godhead,* refuting Arius and defending the orthodox faith.* They always intercede with the Lord* to have mercy on our souls.

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On January 31, 2021, Pope Francis announced a new celebration in honor of all grandparents and the elderly, who are so important to our communities and our Church. This new World Day for Grandparents and the Elderly will be celebrated every year on the fourth Sunday in July. Today, the Vatican has released Pope Francis' message for the first ever World Day for Grandparents and the Elderly, which will be celebrated on Sunday, July 25, 2021.

"I am with you always"

Dear Grandfathers and Grandmothers,

Dear Elderly Friends,

"I am with you always" (Mt 28:20): this is the promise the Lord made to his disciples before he ascended into heaven. They are the words that he repeats to you today, dear grandfathers and grandmothers, dear elderly friends. "I am with you always" are also the words that I, as Bishop of Rome and an elderly person like yourselves, would like to address to you on this first World Day of Grandparents and the Elderly. The whole Church is close to you – to us – and cares about you, loves you and does not want to leave you alone!

I am well aware that this Message comes to you at a difficult time: the pandemic swept down on us like an unexpected and furious storm; it has been a time of trial for everyone, but especially for us elderly persons. Many of us fell ill, others died or experienced the death of spouses or loved ones, while others found themselves isolated and alone for long periods.

The Lord is aware of all that we have been through in this time. He is close to those who felt isolated and alone, feelings that became more acute during the pandemic. Tradition has it that Saint Joachim, the grandfather of Jesus, felt estranged from those around him because he had no children; his life, like that of his wife Anne, was considered useless. So the Lord sent an angel to console him. While he mused sadly outside the city gates, a messenger from the Lord appeared to him and said, "Joachim, Joachim! The Lord has heard your insistent prayer".[1] Giotto, in one of his celebrated frescoes,[2] seems to set the scene at night, one of those many sleepless nights, filled with memories, worries and longings to which many of us have come to be accustomed.

Even at the darkest moments, as in these months of pandemic, the Lord continues to send angels to console our loneliness and to remind us: "I am with you always". He says this to you, and he says it to me. That is the meaning of this Day, which I wanted to celebrate for the first time in this particular year, as a long period of isolation ends and social life slowly resumes. May every grandfather, every grandmother, every older person, especially those among us who are most alone, receive the visit of an angel!

At times those angels will have the face of our grandchildren, at others, the face of family members, lifelong friends or those we have come to know during these trying times, when we have learned how important hugs and visits are for each of us. How sad it makes me that in some places these are still not possible!

The Lord, however, also sends us messengers through his words, which are always at hand. Let us try to read a page of the Gospel every day, to pray with the psalms, to read the prophets! We will be comforted by the Lord's faithfulness. The Scriptures will also help us to understand what the Lord is asking of our lives today. For at every hour of the day (cf. Mt 20:1-16) and in every season of life, he continues to send laborers into his vineyard. I was called to become the Bishop of Rome when I had reached, so to speak, retirement age and thought I would not be doing anything new. The Lord is always – always – close to us. He is close to us with new possibilities, new ideas, new consolations, but always close to us. You know that the Lord is eternal; he never, ever goes into retirement.

In Matthew's Gospel, Jesus tells the Apostles, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (28:19-20). These words are also addressed to us today. They help us better understand that our vocation is to preserve our roots, to pass on the faith to the young, and to care for the little ones. Think about it: what is our vocation today, at our age? To preserve our roots, to pass on the faith to the young and to care for the little ones. Never forget this.

It makes no difference how old you are, whether you still work or not, whether you are alone or have a family, whether you became a grandmother or grandfather at a young age or later, whether you are still independent or need assistance. Because there is no retirement age from the work of proclaiming the Gospel and handing down traditions to your grandchildren. You just need to set out and undertake something new.

At this crucial moment in history, you have a renewed vocation. You may wonder: How this can be possible? My energy is running out and I don't think I can do much. How can I begin to act differently when habit is so much a part of my life? How can I devote myself to those who are poor when I am already so concerned about my family? How can I broaden my vision when I can't even leave the residence where I live? Isn't my solitude already a sufficiently heavy burden? How many of you are asking just that question: isn't my solitude already a sufficiently heavy burden? Jesus himself heard a similar question from Nicodemus, who asked, "How can a man be born when he is old?" (Jn 3:4). It can happen, the Lord replies, if we open our hearts to the working of the Holy Spirit, who blows where he wills. The Holy Spirit whose freedom is such that goes wherever, and does whatever, he wills.

As I have often observed, we will not emerge from the present crisis as we were before, but either better or worse. And "God willing... this may prove not to be just another tragedy of history from which we learned nothing... If only we might keep in mind all those elderly persons who died for lack of respirators... If only this immense sorrow may not prove useless, but enable us to take a step forward towards a new style of life. If only we might discover once for all that we need one another, and that in this way our human frailty can experience a rebirth" (Fratelli Tutti, 35). No one is saved alone. We are all indebted to one another. We are all brothers and sisters.

Given this, I want to tell you that you are needed in order to help build, in fraternity and social friendship, the world of tomorrow: the world in which we, together with our children and grandchildren, will live once the storm has subsided. All of us must "take an active part in renewing and supporting our troubled societies" (ibid., 77). Among the pillars that support this new edifice, there are three that you, better than anyone else, can help to set up. Those three pillars are dreams, memory and prayer. The Lord's closeness will grant to all, even the frailest among us, the strength needed to embark on a new journey along the path of dreams, memory and prayer. The prophet Joel once promised: "Your old men shall dream dreams, and your young men will have visions" (3:1). The future of the world depends on this covenant between young and old. Who, if not the young, can take the dreams of the elderly and make them come true? Yet for this to happen, it is necessary that we continue to dream. Our dreams of justice, of peace, of solidarity can make it possible for our young people to have new visions; in this way, together, we can build the future. You need to show that it is possible to emerge renewed from an experience of hardship. I am sure that you have had more than one such experience: in your life you have faced any number of troubles and yet were able to pull through. Use those experiences to learn how to pull through now. Dreams are thus intertwined with memory. I think of the painful memory of war, and its importance for helping the young to learn the value of peace. Those among you who experienced the suffering of war must pass on this message. Keeping memory alive is a true mission for every elderly person: keeping memory alive and sharing it with others. Edith Bruck, who survived the horror of the Shoah, has said that "even illuminating a single conscience is worth the effort and pain of keeping alive the memory of what has been." She went on to say: "For me, memory is life." [3] I also think of my own grandparents, and those among you who had to emigrate and know how hard it is to leave everything behind, as so many people continue to do today, in hope of a future. Some of those people may even now be at our side, caring for us. These kinds of memory can help to build a more humane and welcoming world. Without memory, however, we will never be able to build; without a foundation, we can never build a house. Never. And the foundation of life is memory. Finally, prayer. As my predecessor, Pope Benedict, himself a saintly elderly person who continues to pray and work for the Church, once said: "the prayer of the elderly can protect the world, helping it perhaps more effectively than the frenetic activity of many others." [4] He spoke those words in 2012, towards the end of his pontificate. There is something beautiful here. Your prayer is a very precious resource: a deep breath that the Church and the world urgently need (cf. *Evangelii Gaudium*, 262). Especially in these difficult times for our human family, as we continue to sail in the same boat across the stormy sea of the pandemic, your intercession for the world and for the Church has great value: it inspires in everyone the serene trust that we will soon come to shore. Dear grandmother, dear grandfather, dear elderly friends, in concluding this Message to you, I would also like to mention the example of Blessed (and soon Saint) Charles de Foucauld. He lived as a hermit in Algeria and there testified to "his desire to feel himself a brother to all" (Fratelli Tutti, 287). The story of his life shows how it is possible, even in the solitude of one's own desert, to intercede for the poor of the whole world and to become, in truth, a universal brother or sister. I ask the Lord that, also through his example, all of us may open our hearts in sensitivity to the sufferings of the poor and intercede for their needs. May each of us learn to repeat to all, and especially to the young, the words of consolation we have heard spoken to us today: "I am with you always"! Keep moving forward! May the Lord grant you his blessing.

Rome, Saint John Lateran, 31 May 2021, Feast of the Visitation of the Blessed Virgin Mary, FRANCIS