



**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**

**Web Site: [www.stspucc.org](http://www.stspucc.org).**

**Very Rev. Archpriest Edward Canon Young, Pastor**

**October 11, 2020**

Commemoration of the Fathers of the Seventh Ecumenical Council, The Holy Apostle Philip, One of the Seven Deacons;  
Our Venerable Father Theophanes the Branded, Composer of Canons

**Epistle: *Hebrews 13:7-16***

**Gospel: *John 17:1-13***

**Tone: Sheet**



*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.*

**DIVINE LITURGY SCHEDULE**  
**WEEKDAYS:** MONDAY–FRIDAY 9:00AM  
**SATURDAY:** 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 3<sup>rd</sup> 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 Nation (U.S.A):** God our Father, Giver of life, we entrust the United States of America to Your loving care. You are the rock on which this nation was founded. You alone are the true source of our cherished rights to life, liberty and the pursuit of happiness. Reclaim this land for Your glory and dwell among Your people. Send Your Spirit to touch the hearts of our nation's leaders. Open their minds to the great worth of human life and the responsibilities that accompany human freedom. Remind Your people that true happiness is rooted in seeking and doing Your will. Through the intercession of Mary Immaculate, Patroness of our land, grant us the courage to reject the "culture of death." Lead us into a new millennium of life. We ask this through Christ Our Lord. Amen.

*Bread and Wine Offering - None Offered*

10/10	Saturday		No Liturgy
10/11	Sunday	10:00 AM	+Antoinette "Toni" Jaskilka req. by Robert Jaskilka
10/12	Monday		No Liturgy
10/13	Tuesday	6:00PM	Health of Atonina Zanowiak req. by Oksana & Vladyslaw Gebuza & family
10/14	Wednesday	10:00 AM	+Mary Elizabeth Koalchic Garahan req. by family 1 <sup>st</sup> Anniversary
10/15	Thursday	10:00 AM	+Sophia Pashchak 40 <sup>th</sup> day req. by Taras Pashach
10/16	Friday	10:00 AM	+Julia Kuncik 40 <sup>th</sup> day req. by Ania Kuncik
10/17	Saturday		No Liturgy
10/18	Sunday	10:00 AM	+Evelyn Craft req. by Anne Maliniak

ETERNAL LIGHT		<i>In loving memory of +William &amp; +Helen Flood by Patricia &amp; Earl Holtz &amp; Family</i>
BLESSED VIRGIN MARY LAMP		<i>Rest of the Soul of +Mary Elizabeth (Koalchic) Garahan by Richard &amp; Mary Ellen Koalchic</i>
SACRED HEART of JESUS LAMP		<i>None Offered</i>

<b>Bread and Wine Offering Reserved Dates</b> 11/2-11/8/20 11/9/20-11/15/20 12/7-12/13/20 12/14/20-12/20/20 12/21/20-12/27/20 1/04/21-1/10/21	<b>Eternal Light Offering Reserved Dates</b> 11/2/20-11/8/20 11/9/20-11/15/20 11/23/-11/29/20 12/14/20-12/20/20 12/21/-12/27/20	<b>BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES</b> 10/26/20-11/01/20 11/2/20-11/8/20 11/9/20-11/15/20 11/23/20-11/29/20 11/30/20-12/06/20 12/21/-12/27/20	<b>SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES</b> 10/26/20-11/01/20 11/2/20-11/8/20 11/9/20-11/15/20 11/30/20-12/06/20 12/7/20-12/13/20 12/21/20-12/27/20
---	--	--	---

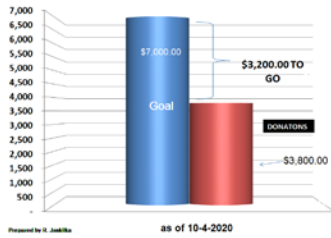
**2020 & Past Church Dues (Blue Book) (Kollekta)**

During Lent & every Saturday & Sunday dues current & past will be collected in the church hall after the 4:00 PM Vigil and 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!!*

**Divine Liturgy will still be Live streamed on Fr. Edward Young Facebook Page at 10:00 AM very Sunday.**

**\*\*\*\*Notice \*\*\*\***The Ladies room is closed for renovation till further notice. Mens's bathroom will be used by everyone.

**2020 BISHOPS APPEAL**



**2020 STAMFORD CHARITIES DIOCESE APPEAL**

The month of October continues the Stamford Diocese Charities Appeal for **2020**. 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 !!!**

**There will be collectors to take your donation for 2020 in the church hall or mail it in to church ! Donations \$3,800.00 or 54.3% to go \$3,200.00 This week \$400.00.**

JANINE			BELL	50.00	LUCY			PISARCZYK	25.00
WILLIAM	&	MARY ANN	BINKOWSKI	50.00	MARSHA			SCHUCK	25.00
WLADYSLAW	&	OKSANA	GEBUZA	100.00	JOHN	&	HELEN	ZANOWIAK	100.00
ANNA			KOT	50.00					

**The 2020 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 sent your gift directly to Stamford.** Our parish needs to be properly credited to meet its goal of seven thousand dollars. We have met our goal over the last nine years and have not had to put any additional strain on our parish's treasury. 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. This Year 2020 because of Covid-19 we are beginning the Charities Appeal in September which is later than other years. Hopefully now by God's grace as Autumn approaches we all will be blessed with good health in our homes and our community.



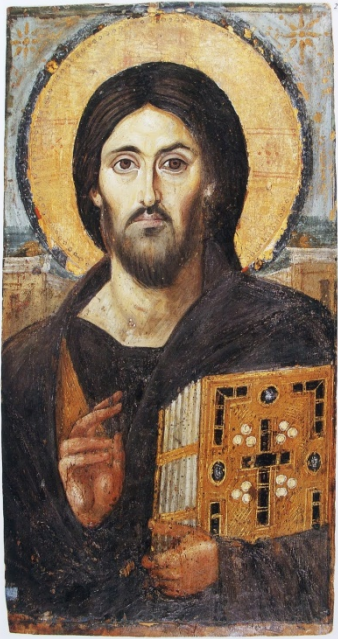
**Commemoration of the Fathers of the Seventh Ecumenical Council  
The Feast of the Holy Fathers of the Seventh Ecumenical Council**

**GREGORY DIPIPPPO**

In the Byzantine tradition, today is the commemoration of the Holy Fathers of the Seventh Ecumenical Council, the second held in the city of Nicaea, at which the Iconoclast heresy was condemned, and the sacred images restored to their rightful places for the veneration of the Christian faithful. At the seventh session of Second Nicaea, the definitive decree on the veneration of images was promulgated, on October 13, 787; the commemoration is fixed according to various traditions to a Sunday close to that date. At the Russicum here in Rome, the homilist reminded us of an important truth about Second Nicaea, namely, that it did not decree that sacred images are merely good and useful, but that they are *necessary!*

The rejection of the sacred images, particularly those of Christ, is ultimately a denial of the Incarnation. The very choice of location for the council expressed this idea; at the time it was called, the two previous ecumenical councils and the important synod 'in Trullo' had all

been held in Constantinople. The Empress Irene, who as regent of her young son Constantine VI, arranged for a council to condemn iconoclasm, had tried to hold it in the imperial capital, but it was broken up by soldiers friendly to the iconoclast heresy. It was therefore moved to Nicaea, where the first ecumenical council had gathered 462 years earlier to condemn the Arian heresy that denied the true divinity of Christ. (To put this in chronological perspective, a greater distance in time than that between Trent and Vatican II.) The refusal to depict Christ is a rejection of the fullness of His humanity, which is real, solid, and “circumscribed”, i.e., subject to limitations, and therefore capable of being expressed in an image. His humanity is the means of our redemption and salvation, as we confess in the Creed every Sunday, “For us men and for our salvation He came down from Heaven etc.” In the eighth and final session, the Council therefore also anathematized all who do not confess that “Christ our God is circumscribed according to His humanity.” The Greek word “perigrapton – circumscribed” is related to the verb “graphein – to write”, the term which is traditionally used in Greek to refer to the painting of icons. None of this is accidental.



The famous icon of Christ the Pantocrator from the Monastery of St. Catherine on Mt Sinai, 6th century. The collection of icon at St. Catherine’s is particularly important, since it contains a large number of pieces that predate the iconoclast persecutions.

The liturgical texts proper to this commemoration make the point in a very interesting way. At Second Nicaea, the Patriarchs of Constantinople who had supported the iconoclast heresy were all condemned by name. However, they are not referred to in the liturgy, nor are the iconoclast emperors Leo the Isaurian (the real inventor and motivator of iconoclasm), and his two successors, Constantine V and Leo IV. (The traditional nickname of the second of these, “Copronymus”, means “dung-named” in Greek: a reference to an unfortunate accident at his baptism, which was taken by those who honored the sacred images as a presage of his impiety. It occurs repeatedly in the Roman Martyrology, in reference to the many saints killed or otherwise persecuted by him for the sake of the sacred images.)

It would be easy, but unjust, to see in this omission nothing more than an unwillingness to offend the offices of the Emperor and Patriarch. The greater truth taught by the Council, and by the Byzantine liturgy, is that the refusal of sacred images is a refusal of the Incarnation. To this point, therefore, the earlier Christological heretics are named repeatedly in the liturgy of the day, as in these texts from Vespers (bold texts are my emphases).

As true shepherds you bravely drove away **those who are like** Macedonius, Nestorius, Eutyches, Dioscorus, Apollinaris, Sabellius and Severus (*of Antioch*), exposed as dangerous wolves in sheepskins, far from the Savior’s flock, stripped of their fleeces, making them thrice-wretched; therefore we call you blessed.

Let us praise today the mystical trumpets of the Spirit, the God-bearing Fathers, who sang a harmonious melody of theology in the midst of the Church, to the one Trinity, unchanging Essence and Godhead; the overthrowers of **Arius**, the champions of the Orthodox, who intercede with the Lord that He may have mercy on our souls.

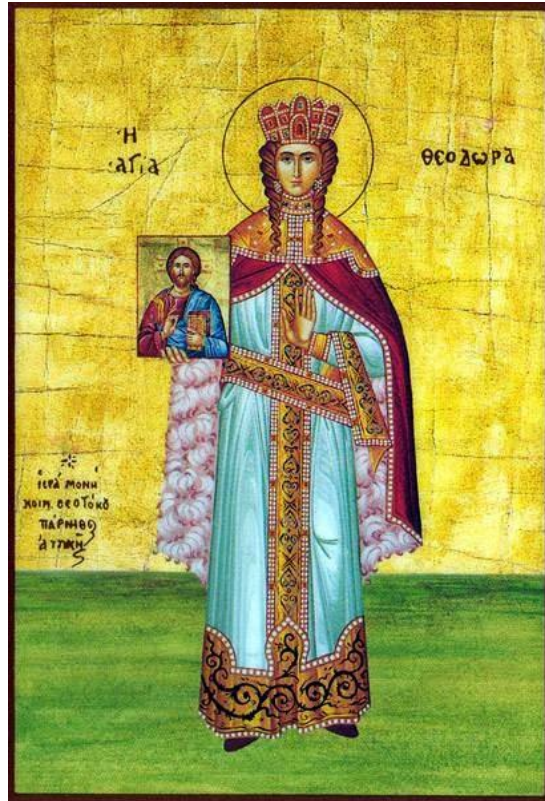
Holy Fathers, you have become sure guardians of the Apostolic traditions; for by teaching the orthodox doctrine of the consubstantiality of the Holy Trinity, you overthrew in council the blasphemy of Arius. With him you refuted Macedonius, the opponent of the Spirit, and condemned Nestorius, Eutyches and Dioscorus, Sabellius and Severus the Leaderless. We implore you: beg that we who have been delivered from **their error** may preserve our life spotless in the faith.

The following text, sung between the first and second parts of the Doxology at the Aposticha, is particularly noteworthy. One might easily assume it was a part of the commemoration of the Fathers of the First Ecumenical Council on the Sunday after the Ascension, rather than that of today, again underlining the intrinsic connection between iconoclasm and Arianism, and between veneration of the images and the Incarnation. (update: A friend of mine who is a great scholar of the Byzantine liturgy tells me that this hymn may very well have been for the commemoration of the Fathers of First Nicaea, and later added to this feast.)

Let us with faith celebrate today the yearly commemoration of the God-bearing Fathers, who were assembled from the whole world in the radiant city of Nicaea, as we reverence the gatherings of the orthodox; for they, their minds attuned to true religion, overthrew the godless teaching of Arius, and in council banished him from the Catholic Church; and in the symbol of faith, which they precisely and devoutly laid down, they taught all to confess clearly the Son of God as consubstantial and co-eternal, and existing before the ages. And so we too, following their divine teachings and firm in our belief, worship the Son and the all-holy Spirit with the Father, in A 19th-century icon of the Fathers of the First Seven Ecumenical Councils. The Byzantine liturgy contains several such commemorations: of the fathers at First Nicaea, at Ephesus, at Second Nicaea, at the Seven Councils collectively.



Although Iconoclasm was definitively condemned at Second Nicaea, it was revived in the early 9th century for almost thirty years under the emperors Leo V (813-20), Michael II (820-29) and Theophilus (829-42). Shortly after Theophilus' son Michael III, (the bearer of another unfortunate nickname, "the Drunkard"), came to the throne as a child of two, his mother and regent Theodora arranged for the definitive restoration of the icons at a synod in Constantinople. (Theodora is venerated as a saint in the Byzantine Rite.)



St. Theodora, Empress of Byzantium, in a 19th-century Greek icon.

The liturgical expression of this final victory is the celebration of the first Sunday of Lent as the "Feast of Orthodoxy." On that day, the Byzantine liturgy reads a text known as the "Synodikon of Orthodoxy", a collection of the anathemas of the first seven ecumenical councils. The text has been much altered and added to over the years, but the first rubric in one of the oldest manuscripts describes it thus: "A yearly thanksgiving is due to God on account of that day when we recovered the Church of God, with the demonstration of the dogmas of true religion and the overthrowing of the blasphemies of wickedness."

The final eight anathemas are dedicated to the iconoclasts, (and the iconoclast patriarchs are named explicitly.) The first one says, On those who accept with their reason the incarnate economy of God the Word, but will not allow that this can be beheld through images, and therefore affect to receive our salvation in words, but deny it in reality: Anathema!

And the second:

On those who wickedly make play with the word 'uncircumscribed' and therefore refuse to depict in images Christ, our true God, who likewise shared our flesh and blood, and therefore show themselves to be fantasists: Anathema! *All liturgical texts quoted in this article are taken from the website [www.anastasis.org.uk](http://www.anastasis.org.uk), with a few slight modifications.*

**FROM TODAY VESPERS:** COME ALL YOU PEOPLE OF THE TRUE FAITH,\* LET US CELEBRATE TODAY IN FAITH AND TRUE WORSHIP\* THE ANNIVERSARY OF THE GOD-MANTLED FATHERS\* WHO CAME TOGETHER IN THE SPLENDID CITY OF NICAEA\* FROM THE WHOLE INHABITED WORLD.\* THESE FATHERS, IN THE WISDOM OF THEIR PIOUS MINDS,\* REFUTED THE IMPIOUS BELIEF WHICH THE WRETCHED ARIUS HAD INVENTED.\* THEY BANISHED HIM FROM THE UNIVERSAL CHURCH BY A DECREE OF THE COUNCIL.\* THEY INSTRUCTED ALL TO CONFESS OPENLY\* THAT THE SON OF GOD IS CONSUBSTANTIAL AND CO-ETERNAL WITH THE FATHER BEFORE ALL ETERNITY,\* DECREERING THE SAME WITH PRECISION AND TRUE WORSHIP IN THE CANON OF FAITH.\* THEREFORE, FOLLOWING THEIR DIVINE DOCTRINES,\* IN TRUE FAITH LET US WORSHIP THE FATHER AND THE SON AND THE MOST HOLY SPIRIT,\* THE CONSUBSTANTIAL TRINITY IN ONE GODHEAD.

*FROM MATINS I.E. MORNING PRAYER*

**KONTAKION, TONE 6:** THE SON WHO INEFFABLY SHONE FROM THE FATHER\* WAS BORN TWO-FOLD OF NATURE FROM A WOMAN.\* BEHOLDING HIM, WE DO NOT REJECT THE IMAGE OF HIS FORM;\* BUT DEPICTING IT, WE REVERE IT FAITHFULLY.\* THEREFORE THE CHURCH, HOLDING THE TRUE FAITH,\* KISSES THE ICON OF CHRIST'S BECOMING MAN.

**IKOS:** THE ALL-COMPASSIONATE GOD, WHO DOES EVER DESIRE TO ROUSE US TO THE PERFECT MEMORY OF HIS INCARNATION, GIFTED THE NOTION TO MANKIND, THAT HIS PRECIOUS FORM BE DEPICTED WITH PIGMENTS UPON ICONS; THAT, BEHOLDING THESE IN VISIBLE OBJECTS, WE MAY BELIEVE THAT WHICH WE HAVE HEARD SPOKEN, CLEARLY COMPREHENDING THE ACTIVITY, THE NAMES, FEATURES AND SUFFERINGS OF HOLY MEN AND CHRIST, THE BESTOWER OF CROWNS, WHO HAS PRESENTED THESE CROWNS TO HOLY ATHLETES AND MARTYRS. AND THE CHURCH, MOST DILIGENTLY HOLDING FAST TO THE TRUE FAITH FOR THEIR SAKE, VENERATES THE ICON OF THE INCARNATION OF CHRIST.

Apostle Philip of the Seventy, One of the Seven Deacons



Holy Apostle Philip of the Seventy, one of the 7 Deacons is not to be confused with Saint Philip one of the Twelve Apostles (November 14). This Philip was born in Palestine, was married and had children.

After the Descent of the Holy Spirit, the Twelve Apostles made Philip a deacon in the Church of Jerusalem. Along with the other six deacons, they appointed him to deal with the offerings of the faithful and attend to the concerns of the widowed, the orphaned and the needy. The eldest among the seven deacons was the holy Archdeacon Stephen. When the persecution of Christians began, the Jews stoned the Protomartyr Stephen. The Apostle Philip left Jerusalem and settled in Samaria. There he successfully preached Christianity. Among the disciple's converts was the noted magician Simon, who "after being baptized, continued with Philip." (Acts 8:9-13)

At the command of an angel of the Lord, Saint Philip set out upon the road connecting Jerusalem with Gaza. There he met an official of the empress of Ethiopia, whom also he converted to Christianity (Acts 8:26-39). The holy disciple Philip tirelessly preached the Word of God in many of the lands of the Near East adjoining Palestine. At Jerusalem the Apostles made him a bishop and sent him to Tralles in Asia Minor, where he also baptized many. Saint Philip died in old age.

**EIGHTEENTH SUNDAY AFTER PENTECOST**  
**SUNDAY OF THE 7TH COUNCIL OF THE FATHERS OF THE CHURCH**  
Epistle - 2 Corinthians 11: 31-12: 9 ~ Gospel - Luke 7:11-16

**Pope Francis homily given on 17.09.19 at Santa Marta**

Compassion is like "the lens of the heart" that makes us understand the dimensions of reality, it is also the language of God, whereas so often human language is indifference. Open your hearts to compassion and do not to close yourselves in indifference. Compassion, in fact, takes us on the path of true justice, thus saving us from closure in

ourselves.

Luke's Gospel (Luke 7: 11-17) tells of Jesus' encounter with a widow in the city of Nain who is mourning the death of her only son as he taken to the grave. The evangelist does not say that Jesus had compassion but that "the Lord was moved with compassion," as if he had been overwhelmed with the sentiment.

There was the crowd that followed him, there were the people accompanying that woman but Jesus sees his reality: she is alone, she is a widow, she has lost her only child. It is compassion, in fact, that makes us understand reality deeply.

Compassion allows you to see reality; compassion is like the lens of the heart: it really makes us to take in and understand the true dimensions. In the Gospels, Jesus is often moved by compassion. And compassion is also God's language.

Compassion makes its appearance in the Bible long before the arrival of Christ: it was God who said to Moses, "I have witnessed the pain of my people," and it is thanks to the compassion of God that He sends Moses to save the people.

Our God is a God of compassion, and compassion - we can say - is the weakness of God, but also His strength. It was compassion that moved Him to send His son to us. Compassion is the language of God.

Compassion is not a feeling of pity, a sentiment one would feel for example when seeing a dog die on the road. But it is getting involved in the problems of others.

In the parable of the multiplication of the loaves Jesus told the disciples to feed the crowd that followed him, whereas they wanted to dismiss those present and send them off to buy something to eat themselves. The disciples were prudent. I believe that at that moment Jesus was angry, in his heart, considering the answer "Give them food!" His invitation is to take charge of the people, without thinking that after a day or so they could go to the villages to buy bread.

The Lord had compassion because he saw these people as sheep without a shepherd. The Gospel speaks, on the one hand, of Jesus' gesture of compassion, and on the other of the selfish attitude of the disciples who seek a solution without compromise, who do not get their hands dirty, as if to leave these people to get on with it:

If compassion is the language of God, so often human language is that of indifference

One of the photographers, from the Roman Observer, took a picture that is now in the Hemosineria, which is called "Indifference". I've talked about this before. One winter night, in front of a luxury restaurant, a lady who lives on the street reaches out to another well dressed lady who comes out from the restaurant, and this other lady looks the other way. That is indifference. Go and look at that photograph: this is indifference. Our indifference. compassion. Can we examine our conscience and ask ourselves "Do I habitually look somewhere else? Or do I let the Holy Spirit lead me on the path of compassion? That it is a virtue of God.

I am touched by the words from today's Gospel when Jesus says to this mother "Do not weep". A caress of compassion. Jesus touches the coffin, telling the young man to stand up. Then, the young man sits down and starts talking. "And Jesus returned him to his mother." He returned him: an act of justice. This word is used in justice: to give back.

Compassion takes us along the path to true justice. We must always return what rightfully belongs to someone else, and this always saves us from selfishness, from indifference, from self-closure. Let us continue with this word: "The Lord was taken with great compassion". May He also have compassion for each of us: We need it.

### **FEAST OF THE HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL**

In the Byzantine tradition, today is the commemoration of the Holy Fathers of the Seventh Ecumenical Council, the second held in the city of Nicaea, at which the Iconoclast heresy was condemned, and the sacred images restored to their rightful places for the veneration of the Christian faithful. At the seventh session of Second Nicaea, the definitive decree on the veneration of images was promulgated, on October 13, 787; the commemoration is fixed according to various traditions to a Sunday close to that date. At the Russicum here in Rome, the homilist reminded us of an important truth about Second Nicaea, namely, that it did not decree that sacred images are merely good and useful, but that they are necessary!

The rejection of the sacred images, particularly those of Christ, is ultimately a denial of the Incarnation. The very choice of location for the council expressed this idea; at the time it was called, the two previous ecumenical councils and the important synod 'in Trullo' had all been held in Constantinople. The Empress Irene, who as regent of her young son Constantine VI, arranged for a council to condemn iconoclasm, had tried to hold it in the imperial capital, but it was broken up by soldiers friendly to the iconoclast heresy. It was therefore moved to Nicaea, where the first ecumenical council had gathered 462 years earlier to condemn the Arian heresy that denied the true divinity of Christ. (To put this in chronological perspective, a greater distance in time than that between Trent and Vatican II.)

The refusal to depict Christ is a rejection of the fullness of His humanity, which is real, solid, and "circumscribed", i.e., subject to



limitations, and therefore capable of being expressed in an image. His humanity is the means of our redemption and salvation, as we confess in the Creed every Sunday, "For us men and for our salvation He came down from Heaven etc." In the eighth and final session, the Council therefore also anathematized all who do not confess that "Christ our God is circumscribed according to His humanity." The Greek word "perigraphon – circumscribed" is related to the verb "graphein – to write", the term which is traditionally used in Greek to refer to the painting of icons. None of this is accidental. (Excerpt from article by Gregory Dipippo—New Liturgical Movement.org )

CATECHISM - CHRIST OUR PASCHA - TODAY'S GOSPEL LESSON :

ECUMENICAL COUNCIL: Page 196, Section 589-591; Page 204, Section 618; Page 230, Section 703



**We fly to Thy Protection: We fly to Thy protection, O Holy Mother of God. Do not despise our petitions in our necessities, but deliver us always from all dangers, O Glorious and Blessed Virgin.**

**Під Твою милість: Під Твою Милість прибігаємо, Богородице Діво, молитвами нашими в скорботах не погорди, але від бід ізбави нас, Єдина Чиста Благословенна.**

Where did the prayer 'We fly to thy protection' come from? 'We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.' This prayer, also known in Latin as 'Sub Tuum Praesidium', is the most ancient known prayer to the Blessed Virgin Mary, in the Church. It is found on an Egyptian papyrus from the 3rd century. It is used as a Night Prayer, and is a prayer on the lips of many, over the generations.

The Greek word (\*see below) for

Mother of Perpetual Help - Mater de intestines, entrails of compassion, a help another in distress.

The same word is used in the compassion', or Jesus 'was moved synagogue bent over for many years. The word in Greek is also used when forward immediately and powerfully. need.

The other title 'Mother of Perpetual Help' (Mater de Perpetuo Succursu ) likewise means 'always running to catch someone falling or in distress' – from the Latin words sub & currere, beneath and to run)

\*(εὐσπλαγγνίαν – pronounced eu -splanghthnian – having a good stomach or visceral response for someone or ones)

Seamus Devitt C.Ss.R., Esker, Athenry, Co. Galway, Ireland.



Patronage, used in the original, refers to the

Perpetuo Succursu

visceral response, which causes someone to run and

Gospels when the Good Samaritan 'was moved with with compassion' towards the woman in the It means a stomach-churning response.

an army is in distress and re-enforcements are sent One's whole inside responds powerfully to another's

**CUTTING EDGE  
LANDSCAPING, LLC**

Little Angels Home Care LLC



Ewa Grzymala

Providing: Elderly Care, Hourly,  
Companion, Live-in Caregivers,  
Weekends  
Reg.# HCA0000732

240 Myrtle Street • Shelton, CT 06484  
203-278-1436

www.littleangels-homecare.com  
E: littleangelshomecare48@yahoo.com

We take Long Term Life Ins. & State  
Cases

**WAKELEE MEMORIAL  
FUNERAL HOME**

John S. Zaleski  
Director  
Virginia K. Hylwa  
Administrator

**203.734.1490**

*Parishioners Serving  
Parishioners Over 80 Yrs*



Support those who  
advertise in our  
bulletin!

Support those who  
advertise in our bulletin!

For your AD info,  
message Call  
203-734-3895 or  
YoungE8073@aol.com

For your AD info, message  
Call  
203-734-3895 or  
YoungE8073@aol.com

