

Saints Cyril and Methodius Orthodox Christian Church

A Parish of the Diocese of New England of the Orthodox Church in America

Fr. John Hopko, Pastor • Protodeacon Paul Nimchek

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Sunday, September 10, 2017

The 14th Sunday after Pentecost – Tone 5

After-Feast of the Feast of the Nativity of the Theotokos

Sunday before the Feast of the Elevation of the Holy Cross

Commemoration of the Holy Virgin Martyrs Menodora,
Nymphodora, and Metrodora (early 4th c.)

Commemoration of the Venerable Paul the Obedient
of the Kiev Caves (13th c.)

Schedule of Services

9/10 Sunday

9:15 AM – Divine Liturgy

Followed by Special Parish Meeting (Please see details about this meeting on the "New and Notes" page of this bulletin.)

9/11 Monday

7:00 PM – Parish Council Meeting

9/13 Wednesday

***Eve of the Feast of
the Exaltation of the Holy Cross***

NO Matins

6:15 PM – Vespers with Divine Liturgy

9/14 Thursday

9:00 AM – Matins for the Feast

9/16 Saturday

6:00 PM – Vigil

9/17 Sunday

9:15 AM – Divine Liturgy

9/20 Wednesday

8:00 AM – Matins (Morning Prayers)

9/23 Saturday

6:00 PM – Vigil

Followed by Monthly Rite of General Confession

9/24 Sunday

9:15 AM – Divine Liturgy

9/27 Wednesday

8:00 AM – Matins (Morning Prayers)

9/30 Saturday

6:00 PM – Vigil

10/1 Sunday

9:15 AM – Divine Liturgy

10/4 Wednesday

8:00 AM – Matins (Morning Prayers)

10/7 Saturday

6:00 PM – Vigil

10/8 Sunday

9:15 AM – Divine Liturgy

IOCC Hurricane Response Fund

International Orthodox Christian Charities (IOCC) has set up a **Hurricane Response Fund** to help respond to the devastating effects of Hurricanes Harvey and Irma.

Donations to this fund may be made at www.iocc.org. Or, you may donate by mail by sending a check made out to IOCC to 110 West Road, Suite 360, Baltimore, MD 21204. Specify that it is for the Hurricane Response Fund. All donations to IOCC are tax-deductible as IOCC is a 501(c)(3) nonprofit organization. IOCC's Federal Tax ID number ("FEIN number") is 25-1679348.

92 cents of every dollar donated to IOCC goes directly to humanitarian work. The other 8 cents meets administrative and fundraising costs. IOCC has been in existence since 1992, providing Orthodox Christians in North America with an organization they can trust to accomplish good things with their charitable donations.

Charity Navigator (www.charitynavigator.org), which is an independent charity watchdog organization, presently gives IOCC a four-star rating, which is their highest, and a numerical rating of 92.92 out of a possible 100. To compare IOCC to other charities, visit Charity Navigator's website.

PARISH PRAYER LIST

Please pray for all victims of disaster, difficulty and senseless violence throughout the world.

+ THOSE WHO HAVE DEPARTED THIS LIFE: *Memory Eternal!*

Newly Departed

John—Thomas Hopko's grandfather-in-law	d. 8/3/17
Tatiana—a woman we have been asked to pray for	d. 8/19/17
Michael—father of a friend of the Hopko family	d. 8/20/17
Catherine—Fr. Vladimir Aleandro's aunt	d. 8/24/17
Stephen Kowalchuk—was member of our parish as a child	d. 8/31/17
David Lordi—acquaintance of the Hopko Family	d. 9/3/17
Ann Spohrer—member of the Waterbury parish	d. 9/3/17

Anniversaries of Repose – Memory Eternal!

Mary (Koltko) Banziruk	9/11/2003
Michael Duke	9/12/1950
Catherine Lyga	9/12/1977
Anna Kucirka	9/12/1991
Sophie Andrash	9/12/2007
Maria Menhichyk	9/13/1914
Trofim Sereduk	9/14/1962
Paraska Glouche	9/14/1972
Matrona Mattson	9/16/1960
Steven Zylka	9/16/1975

THOSE IN NEED OF GOD'S MERCY AND HELP

Persons captive and suffering for the Faith

Metropolitan Paul and Archbishop John—hostages in Syria

Those who are sick and suffering

Fyodor (Frank) Guba—increasing sufferings from Multiple Sclerosis (MS)
Dolores Twombly—permanent colon malfunction following colon cancer treatment
Karen—Mary Fomenko's niece; unwell and in need of prayers
child Drew—grandson of friends of the Nimcheks; ongoing treatment for eye cancer
child Matthew—son of friends of M. Osuch; genetic disorder with medical complications
child Ava—young daughter of friends of Melanie Osuch; suffering seizures
Alexander—acquaintance of M. Osuch; suffering and in need of God's mercy and help
Michele—very close friend of M. Osuch; troubled and in need of God's mercy and help
Anna Osuch—suffering in ill health
Jadwiga ["Yahd-vee-gah"]—mother of an acquaintance of E. Watras; cancer
Steven Belonick—Cynthia Belonick's father; unwell
Phyllis George—Donna Krinske's cousin; battling breast cancer
Alex—John Dubnansky's brother, suffering permanent effects of stroke
Darlyne—facing health challenges; daughter of Bob and Vera Martin

Michael "Mischa" Semanitzky—Dn. Paul's uncle; ongoing health issues
Gregory Shesko—long-time laborer in the Diocese of New England; lung cancer
Hope—Fr. John's sister Catherine's sister-in-law; tumor in one of her kidneys
child Asa—great-grandson of friend of E. Watras; child with developmental challenges
Barbara—Arlene Osuch's sister; epilepsy with complications
Anatoli—a friend of Tania Bouteneff; diagnosed with colon cancer
Galina—wife of above-mentioned Anatoli
William "Bill" Markovich—recently unwell
Samantha—extremely ill child for whom we have been asked to pray
Eugene—Tania Bouteneff's uncle; battling cancer
Donna—Ann Sovyrda's niece; kidney disease
Deryl—Ann Sovyrda's nephew; kidney disease
JoAnn—acquaintance of Jeanne Moore; ovarian cancer
MaryEllen—Louine King's daughter-in-law; declining due to Huntington's Disease
Zachary—nephew of acquaintances of Nimcheks; recent double lung transplant
George Klachany—our fellow parishioner; still in need of prayers for health
Virginia—Elena Watras' sister; unwell and in need of prayers
Dawn—friend of Joan Markovich; Stage Four lung cancer
Vince—friend of the Oraschewsky Family; colon cancer
child Maven—child of friends of the G. and D. Wegh Family; serious medical condition
Vera Bouteneff—Tania Bouteneff's mother; presently unwell
Galina—Svetlana Shorey's sister-in-law; suffering with cancer
Peter Oraschewsky—hip joint replacement surgery earlier this summer
Barbara Sovyrda—Mark Sovyrda's former wife; health challenges
Mary—Deacon Paul Nimchek's sister; back surgery
John Kuzmich—suffering from lung cancer
Louine "Anna" King—suffering from lung cancer
Mary Fomenko—recently unwell; now back home, but still ailing
Joan Spencer—has asked for our prayers

Shut-ins and those resident in long-term Care Facilities

Eva Kopcha—at Sheriden Woods in Bristol
Sonya Petroff—at Sheriden Woods in Bristol
Irene Kiehart—Jayne Grasso's mother; now resident in Connecticut

Those from among us serving in the Armed Forces

Joel Orelup—U.S. Navy, hospital corpsman ("medic") serving with the Marines
Joseph Bellmay—a Terryville neighbor; U.S. Marine Corps

Travelers, those soon to be traveling and those away from us

Douglas Henrick—O. Petroff's great-grandson; in China until spring 2018
Peter and Chezelle Serev and family
Lucy Hopko—on clinical rotation in Allentown, PA, until October 6

Wedding Anniversaries

NONE known this week

Birthdays

NONE known this week

News and Notes...

September Meeting of the Parish Council, Monday, September 11: Our Parish Council will hold their September monthly meeting on Monday, September 11, beginning at 7:00 PM.

To stay informed about events via email, please, join the parish "Google Group": If you have not already done so, please join our parish's "Google Group." This email group is replacing the previous email mailing list that our parish had from the old, obsolete parish email address, so you must join the Google Group in order to continue receiving the informational emails about parish events and occurrences that are occasionally sent out by Fr. John. To join the group either respond to the invitation email that was sent to you on Friday, September 1, or send an email to Fr. John at the parish email address terryvilleorthodoxchurch@gmail.com authorizing him to add you to the group. Thank you!

Things we could use at Church: We are in need of items for Coffee Social Hours including paper plates, paper napkins, juice cups, plastic forks, plastic spoons, etc. If you would like to donate some of these items they will be gratefully received.

Friends and Family in Florida: As Hurricane Irma strikes Florida, we are glad to report that Peter and Chezelle Serev are safely back north. However, Chezelle does ask prayers for her sister, Charyn, and her family, who live in Orlando, Florida, and who are staying there during the passage of the storm.

MOST HOLY THEOTOKOS, SAVE US!

By Fr. John Breck

Orthodox Christians begin and end the liturgical year with celebrations dedicated to the Virgin Mary, whom we venerate as the Theotokos or “bearer of God.” On September 8, the end of the first week of the new year, we commemorate her Nativity or birth; on August 15, we close the year with the feast of her Dormition, her “falling asleep” and translation to heaven.

As the hymns of these and other Marian feasts make clear, our veneration of Mary, the Mother of God, is basically a confession of our faith in the Person of her Son. All Marian piety, in other words, is an expression of Christological dogma. It points beyond the Virgin herself and focuses on the significance—for her as for us—of the One whom she bore, our Lord Jesus Christ.

In the troparion or festal hymn of her Nativity, we affirm the truth that “the Sun of Righteousness, Christ our God, has shown forth” from her. By virtue of the fact that she gave birth to this One who is both Messiah (Christ) and Lord (God), the “curse” of our sin and resultant condemnation has been annulled. These words are reminiscent of the Apostle Paul’s declaration to the Colossians: Christ has canceled the legal bond (judgment) that stood against us; He has set it aside, “nailing it to the cross” (2:14). The troparion concludes with the Paschal assurance that this Son of Mary has bestowed upon us the blessing of eternal life by destroying the power of death. As the Author of Life, He has descended into the realm of death; and by His resurrection, He has opened the way for each of us to rise up with Him and to share in His eternal glory.

The troparion of Mary’s Dormition continues this theme by referring to her as the prototype of all of those who will be “translated” from death to life at the General Resurrection. The hymn begins by affirming a twofold miracle: although she gave birth in the flesh to the eternal Son of God, she did not lose her virginal quality. Virginity in this sense is a sign of purity and holiness, of self-sacrificing love. These virtues Mary preserved fully, even though she experienced pregnancy and the “opening of her womb.” This wonder is coupled with a second: the fact that her death in no wise separated her from “the world,” from the human objects of God’s boundless love. Accordingly, she is able to intercede for us before her Son and our God, and thereby to “deliver our souls from death.”

Mary in no way replaces her Son in the work of salvation, nor does she serve in the technical sense as “mediatrix” or mediator between God and us. Although

the liturgy at times attributes to her the title Mediatrix, the expression can be understood only in the light of her Son’s saving activity. She “mediates” for us only insofar as she prays and intercedes on our behalf. This is the calling—and the blessed possibility—offered to all of us, insofar as we, like the Mother of God, willingly offer ourselves, together with the world around us, to the mercy and grace of our Lord.

There is only “one Mediator between God and men,” the apostle declares, “the man Jesus Christ, who gave Himself as a ransom for all...” (1 Tim 2:5f). Orthodox Christians know this intuitively. Yet they also know that Jesus’ mother never ceases to intercede for us and, indeed, to “mediate” our prayer before God.

For this reason, we conclude most of our liturgical services with a word of supplication that to many people, including many other Christians, sounds scandalous or blasphemous: “Most holy Theotokos, save us!”

“How can you people pray that?” a Baptist friend asked me one day.

If Jesus is truly the eternal Son of God, the God-man who “became flesh” in the womb of Mary; if in and through her person He, the Second Person of the Holy Trinity, actually assumed our human nature, to transfigure that nature and restore it to its “original” intended purity and holiness; if His saving, redeeming work was realized because of Mary’s “fiat,” her willing acceptance of virginal birth-giving through the power of the Holy Spirit—if all of this is true, then we can do nothing other than acknowledge her role in God’s economy of salvation, and celebrate that role, with joy and conviction, in the services of the Church.

If Jesus is truly who we believe and confess Him to be, then we can do nothing other, and nothing less, than exalt His humble mother as truly Theotokos: a human person like ourselves, but whose womb “became more spacious than the heavens” by bearing the incarnate Son of God. And if, from her Nativity through her Dormition and beyond, she is truly who we believe and confess her to be—the Mother of God—then we can do nothing other, and nothing less, than ask her to intercede ceaselessly for us, for the sake of our salvation.

This article was sourced on the Orthodox Church in America website at this link:

<https://oca.org/reflections/fr.-john-breck/most-holy-theotokos-save-us>

Readings from Holy Scripture

Scripture Readings for the 14th Sunday after Pentecost, this year September 10

The Reading from the Second Epistle of the Holy Apostle Paul to the Corinthians (2 Cor. 1:21-2:4)

Brothers and Sisters: It is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our hearts as a guarantee. But I call God to witness against me—it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

The Reading from the Gospel according to St. Matthew (Matt. 22:1-14)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. "But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' For many are called, but few are chosen."

Scripture Readings for the 15th Sunday after Pentecost, this year September 17

The Reading from the Second Epistle of the Holy Apostle Paul to the Corinthians (2 Cor. 4:6-15)

Brothers and Sisters: It is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

The Reading from the Gospel according to St. Matthew (Matt. 22:35-46)

At that time there came to Jesus a lawyer, asking him a question, to test him. "Teacher, which is the great commandment in the law?" And Jesus said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think of the Christ? Whose son is he?" They said to him, "The son of David." Jesus said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying, 'The Lord said to my Lord, Sit at my right hand, till I make thy enemies thy footstool.'? If David thus calls him Lord, how is he his son?" And no one was able to answer him a word, nor from that day did any one dare to ask him any more questions.