

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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Schedule of Services

- 2/18 Sunday**
Forgiveness Sunday
Cheese-fare Sunday
 9:15 AM – Divine Liturgy
 11:45 AM – Forgiveness Sunday Vespers,
 with Rite of Forgiveness to begin Great Lent
- 2/19 Monday—*First Day of Great Lent***
 7:00 PM – Compline with the Reading of the
 Canon of St. Andrew of Crete
- 2/20 Tuesday—*Second Day of Great Lent***
 7:00 PM – Compline with the Reading of the
 Canon of St. Andrew of Crete
- 2/21 Wednesday—*Third Day of Great Lent***
 6:15 PM – Divine Liturgy of the Presanctified
 Gifts, followed by a Lenten “Bring-and-Share”
 Supper
- 2/22 Thursday—*Fourth Day of Great Lent***
 7:00 PM – Compline with the Reading of the
 Canon of St. Andrew of Crete
- 2/24 Saturday**
 6:00 PM – Vigil, followed by Choir Rehearsal
- 2/25 Sunday—*1st Sunday of Great Lent***
Sunday of Orthodoxy
 9:15 AM – Divine Liturgy
 4:00 PM – Sunday of Orthodoxy Vespers
 Hosted by St. Dimitrie Church, Easton, CT
- 2/28 Wednesday**
 6:15 PM – Divine Liturgy of the Presanctified
 Gifts, followed by a Lenten “Bring-and-Share”
 Supper
-
- 3/2 Friday**
In the Waterbury Parish!
 6:15 PM – Divine Liturgy of
 the Presanctified Gifts—Fr. John H., presiding
-
- 3/3 Saturday**
 5:30 PM – Memorial Service in memory of
 Donna Kriniske, Emery Wegh and Roland
 Oraschewsky
 6:00 PM – Vigil, followed by Choir Rehearsal

Sunday, February 18, 2018

The 37th Sunday after Pentecost – Tone 4

- Sunday of Forgiveness
- “Cheese-Fare” Sunday
- Commemoration of Saint Leo the Great

Lenten Mission Vespers
Sunday, March 4, 4:00 PM

We are the hosts!

On Sunday, March 4, our parish is taking its turn to host one of the Lenten Mission Services in the Connecticut Deanery. Clergy and Faithful from other Orthodox parishes in our area will be joining us that afternoon beginning at 4:00 PM for Vespers in the Church, followed by Christian fellowship at a Lenten “Soup, Bread and Desserts” Reception in our Church Basement Social Hall. There is a sign-up list posted in the Social Hall now, asking for contributions to that event. Thank you, in advance, for your help with and participation in this event.

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

Matushka Barbara Kucynda	d. 2/16/18
Mildred Stack—parishioner in Waterbury Parish	d. 2/16/18
Mark—co-worker of M. Hopko	d. 2/7/18
William Stanescki—parishioner in the Waterbury Parish	d. 1/27/18
Dimitri Rozum—parishioner in the Waterbury Parish	d. 1/14/18

Anniversaries of Repose – Memory Eternal!

Steven Suslenko	2/18/1960
Anna Wittick	2/19/1921
Vladimir Koltko	2/19/1961
Jacob Zarick	2/19/1970
Stephen Rosko	2/19/1986
Jeffrey Moore	2/19/2012
Roman Zhyr	2/20/1946
Anna Rosko	2/20/2017
Andrew Letitia	2/21/1952
Akim Dubnansky	2/21/1968
Eva Pavelchak	2/21/1992
John Hriceniak	2/21/2010
Sophia Ivanchuk	2/22/1929
Alexei Gys	2/22/1937
Nellie Koltko	2/22/1998
Tekla Grayson	2/23/1960
Andrew Kaschak	2/23/1977
Mary Sarofin	2/23/2003
Anna Skalaban	2/24/1961
Ellen (Hasko) Williams	2/24/2001
Olga Rewak	2/24/2006

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

Archpriest Steven Belonick—Cynthia Belonick's brother; chronic illness
Phyllis George—Donna Kriniske'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
Gregory Shesko—long-time laborer in the Diocese of New England; lung cancer
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
Dayrl—Ann Sovyrda's niece; 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 ("Gina")—Elena Watras' sister; unwell and in need of prayers
Dawn—friend of Joan Markovich; Stage Four lung cancer
Vera Bouteneff—Tania Bouteneff's mother; presently unwell
Galina—Svetlana Shorey's sister-in-law; suffering with cancer
Barbara Sovyrda—Mark Sovyrda's former wife; health challenges
Joan Spencer—has asked for our prayers
Bachloan—friend of Jeanne Moore; recent open heart surgery
Sophie (Sonia) Ozerov—Fr. John's great-aunt; broken pelvis
Jerry Grasso—Jayne Grasso's husband; unwell and in need of prayers
Mark Sovyrda—Ann's son; suffering severely with chronic and acute back pain
Michael—nephew of Joan Markovich; in need of prayerful support
Michael Liverman—Waterbury Parish member; recently unwell
Steve Panasuk—our fellow parishioner; quite unwell at this time

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
Mary Fomenko

Expectant Mothers and the Children to be born of them

Abigail and the twins she is carrying—M. and K. Orelup's daughter and grandchildren
Matushka Brenda (Barbara) and the child to be born of her

Those from among us serving in the Armed Forces

Joel Orelup—U.S. Navy, hospital corpsman ("medic") serving with the Marines
[NOTE: Joel has just started a six-month-long deployment overseas]
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
John "Jack" Kriniske
Paul and Claudia Senetcen

Birthdays

George Klachany	2/20
Mark Orelup	2/20

News and Notes

THANK YOU AND FOLLOW UP! Meat-Fare Sunday Charitable Brunch, February 11: Last weekend, on Sunday, February 11, following the conclusion of the Divine Liturgy, we had a Meat-fare Sunday Charitable Brunch, hosted by Paul Senetcen and Tim Osuch. All proceeds from that event are benefiting the Plymouth Community Food Pantry. \$500.00 was raised! Thank you to all who made the event possible and to all who contributed, so generously.

Friday, February 23 – Liturgy and Youth Event at All Saints Orthodox Church, Hartford, CT: Retreat for Young People of the Connecticut Deanery, with their parents, beginning with the Liturgy of the Pre-Sanctified Gifts at 6:00 PM, at All Saints Church in Hartford, CT. Fr. Sergius Halvorsen will be speaking on the relationship between young people and their parents as being a fertile place for the development of Christian faith and virtue.

More News and Notes

Lenten Confessions – Make your appointment now! Great Lent begins this Monday, February 19. Each and every Christian should participate in the saving Sacrament of Holy Confession during the Lenten season, as part of his or her own “Lenten journey.” Please contact Fr. John now to make your Confession appointment, even if you want your appointment to take place later on during Lent. Please make your Lenten confession before the end of Great Lent, that is, by Friday, March 31. By the time we reach Holy Week and Pascha, every member of the Parish should (must!) have participated in the Sacrament of Confession in the Lenten season.

2018 Terryville/Plymouth Lenten Luncheons on Tuesdays at Noon during Great Lent: This year the Clergy Association of Terryville/Plymouth is again sponsoring a series of “Lenten Luncheons.” The Luncheons will take place at 12:00 Noon on Tuesdays over the course of the weeks of Great Lent. The suggested donation for the Luncheons is \$5.00 apiece and participants are also encouraged to bring donations for the Plymouth Community Food Pantry. At each Luncheon, the host community will provide a short informational or devotional program. The schedule of Luncheons is as follows:

- Tuesday, February 20: Saint Paul Lutheran Church
- Tuesday, February 27: Plymouth Congregational Church
- Tuesday, March 6: Saint Maximilian Kolbe Roman Catholic Parish (at the Lyceum)
- Tuesday, March 13: Terryville Congregational Church
- Tuesday, March 20: Holy Trinity Lutheran Church

CT Deanery Lenten Mission Services: During Great Lent this year we will again have Sunday afternoon/evening Lenten Mission services here in the Connecticut Deanery of the Diocese of New England. The schedule is:

- Sunday, February 25, the Sunday of Orthodoxy: Vespers, St. Dimitrie Church, Easton, CT, at 4:00 PM.
- ***Sunday, March 4, the Second Sunday of Great Lent: Vespers, Saints Cyril and Methodius Church, Terryville, at 4:00 PM.***
- Sunday, March 11, the Third Sunday of Lent: Vespers, St. John the Baptist Church, Mill Hill, Bridgeport, CT, at 4:00 PM.
- Sunday, March 18, the Fourth Sunday of Great Lent: Vespers, Holy Trinity Church, New Britain, CT, at 4:00 PM.
- Sunday, March 25, the Fifth Sunday of Great Lent: Unction Service, Three Saints Orthodox Church, Ansonia, CT, at 4:00 PM
- Sunday, April 1, Palm Sunday: Bridegroom Matins, All Saints Church, Hartford, CT, at 4:00 PM.

All invited! March Meeting of the Parish Council, Monday, March 5: The March Meeting of the Parish Council, taking place beginning at 7:00 PM on Monday evening, March 5, will be a special, one-topic meeting, open to all members of the parish. The topic will be, once again, the issue of Church Growth and Development. We have met before about this topic, and even made certain tentative initiatives in its pursuit. Now, we want to address this issue again, looking at other directions in which we might proceed. Please, participate in this meeting!

Presentation about Hospital Chaplaincy: On Sunday, March 11, during or just after the Coffee Social Hour, our fellow parishioner, Tatiana Bouteneff, will be giving a presentation about her work as a hospital chaplain. Tania is a hospital chaplain at Hartford Hospital. She was formally commissioned as a hospital chaplain by the Orthodox Church in America in 2015. Tania will be sharing with us about her journey to chaplaincy, what the role of a hospital chaplain is and is not, and about what she has experienced and learned being an Orthodox Christian working as a chaplain in a setting where most of those to whom she is ministering are not Orthodox Christians. (For further information about institutional chaplaincy in the Orthodox Church in America please see this link: [https://oca.org/about/boards-offices-commissions/institutional-chaplaincies.](https://oca.org/about/boards-offices-commissions/institutional-chaplaincies))

Parish Spring Cleaning, Saturday morning, March 17: We will have a Church Spring Cleaning Session on Saturday morning, March 17, beginning at 9:00 AM. Please note this occasion in your calendar and plan to participate. Many hands make the work quick and easy! Thank you!

Weather Related Cancellations: If we need to cancel parish services and/or other events due to bad weather, those announcements will appear on NBC Connecticut Television and on the NBC Connecticut Internet web-site. Also, you can always call the Parish House (860-582-3631) for further information.

PERTAINING TO GREAT LENT

Preparation for the Reception of Holy Communion at the Divine Liturgy of the Presanctified Gifts

Most correctly described, the Divine Liturgy of the Presanctified Gifts is a solemn Lenten Vespers (evening) service celebrated at the end of a day of strict Lenten abstinence at which we receive, as the first food of the day, the divine and life-giving food that is the broken Body and spilled Blood of our Lord, Jesus Christ—the food that satisfies our deepest need for meaningful life in communion with God, our Heavenly Father.

The following paragraph is excerpted from the Introduction to the order of the Liturgy of the Presanctified Gifts as prepared and printed by the Department of Religious Education of the Orthodox Church in America:

“The evening reception of Communion at the Liturgy of the Presanctified Gifts is fulfilled after a day of prayer and fasting, with the total abstinence from food and drink at least from the early morning hours of the day. Some consider the taking of even light, Lenten food on the morning of the Presanctified Liturgy as a “lessening” of the discipline. Those who have fasted a whole working day in preparation for the evening participation in the Holy Sacraments, however, know the great difficulty of the effort, as well as the very special spiritual fruits it brings from God.”

In view of this teaching, each of us needs to make a prayerful and pious decision concerning how we ourselves are going to prepare for the reception of Holy Communion during the Liturgy of the Presanctified Gifts. The minimum fast for a healthy adult preparing to receive Holy Communion at the evening celebration of the Divine Liturgy of the Presanctified Gifts should be complete abstinence from all food and drink (and, if you smoke, from tobacco!) from 12:00 noon. (This parallels the usual practice for receiving Holy Communion on Sunday mornings, which we prepare for by attending Saturday evening Vigil, keeping the rest of the evening free from inappropriate activity, reading our pre-communion prayers, and completely fasting from food and drink from 12:00 midnight until the time we receive Holy Communion in the morning.) Others—children, seniors, those with medical issues, etc.—should fast before the Divine Liturgy of the Presanctified Gifts as they are able. In every case, serious and significant effort must be made in this fasting as we prepare to receive Holy Communion.

Whatever the specifics of the manner in which we personally prepare for the reception of Holy Communion, we must not be heedless and simply come forward to receive the Holy Eucharist without forethought or preparation—preparation which includes fasting.

If you have any questions regarding this matter, please see Fr. John.

ON FASTING DURING GREAT LENT

Fasting, specifically as it affects the issue of what and how much we are to eat, is always a topic that receives much attention when we prepare to begin Great Lent. Fasting is an ancient tradition in the Church and not one that we should easily ignore or dismiss. **We all must fast during Great Lent. What then should we do?**

We should begin by reminding ourselves of the basics of the Church's traditional discipline of fasting. During Great Lent the strictest levels of fasting are prescribed, with certain exceptions allowed for weekends and feasts. The traditional norm, as developed and followed over many centuries in the Orthodox Church, is that we would abstain from the following items (listed here in order, beginning with those items which are eliminated first, on down to those items that many be permissible at some times):

- Meat and meat products (must be restricted)
- Milk and Egg Products (often referred to as "dairy." These items are perhaps permissible for some, for example, young children, the elderly or those in poor health.)
- Fish (permissible on certain feasts during Great Lent)
- Olive Oil (permissible on weekends and certain feasts in Lent)
- Wine (this means all alcoholic beverages; they are permissible on weekends and certain feasts during Great Lent)

So then, generally speaking, during Great Lent we are to make do with the following types of food:

- Shellfish (shrimp, clams, etc.)
- Vegetables
- Vegetable Products
- Fruit, Grains (breads, pasta, rice, etc.), Nuts, etc.
- Non-alcoholic, dairy-free beverages

Having laid out the traditional guidelines for fasting, certain points must be made in reference to them. **First of all, each of us must make an honest, prayerful assessment of how well we can maintain the fasting discipline. If we are unable—due to age, illness, or some other weakness—to follow completely the traditional order of fasting, we must then make a decision about what we are going to do.** Over-scrupulosity in this regard will not save us, but neither will any rationalizing away of the need to fast. Each and every person, usually together with the other members of his or her family and, if necessary, in consultation with his or her parish priest, needs to make an honest and prayerful decision about how he or she is going to keep the Fast.

For Church events—such as Sunday morning "Coffee Hours," and "Bring and Share" meals following the Divine Liturgy of the Presanctified Gifts—we need to keep strictly to the traditional disciplines of the Fast so that those who are following those norms will not be placed in any sort of awkward situation.

That being said, we must remember that the purpose of fasting (along with its "siblings" among virtuous acts—almsgiving, and prayer) is to make us better able to carry out the two great commandments of our Savior, that is, to love God and to love our neighbor. **If we fast from food, but do not increase in love for God and others, our fasting is without purpose.** The same is true for both charitable giving (almsgiving) and prayer. Love is the highest rule, above and beyond any other pious disciplines. Therefore, a consistent teaching of the saints is that, while we are to make every effort to keep the Fast, the law of love teaches us that we are not to make a spectacle of ourselves in our fasting and if we are presented with a situation where love requires us to break the fast, then we must do so, and make up for that break in discipline through our care for one another.

Fasting, of course, does not concern just changes in our diet. **When we fast we should be making a concerted effort to change our entire style of life.** Just as when we embark on a program of physical fitness we not only adjust our diet, but also other facets of our lifestyle including exercise and rest, so too when we fast we are called to make changes in our entire life. The point of Great Lent is to restore our life to its proper state through a process of repentance that involves and encompasses our whole person. Therefore, when (not if!) we fast, we must also redouble our efforts in prayer and charity. We must "re-program" ourselves, and consider carefully our use of time. We must consider not only what we are allowing to enter us as food, but also what is entering us through what we read, hear, and watch. We must make and keep a plan of renewal during Great Lent that encompasses our whole person and life. This plan should have as its aim not just to redeem the time of Lent, but also to help us make lasting changes in our lives for the sake of our salvation and the salvation of those around us—positive changes that will persist even after Great Lent is over.

A holy person of our time has pointed out that when we judge other people, we often lose the opportunity to love them. Let us all remember during Great Lent to open ourselves with honesty and humility to God's judgement and leave the judging of others to Him: He is the only just judge and only He knows the true condition of a man or woman, His creature. **Let us receive the coming of Great Lent and Lenten fasting with joy, with "bright sadness," grateful for this time of repentance and renewal made possible by God's perfect love for us, His humble and unworthy servants.**

Readings from Holy Scripture

Scripture Readings for the Sunday of Forgiveness, which is also called "Cheese-Fare" Sunday

The Reading from the Epistle of the Holy Apostle Paul to the Romans (Rom. 13:11-14:4)

Brothers and Sisters: Besides this you know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

The Reading from the Gospel according to St. Matthew (Mt. 6:14-21)

The Lord said, "If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you. "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."

Scripture Readings for the 1st Sunday of Great Lent, which is also called the Sunday of Orthodoxy

The Reading from the Epistle of the Holy Apostle Paul to the Hebrews (Heb. 11:24-26, 11:31-12:2)

Brothers and Sisters: By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

The Reading from the Gospel according to St. John (Jn. 1:43-51)

At that time Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Beth-saida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."