

## 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

860.582.3631 • email: [terryvilleorthodoxchurch@gmail.com](mailto:terryvilleorthodoxchurch@gmail.com)

[www.terryvilleorthodoxchurch.org](http://www.terryvilleorthodoxchurch.org) • [www.facebook.com/TerryvilleOrthodoxChurch](http://www.facebook.com/TerryvilleOrthodoxChurch)



### ***Schedule of Services***

- 3/9 Saturday**  
6:00 PM – Vigil  
Followed by Choir Rehearsal
- 3/10 Sunday** (*Daylight Savings Time Begins!*)  
**Forgiveness Sunday**  
**Cheese-fare Sunday**  
9:15 AM – Divine Liturgy  
11:45 AM – Forgiveness Sunday Vespers,  
with Rite of Forgiveness to begin Great Lent
- 3/11 Monday—First Day of Great Lent**  
7:00 PM – Compline with the Reading of the  
Canon of St. Andrew of Crete
- 3/12 Tuesday—Second Day of Great Lent**  
7:00 PM – Compline with the Reading of the  
Canon of St. Andrew of Crete
- 3/13 Wednesday—Third Day of Great Lent**  
6:15 PM – Divine Liturgy of the Presanctified  
Gifts, followed by a Lenten “Bring-and-Share”  
Supper
- 3/14 Thursday—Fourth Day of Great Lent**  
7:00 PM – Compline with the Reading of the  
Great Canon of St. Andrew of Crete
- 3/15 Friday—Fifth Day of Great Lent**  
7:00 PM – Lenten Vespers with Memorial Prayers  
for the Faithful Departed
- 3/16 Saturday**  
6:00 PM – Vigil  
Followed by Choir Rehearsal
- 3/17 Sunday—1<sup>st</sup> Sunday of Great Lent**  
**Sunday of Orthodoxy**  
9:15 AM – Divine Liturgy  
4:00 PM – Sunday of Orthodoxy Vespers  
Holy Trinity Greek Orthodox Ch., Bridgeport, CT
- 3/20 Wednesday**  
6:15 PM – Divine Liturgy of the Presanctified  
Gifts, followed by a Lenten “Bring-and-Share”  
Supper
- 3/22 Friday**  
7:00 PM – Lenten Vespers with Memorial Prayers  
for the Faithful Departed

## Sunday, March 10, 2019

*41<sup>st</sup> Sunday after Pentecost – Tone 8*

Forgiveness Sunday

Cheese-fare Sunday

March 10, annually, is the commemoration of the  
Martyr Quadratus and those with him (3<sup>rd</sup> c.)

## Lenten Mission Vespers Sunday, March 24, 4:00 PM

### We are the hosts!

On Sunday, March 24, the Second Sunday evening in Great Lent, and the Eve of the Feast of the Holy Annunciation, 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***

Tessie Felburt—Waterbury parishioner	d. 2/12/19
Thomas Shakun—Matushka Cindy Voytovich's father	d. 2/9/19
Janice Olear—Waterbury parishioner, daughter of Peter Olear	d. 2/9/19

## ***Anniversaries of Repose – Memory Eternal!***

Catherine Kowal	3/10/1988
Anne Yurascik	3/10/2010
Joseph Kostyk	3/12/1939
Anastasia Fedak	3/12/1976
Harry Duke	3/12/1977
Joseph Kurdeka	3/13/1972
John Broda	3/13/1972
Stefan Osuch	3/13/1998
Iakov Krivoy	3/14/1949
Michael Shular	3/14/1979
Ella Ascolese	3/15/2010
Vasili Gerasimchyk	3/16/1944

## **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***

Archpriest Steven Belonick—C. Belonick's brother; suffering in perilous illness  
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  
Jadwiga ["Yahd-vee-gah"]—mother of an acquaintance of E. Watras; cancer  
Alex—John Dubnansky's brother, suffering permanent effects of stroke  
Darlyne—facing health challenges; daughter of Bob and Vera Martin  
child Asa—great-grandson of friend of E. Watras; child with developmental challenges  
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  
Virginia ("Gina")—Elena Watras' sister; unwell and in need of prayers  
Vera—Waterbury parishioner; unwell and in need of prayerful support  
Eleanor—Rdr. Joseph Boruch's mother; chronic health challenges  
Maria Oraschewsky—now requires dialysis three times a week  
Charlotte—Chezelle Serev's mother; unwell and in need of prayerful support  
Mark—friend of Frank Guba; battling non-Hodgkin's lymphoma  
Michael—friend of Frank Guba; rehabbing after bilateral lung transplant  
Carol Johnson—still in need of our prayerful support  
Irene Vassos—member of Diocesan Council; injured in fall  
Nina Gorbachev—has now suffered a stroke; very unwell  
Tanya Beach—suffered a brain hemorrhage on February 13

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

Eva Kopcha—at Sheriden Woods, Bristol  
Irene Kiehart—Jayne Grasso's mother; now resident in Connecticut  
Mary Fomenko—shut-in at home  
Robert (Bob)—Patty Nimchek's brother

### ***Expectant Mothers***

Breanna and the child to be born of her – The Serevs' niece and her baby

### ***Those from among us serving on active duty in the Armed Forces***

Joel Orelup—U.S. Navy, hospital corpsman ("medic")  
Joseph Bellmay—a Terryville neighbor; U.S. Marine Corps  
Joshua Pcsolyar—fiancé of a niece of Fr. John's; U.S. Army pilot, now in Afghanistan

### ***Birthdays***

Nicholas Granoth

3/11

## **An Update**

Tanya Beach, one of our Waterbury parishioners, suffered a brain hemorrhage on February 13. This past week she was transferred to Gaylord Rehabilitation Hospital where she is undergoing occupational and physical therapy. Tanya has made progress and is now able to converse with her family and medical care professionals. We are grateful for this progress and pray that God will bless further progress in Tanya's ongoing recovery. Fr. John visited Tanya on Friday of this week, and anointed her with myrrh (oil) from the miracle-working, myrrh-seeping, icon of the Mother of God (the Kardiotissa/the Tender-hearted) from Saint George Orthodox Church, Taylor, Pennsylvania. Please continue to pray for Tanya.

## **Annual ONE Stewards Appeal**

ONE (Orthodox New England) Stewards is a group within the Diocese of New England who contribute money to the Diocese for the purpose of supporting outreach (and "in-reach") ministries in the Diocese beyond what the annual budget of the Diocese is able to support.

These ministries include charitable grants, scholarships and youth programs. One of the specific programs supported is our annual Diocesan Youth Rally, of which our own Fr. John Hopko is presently the Director.

Historically, our parish membership has a wonderful record of ONE Stewards membership. Many members of our parish have been annual supporting members of ONE Stewards for many consecutive years.

Every year at about this time ONE Stewards conducts its annual membership appeal. Please consider supporting this program. Donations may be made by writing a check made out to "ONE Stewards—Diocese of New England" and then sending it to ONE Stewards, PO BOX 1182, Torrington, CT 06790-1182. Alternatively, you may simply give your ONE Stewards donation directly to our own Deacon Paul Nimchek, who coordinates ONE Stewards on behalf of the Diocese.

# NEWS AND NOTES

**Thank you!** We thank Paul Senetcen, Kristen Austin, and Matt Austin, who hosted our annual Meatfare Sunday Brunch this past weekend, with all proceeds benefiting the Plymouth Community Food Pantry. \$474.00 was raised at the Brunch, which amount the Parish Council then agreed to round up to \$500.00. That \$500.00 will now be transferred to the Food Pantry to help that organization's mission to fight hunger in our town.

**Lenten Confessions – Make your appointment now!** Great Lent begins on Monday, March 11. 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, April 19. 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.

**2019 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, March 12: Saint Paul Lutheran Church
- Tuesday, March 19: Terryville Congregational Church
- Tuesday, March 26: Holy Trinity Lutheran Church
- Tuesday, April 2: Saint Maximilian Kolbe Roman Catholic Parish (at the Lyceum)
- Tuesday, April 9: Plymouth Congregational 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, March 17, the Sunday of Orthodoxy: Vespers, Holy Trinity Greek Orthodox Church, Bridgeport, CT, at 4:00 PM.
- **Sunday, March 24, the Second Sunday of Great Lent: Vespers, Saints Cyril and Methodius Church, Terryville, CT, at 4:00 PM.**
- Sunday, March 31, the Third Sunday of Lent: Vespers, Holy Ghost Church, Bridgeport, CT, at 4:00 PM.
- Sunday, April 7, the Fourth Sunday of Great Lent: Vespers, Saints Peter and Paul Church, Meriden, CT, at 4:00 PM.
- Sunday, April 14, the Fifth Sunday of Great Lent: Unction Service, Three Saints Orthodox Church, Ansonia, CT, at 4:00 PM
- Sunday, April 21, Palm Sunday: Bridegroom Matins, All Saints Church, Hartford, CT, at 4:00 PM.

**Parish Spring Cleaning, Saturday morning, April 6:** We will have a Church Spring Cleaning Session on Saturday morning, April 6, beginning at 9:00 AM. Please note this occasion in your calendar and plan to participate. Many hands make the work quick and easy! Let's work together to beautify our Church for Holy Pascha! 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 website. We will, also, send out an email to the Parish email group and post an announcement on the Parish website. Finally, you can always call the Parish House (860-582-3631) for further information. *(NOTE: If you need to have your email address added to the Parish email group, please contact Fr. John.)*

# ***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."