

Saints Cyril and Methodius Orthodox Christian Church

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

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Sunday, May 10, 2020

The Healing of the Paralytic – the Third Sunday after Pascha

Also, May 10, annually, is the date of the Commemoration of, among others, the Apostle Simon the Zealot; Saint Simon, Bishop of Vladimir and Suzdal; the Holy Martyrs Philadelphus, Alphaeus, Cyprian, Onesimus, Erasmus and 14 others with them; the Holy Martyr Hesychius of Antioch; Saint Isidora, Fool-for-Christ, of the Tabenna monastery in Egypt; the Blessed Thais of Egypt; and the Venerable Comgall of Bangor in Ireland

<https://www.oca.org/saints/lives/2020/05/10>

May 11 – The Feast of Saints Cyril and Methodius, Our Heavenly Patrons

Saints Cyril and Methodius: Their Story

This Life of Saints Cyril and Methodius—with a few adaptations to bring it up-to-date in spelling, style, and content—is taken from Sophie Koulomzin's book "Heroes for Truth," Volume I of her two-part series "The Orthodox Church Through the Ages," published by our Church's Department of Religious Education in 1968.

On the northeastern shore of the Balkan Peninsula, in what is now northern Greece, lies the city of Thessalonica. In the early years of the ninth century Thessalonica was a busy Greek port town, with ships from many parts of the world carrying on a brisk trade. Slaves from barbarian countries, lying to the north of Thessalonica, were sold in market places and among them were numerous Slavs, known to be hard-working, good-natured people. Many of the Slavs settled in the city and carried on various trades, so that the language of the Slavs became well known among the people of the city.

Among the Christian families of Thessalonica was one that was well known not only in their own town but in Constantinople as well. This family belonged to the highly educated people of the time and the seven sons were expected to make brilliant careers. The eldest of the brothers was Methodius. He was a quiet, conscientious man, well-educated and able. There was no surprise when he was appointed military governor of a Slavic province. The youngest of the seven brothers was Constantine (later called St. Cyril), an unusual boy, thoughtful and sensitive,

visited by strange dreams. He had a peculiar way of interpreting everything that happened to him.

Once he went to a falcon hunt with other boys of his age. In the excitement of the hunt Constantine's favorite falcon darted away and disappeared in the sky. All efforts to call it back were useless and the boys had to go home without the bird. Constantine was so vexed and disappointed that for two days he could hardly calm himself or eat. Then he suddenly realized that the incident had a special purpose, to show him that he should not care for things to the extent of being possessed by them. He remembered the lesson all his life.

While Constantine was still a boy he was chosen to join the young Emperor in his studies. This gave him all the opportunities he wished for, the best education of his times and contacts with famous philosophers and theologians. Philosophy became his favorite subject and when he was scarcely twenty years of age he was appointed teacher of philosophy at the School of Constantinople. This was the time of bitter discussions about the veneration of icons. Constantine seemed to have an exceptional ability for finding the expedient argument, answering every question, and making his points clear.

When Constantine was twenty-four years old the emperor asked him to accept a mission to Syria. Syria was occupied at that time by Arabs, and Christians there were oppressed in the name of the new religion, Islam. The life of St. Constantine (Cyril) contains many records of his

discussions with the followers of Islam. They had depth and were thought provoking, with a touch of wit. His disputes never ended in bitterness and the caliph allowed him to return "with honor." Arriving in Greece, Constantine joined his eldest brother Methodius, who by that time had retired to a monastery.

A new mission awaited him however. This time he was ordered to go to southeastern Europe, along the River Dnieper, the country which centuries later became Russia. In the ninth century it was occupied by one of the Mongolian tribes, the Khazars, who had overflowed from Asia and were being gradually assimilated with the Slavic people. The Khazars had been converted to Islam and some to the Jewish faith. Constantine argued endlessly with the representatives of these faiths. Constantine used his opponents' own texts and found striking comparisons. He was never at a loss for an answer and he never lost his temper. His mission was a success. The Christians were granted permission to worship according to their own beliefs. A friendly farewell was his reward on his departure. As a parting gift two hundred Greek prisoners of war were allowed to return home with him.

Back in Constantinople, Constantine was not given the opportunity to rest. Missionaries were needed to preach Christianity to the Bulgarian people. Who could do it more efficiently than Constantine? His knowledge of the Slavic language made him particularly suitable.

Physical hardships and fatigues of his journeys in the wild trackless countries, through forests, mountains and arid plains, in the face of unfriendly rulers and pagan populations left their trace upon the health of Constantine. He was a sick and exhausted man when he returned to Constantinople after two years in Bulgaria.

The emperor must have had misgivings when he invited Constantine to the palace to speak to him about his new assignment. "Constantine, my philosopher, I know that you are sick, but there is great need for your work. Rostislav, the Prince of Moravia, wants Christian missionaries to preach to his people," he said.

This time Constantine accepted the mission on one condition. He must have a Slavic alphabet to write the Gospel in a language the people could understand. "To preach without writing is like writing on water," he said. He joined his brother Methodius in his monastery. For forty days they fasted and prayed and then worked out the Slavic alphabet, using letters similar to the Greek alphabet, but making them correspond to the sounds of the Slavic language. The first written sentence was, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

When Methodius and Constantine reached Moravia they began their greatest work. The mission of the two brothers came at a time when the Slavic people were ready for it. Constantine and Methodius were well received. They were encouraged to establish schools, build churches and train priests. People flocked to hear them. Vast new territories were converted.

Difficulties arose however from new and unexpected quarters. In the ninth century considerable differences in church tradition and practice had developed between the Eastern and Western Churches. The Church was still one all over the world, but traditions differed sharply. The Germanic tribes, neighbors of the Slavs, were converted by missionaries of the Western tradition. They believed that the Gospel could be read and church services held in three languages only, those that were used in the inscription on our Lord's cross—Hebrew, Latin, and Greek. They were of the opinion that using the Slavic language for the Liturgy was a heresy and a crime. German bishops complained to the Archbishop of Rome, the Pope, and the Pope sent for the brothers. Once again they traveled the long and tedious journey across southern Europe to the city of Rome. Pope Adrian agreed with the brothers. The books translated by them were laid on the altar in the Church of St. Clement, whose relics the brothers had found during their journeys. A Liturgy was celebrated in the Slavic language in several Roman churches. The work of Constantine and Methodius was blessed by the Pope.

Constantine's strength was ebbing. His body could serve him no longer. He felt his approaching death and worded his feelings in a prayer that is still used in our Church. "My spirit and my soul rejoice with those who tell me, let us enter into the courts of the Lord." He begged his brother to continue the work. His last prayer was for his numerous flock scattered over the rugged lands of the Slavs, for their future, and for the new church language. On his deathbed Constantine was tonsured a monk and given the name of Cyril. It is by this name that he is known as a saint of the Church. He died in the year 869.

Methodius was consecrated bishop by the Pope and went back to Moravia. For many years he continued his mission there in the face of opposition from those who resented his allegiance to the Byzantine tradition. After his death the Christian Church of Moravia was gradually "latinized" and finally became part of the western jurisdiction. But the work of the brothers Ss. Cyril and Methodius did not die. Their disciples continued the mission among the Slavic tribes and spread far and wide the light of the Orthodox Faith.

PARISH PRAYER LIST

Please pray for all victims of disease, disaster, difficulty, and senseless violence throughout the world, especially in this time of pestilence!

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

First of all, we pray for all the thousands of victims of COVID-19. *Memory Eternal!*

Newly Departed

Archpriest Paul Lazor—Saint Vladimir's Seminary professor	d. 5/9/2020
Patricia "Pat" Knutson—seminary classmate of the Hopkos	d. 5/6/2020
Sophie Bukowski—a Terryville neighbor; aged 100	d. 5/5/2020
Deborah—aunt of an acquaintance of ours	d. 4/30/2020
Anastasia "Nell" Briguglio—member of the Waterbury Parish	d. 4/14/2020
Judy—Waterbury parishioner Forrest Hanson's cousin	d. 4/13/2020

Anniversaries of Repose – Memory Eternal!

Michael Gorsky	5/10/1960
Mary Markovich	5/10/1970
Julius Cassius	5/11/1972
Nicholas Demonosow	5/11/1972
Andrew Glowa	5/12/1915
Maria Sysedko	5/12/1919
David Duke	5/12/1945
Madeline Tkach	5/12/1954
Michael Lyga	5/13/1969
Rupert Twombly, Sr.	5/13/1975
Irene Kopcha	5/13/1976
William J. Susla	5/13/1991
Rose Barna	5/13/2002
John Slevinsky	5/14/1959
Paul Christophy	5/14/1976
Anna Twombly	5/14/1992
John Ratushne	5/15/1973
Mary Maichak	5/15/1980

THOSE IN NEED OF GOD'S MERCY AND HELP

First of all, we pray for all those suffering due to the present pestilence which is COVID-19, and those working to alleviate their suffering.

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
child Drew—grandson of friends of the Nimcheks; ongoing treatment for eye cancer
Darlyne—facing health challenges; daughter of Bob and Vera Martin

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; suffering with Huntington's Disease
Maria Oraschewsky—now requires dialysis three times a week
Yelena "Lenna" Massicotte—overcoming, by God's grace, serious health challenges
Katie and Aubrey—a mother and daughter for whom we have been asked to pray
Tanya Beach—suffering long-term and lingering effects of brain hemorrhage
Mark—a profound diabetic for whom we have been asked to pray
Mary Lynn—friend of Donna Osuch; battling breast cancer
Anna—friend of Patty Nimchek; has requested our prayers
Mary—relative of Mike Liverman; requesting prayers for health
Simone—relative of Mike Liverman; requesting prayers for health
Anna Szepele—recently increasingly unwell; please keep Anna in your prayers
Barbara—friend of Patty Nimchek; unwell and in need of prayerful support
James B.—husband of a Waterbury parishioner; very unwell at this time
Dorothy F.—Waterbury parishioner; still recovering from a serious surgery
Vincent—relapse of cancer; relative through marriage of P. Oraschewsky
Michael—C. Palleria's cousin; suffering with cancer
Rosie Dubnansky—recent health issues
John "Jack" K.—recently unwell
Mark—Mark Orelup's father; in his mid-90s, and unwell of late
Please also pray for the several members of Mike and Jim Liverman's extended family who are afflicted with COVID19

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

Robert (Bob)—Patty Nimchek's brother
Alex—John Dubnansky's brother, suffering permanent effects of stroke
Dolores—Bob M.'s mother, resident in long-term eldercare

Mothers and newly born children

Maryna and the child newly born of her

Expectant Mothers

Amanda and the child to be born of her—Amanda is an acquaintance of C. Palleria
Marina and the child to be born of her—Marina is one of Fr. John's many nieces
Diana and the child to be born of her—Joel and Julie Kowaleski's daughter-in-law

Travelers, Those Soon to be Traveling, and Those Apart from Us

John "Jack" Kriniske

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
Alexander—relative of C. Palleria's; 82nd Airborne Division soldier deployed abroad

Anniversaries of Marriage

NONE AT THIS TIME

Birthdays

Lillian "Lily" Orelup

5/12

News and Notes

Terryville Parish Physically Closed due to COVID-19: In view of the present concerns about the transmission of the coronavirus that causes the disease COVID-19, our parish remains physically closed. However, we are spiritually alive, well, and active! *As we stay apart physically, we must grow together spiritually.* Please visit our parish website (www.terryvilleorthodoxchurch.org) and the website of the Orthodox Church in America (www.oca.org) to find a myriad of resources for study, prayer, and praise in these challenging times. This too shall pass. Christ is victorious!

Do not hesitate to call—Fr. John is ready to exercise pastoral care for you and yours! If you would like, Fr. John would be glad to speak with you. Fr. John may be contacted at his office landline, which is 860-582-3631, or by voice or text message at his cellphone, which is 860-944-3486. You may, also, email Fr. John at the parish email address, which is terryvilleorthodoxchurch@gmail.com.

The Diocese of New England is working towards reopening our parishes: The Diocese of New England, responding to the recent [Pastoral Letter from the Holy Synod of Bishops of the Orthodox Church in America](#),

is in discussions about steps to be taken towards the reopening of our parishes here in Connecticut and elsewhere in New England. Here are some things that have been and will be happening:

- Our pastor, Fr. John Hopko, participated this past week in two video conferences with our bishop, His Beatitude Metropolitan TIKHON, concerned almost entirely with the matter of reopening. Our Parish Lay President, Paul Senetcen, and our Parish Deacon, Pdn. Paul Nimchek, also, each participated in one of those two conferences.
- This coming week, the New England Diocesan Council, of which both Fr. John and Deacon Paul Nimchek are members, will be meeting this coming Tuesday evening, May 12, via video conference, again to discuss this matter of reopening, as well as to do some other necessary business.
- The Terryville Parish Council will meet via video conference this coming Wednesday evening, May 13, primarily to discuss this matter.
- For pertinent information, please see the article at this link on the official website of the Orthodox Church in America (OCA): <https://www.oca.org/news/headline-news/holy-synod-issues-pastoral-letter-and-directives>.

If you have any questions or concerns about this matter, please, do not hesitate to contact Fr. John to ask your questions and share your concerns. Fr. John may be contacted at his office landline, which is 860-582-3631, or by voice or text message at his cellphone, which is 860-944-3486. You may, also, email Fr. John at the parish email address, which is terryvilleorthodoxchurch@gmail.com.

Please, pray especially for those of our parishioners, family, and friends who are living in long-term care facilities: As we now know, all too sadly, the coronavirus that causes COVID-19 has had devastating effects when it has infected residents of long-term care facilities, such as nursing homes and assisted-living facilities. In general, coronavirus infection seems to be most dangerous to the elderly. Some of our Terryville and Waterbury parishioners are resident in such facilities, and we ask that everyone, please, keep these members of our parishes in your most fervent prayers. May Our Merciful God send sheltering angels to keep them safe! Lord, have mercy!

Donations to the Parish OR Support from the Parish: Please, continue to support our parish during this challenging time. (*Or, if you require financial support, because you are in crisis, contact Fr. John, personally and confidentially, and he will endeavor to help you get the assistance you require!*) Donations to the Parish may be submitted via checks made out to and mailed to Saints Cyril and Methodius Orthodox Church, 34 Fairview Avenue, Terryville, CT 06786-6329. Also, a PayPal Donation “button” (<https://www.terryvilleorthodoxchurch.org/donatenow>) is located on our parish website to make online donations possible. Our parish is registered as a charity with PayPal, so we have slightly lower fees connected to the use of that means of receiving donations. For us, PayPal’s fees are 2.2% + \$0.30 per transaction and no monthly fee. (So, for example, a donation of \$100.00 given via PayPal will realize us actual income of \$97.50.)

Sacramental Confession: Each and every Christian should participate regularly in the saving Sacrament of Holy Confession. However, in view of the present concerns about the transmission of the coronavirus that causes the disease COVID-19, we are placing a “pause for now” on the routine hearing of confessions. *However, if in the meantime, you have a need to discuss any pastoral matter, or a strong desire to participate in the Sacrament of Holy Confession, please contact Fr. John at your earliest convenience, and proper and appropriate arrangements will be made.* (NOTE: This “pause for now” is not a “dispensation.” If we are in a condition of serious or rebellious sin, we must participate in the Sacrament of Confession, with no delay, and we must contact Fr. John to make an appointment for that Sacrament to take place.)

Readings from Holy Scripture

Scripture Readings for the Fourth Sunday of Pascha, called the Sunday of the Paralytic

The Reading from the Acts of the Holy Apostles (Acts 9: 32-42)

At that time, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples,

hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

The Reading from the Gospel according to St. John (Jn 5:1-15)

At that time Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Beth-zatha, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him,

"Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.