

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 19, 2019

Sunday of the Paralytic

The Fourth Sunday of Pascha – Tone 3

Also, May 19, annually, is the date of the commemoration of, among others, Saint Patrick, Bishop of Prussa (d. 100 AD), Saint Dunstan of Canterbury (d. 988 AD), and Saint Dimitry Donskoi (d. 1389 AD).

The Feast of Mid-Pentecost

The Feast of Mid-Pentecost, or, more accurately, the Mid-feast of Pentecost, when we mark the halfway point of the fifty-day-long period between Great and Holy Pascha and the Feast of Holy Pentecost, takes place this coming week.

We will mark the Feast with the celebration of Great Vespers at 7:00 PM on Tuesday evening, May 21, and with the celebration of Matins (that is, morning prayers, simplified, as we usually do that service on weekdays in our parish) on Wednesday morning, May 22, the actual feast day, beginning at 8:00 AM.

Please, join in and celebrate the feast!

These are the beautiful words of the main hymn (the troparion) of Mid-Pentecost, quoting our Lord's words from the Gospel of John, chapter 7, verse 37:

“In the middle of the Feast, O Savior, fill my thirsting soul with the waters of godliness, as Thou didst cry to all: 'If anyone thirst, let him come to Me and drink'. O Christ God, Fountain of our life, glory be to Thee!”

Schedule of Services

- 5/19 Sunday of the Paralytic**
9:15 AM – Divine Liturgy
- 5/20 Monday**
6:00 PM – Monthly Meeting of the **Waterbury** Parish Council
(in the Waterbury Community Center)
- 5/21 Tuesday**
Eve of the Midfeast of Pentecost
7:00 PM – Great Vespers
- 5/22 Wednesday**
8:00 AM – Matins (Morning Prayers)
- 5/25 Saturday**
6:00 PM – Vigil
Followed by the Monthly Rite of General Confession
- 5/26 Sunday of the Samaritan Woman**
9:15 AM – Divine Liturgy
12:15 PM – Blessing of the Graves
in the Terryville Parish Cemetery
- 5/29 Wednesday**
8:00 AM – Matins (Morning Prayers)
- 6/1 Saturday**
6:00 PM – Vigil
- 6/2 Sunday of the Blind Man**
9:15 AM – Divine Liturgy
*12:00 NOON – Special Full Parish Meeting
in the Waterbury Parish (See note inside bulletin
for details)*
- 6/3 Monday**
7:00 PM – Terryville Parish Council Meeting
- 6/5 Wednesday**
The Leave-taking of Holy Pascha
Eve of the Feast of the Ascension
6:15 PM – Vesperal Divine Liturgy for the Feast
- 6/6 Thursday**
The Feast of the Ascension
8:00 AM – Matins (Morning Prayers)
- 6/8 Saturday**
6:00 PM – Vigil

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

Neonilla (Nilca)—a former, short-time, member of Terryville parish d. 5/5/2019
Raymond—Ashley Paden's father-in-law d. 5/4/2019
Sheila—friend of Donna Osuch d. 4/28/2019
Donald—Chezelle Serev's uncle d. 4/20/2019

Anniversaries of Repose – Memory Eternal!

Gregory Broda 5/19/1940
Sylvester Kostyk 5/19/1969
Matushka Catherine Semanitsky 5/19/1972
Feodor "Pat" Senetcen 5/19/1995
Dennis Tichon 5/19/2005
Olga Gabor 5/20/1939
Archpriest John Markovich 5/24/1989
Irina Cherkasevich 5/24/1992

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

His Eminence Archbishop Nikon—recent health issues
Archpriest Steven Belonick—C. Belonick's brother; suffering in serious 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
Irene Vassos—member of Diocesan Council; injured in fall
Nina Gorbachev—very unwell
Anna Szepele—recently unwell; Waterbury parishioner
Yelena Massicotte—facing health challenges at this time
Tanya Beach—recovering from brain hemorrhage; laboring in rehabilitation
Mat. Cindy Voytovich—facing health challenges at this time
Barbara—friend of Jack Kriniske; hip replacement surgery followed by complications

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

Eva Kopcha—at Sheriden Woods, Bristol
Irene Kiehart—Jayne Grasso's mother
Mary Fomenko—serious health situation two weeks ago; now seemingly stabilized
Robert (Bob)—Patty Nimchek's brother

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

Peter and Chezelle Serev

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

Anniversaries of Marriage

George & Jennifer Wegh 5/19
Elena & James Watras 5/22
Salvatore & Cynthia (Belonick) Giuliano 5/23

Birthdays

Dolores Matzkevich—Bob's mother 5/16
Deborah Wegh 5/25

Saint Pachomius the Great – Third Century Monk and Abbot – Teacher of Obedience and Prayer

This past week, on May 15, the Church commemorated Saint Pachomius the Great, the founder of coenobitic (community/common life) monasticism. Saint Pachomius was born in Egypt in the 3rd century after Christ. His parents were pagans who provided for him an excellent secular education. Upon reaching adulthood he joined the Imperial Army and while serving as a soldier first encountered Christians. He was so impressed by these Christian people that he himself explored the Faith. He came to be convinced of the Christian Faith and, thus, became himself a follower of Christ. After leaving the Army, Pachomius decided to follow a life of strict discipline, and joined himself to a desert-dwelling ascetic (a "desert father"), whom he served as servant and from whom he learned as student.

After about ten years, Pachomius had a mystical experience that led him in a different direction. It is said that Pachomius encountered an angel of God who provided him with directions about establishing a new way of Christian living. This way of life is what we know today as coenobitic or communal monasticism. Today, in our times, this is the most common form of monastic life, whereby monastics live together, under one roof, under the direction of and in obedience to a wise, pious, and experienced leader, called an "abbot" or "abbess."

In the monastery that he established, Saint Pachomius gave every monk the same clothing and the same food. He, also, gave each of the monks a schedule of work for the good of the community as a whole. The specific work assigned to any given monk was termed "an obedience," and Saint Pachomius believed that an obedience fulfilled, responsibly and with commitment, was a Christian accomplishment at least equal to prayer and fasting, for such an obedience was, at core, an act of love, and love is the highest Christian virtue.

The standard "Rule of Prayer" that is common among the Orthodox, and which we have taught in our Parish, is often attributed in the Church's tradition to Saint Pachomius. This pattern of prayer consists of the prayers "O Heavenly King...", "Holy God...", "O Most Holy Trinity...", "Our Father...", Psalm 50/51 ("Have mercy on me, O God..."), the Nicene Creed, and a Hymn to the Mother of God ("It is truly meet..."). Orthodox Christians have been and are taught that we should memorize these prayers, and pray them several times every day, along with fervent intercessions for one another. The simple and brief "Rule of Pachomius" is a strong and firm foundation on which to build a strong habit and practice of personal prayer.

O Holy Father Pachomius, teacher of obedience, love, discipline, and prayer, pray to God for us!

News and Notes

THIS WEEK! Monday, May 20 – May Meeting of the Waterbury Parish Council: The May Meeting of the Waterbury Parish Council will take place on Monday evening, May 20, beginning at 6:00 PM. That meeting will take place in the Council Room in the Parish Center in Waterbury.

Saturday, May 25 – General Confession, after Vespers: On Saturday, May 25, after the conclusion of our usual Saturday evening Vigil service (Great Vespers), we will have our Monthly Rite of General Confession. We should all be regularly participating in the Sacrament of Confession. In general, in our parish, we are good about doing this during Advent (before Christmas) and during Great Lent (before Pascha). However, we should all be doing a better job of participating in the Sacrament of Confession, not only during the particularly penitential seasons of the liturgical year, but throughout the year, too. Participating in the Monthly Rite of General Confession—while not a substitute for participation in the traditional and full Sacrament of Confession, accomplished personally and privately, with a priest as witness—is a good and pious practice that is encouraged, strongly, for all those regularly participating in the sacramental life of the Church, especially for those who are regularly receiving Holy Communion. We should not take participation in Holy Communion lightly or thoughtlessly. Part of our preparation for receiving Holy Communion must be to acknowledge, confess, and repent of our sins. May God help us, guide us, and strengthen us, in this regard. Lord, hear our prayer!

Sunday, May 26 – Blessing of the Terryville Parish Cemetery: Weather permitting, the Blessing of the Graves in the Terryville Parish Cemetery will take place on Sunday, May 26, beginning with a Memorial Service on the Grounds of the Cemetery starting at 12:15 PM. We were unable to bless the Cemetery on the originally scheduled date, Saint Thomas Sunday, because of the heavy, soaking, rain that fell that day. (NOTE: The Blessing of the Graves in the Waterbury Parish Cemetery, will take place on Sunday, June 23. Details about that occasion will be shared as we get closer to that date.)

Sunday, June 2 – Full Parish Meeting in the Waterbury Parish: On Sunday, June 2, we will have a full meeting of the entire Waterbury Parish Membership. That meeting will begin at 12:00 NOON, or as soon thereafter as possible, in the Waterbury Parish Chapel, located within the Parish Center at 3125 N. Main St., Waterbury. The agenda of the meeting is to discuss concerns regarding the Waterbury Parish House (the Rectory), and to discuss concerns regarding the ongoing matter of the Waterbury Parish Temple. We will not be celebrating Divine Liturgy that morning in the Waterbury Chapel. Fr. John will be presiding at the Divine Liturgy being celebrated that morning at Saints Cyril and Methodius Church, Terryville, and then will be traveling over to Waterbury for the meeting. If you have any questions or concerns about this matter, please, contact Fr. John Hopko, Pastoral Administrator of the Waterbury Parish. Fr. John may be reached at 860-582-3631 (his office landline), or at terryvilleorthodoxchurch@gmail.com.

Monday, June 3 – Terryville Parish Council Meeting: The June Monthly Meeting of the Terryville Parish Council will take place beginning at 7:00 PM, on Monday evening, June 2, in the Terryville Parish Basement Social Hall.

LOOKING AHEAD: The “Paired” Feasts of the Leave-taking of Pascha and the Ascension of our Lord, June 5 and June 6: On Wednesday, June 5, we will commemorate the 40th day of Holy Pascha (Easter) on which we mark the Leave-taking (the conclusion) of the celebration of Holy Pascha. The next day, Thursday, June 6, is the 40th day after Holy Pascha, on which we commemorate the Ascension of Our Lord. We will mark these two “paired” feasts in our parish with one liturgical service, which will be a Vespereal Divine Liturgy celebrated on Wednesday evening, June 5, beginning at 6:15 PM. That service will begin with a brief rite, during which we will “give away” the celebration of Holy Pascha for this year, singing the Paschal Troparion, “Christ is risen...,” for the last time until next year’s celebration of Holy Pascha.

Online Donations to the Parish: A PayPal Donation “button” 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.)

Graduates: If you or a member of your family is graduating this spring, please let us know, so that we might share the news with our Parish Family, and offer our congratulations and prayerful best wishes.

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.

Readings from Holy Scripture

Scripture Readings for the Fifth Sunday of (Fourth Sunday after) Pascha, called the Sunday of the Samaritan Woman

The Reading from the Acts of the Holy Apostles (Acts 11:19-26, 29-30)

At that time, those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain

faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

The Reading from the Gospel according to St. John (Jn 4:5-42)

At that time, Jesus, came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews.

But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he." Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" So the woman left her water jar, and went away into the city, and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to him. Meanwhile the disciples besought him, saying, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has any one brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony, "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."