

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 24, 2020

The Healing of the Man Born Blind – the 5th Sunday after Pascha

Also, May 24, annually, is the date of the Commemoration of, among others, the Venerable Simeon Stylites the Younger (d. 596); the Martyr Meletius Stratelates who suffered in Galatia, and those with him (2nd c. AD); and Saint Vincent of Lerins (d.456 AD).

<https://www.oca.org/saints/lives/2020/05/24>

THIS COMING WEEK! (Thursday, May 28): The Feast of the Ascension of our Lord, God, and Savior Jesus Christ

The Feast of the Ascension of our Lord, God, and Savior Jesus Christ is celebrated each year on the fortieth day after the Great and Holy Feast of Pascha (Easter). Since the date of Pascha changes each year, the date of the Feast of the Ascension changes. The Feast is always celebrated on a Thursday. The Feast itself commemorates when, on the fortieth day after His Resurrection, Jesus led His disciples to the Mount of Olives, and after blessing them and asking them to wait for the fulfillment of the promise of the Holy Spirit, He ascended into heaven.

The story of the Ascension of our Lord, celebrated as one of the Twelve Great Feasts of the Church, is found in the book of the Acts of the Apostles 1:3-11. It is also mentioned in the Gospels of Mark (16:19) and Luke (24:50-53). The moment of the Ascension is told in one sentence: "He was lifted up before their eyes in a cloud which took Him from their sight" (Acts 1:9).

Christ made His last appearance on earth, forty days after His Resurrection from the dead. The Acts of the Apostles states that the disciples were in Jerusalem. Jesus appeared before them and commanded them not to depart from Jerusalem, but to wait for the "Promise of the Father". He stated, "You shall be baptized with the Holy Spirit not many days from now" (Acts 1:5). After Jesus gave these instructions, He led the disciples to the Mount of Olives. There, He commissioned them to be His witnesses "in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). It is also at this time that the disciples were directed by Christ to "go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Matthew 28:19). Jesus also told them that He would be with them always, "even to the end of the world" (Matthew 28:20).

As the disciples watched, Jesus lifted up His hands, blessed them, and then was taken up out of their sight (Luke 24:51; Acts 1:9). Two angels appeared to them and asked them why they were gazing into heaven. Then one of the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen Him going into heaven" (Acts 1:11).

This material is sourced (lightly edited) from this link, <https://www.goarch.org/ascension>, on the official website of the Greek Orthodox Archdiocese of America. Visit the link for more information about the Feast of the Ascension and other feasts of the Orthodox Church.

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

Mitred Archpriest Nicholas Timpko—CT Deanery priest	d. 5/16/2020
Sophie S.—an aunt of Fr. John's; relative through marriage	d. 5/16/2020
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

Anniversaries of Repose – Memory Eternal!

Archpriest John Markovich	5/24/1989
Irina Cherkasevich	5/24/1992
Olga Sobestanovich	5/26/1931
Vassily Murin	5/27/1915
Steven Shewchuk	5/27/1983
Nicholas Andrash	5/27/1985
Helen "Nellie" Biscoe	5/27/1995
Anastasia Panasuk	5/30/1974

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
Darylne—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 Sz.—infected with the Coronavirus; suffering other health issues, too
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
Nadia and the child to be born of her—Nadia is Rich and Laura K.'s daughter
Anyia and the child to be born of her—Anyia is one of Fr. John's many nieces

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

John "Jack" Kriniske – traveling this week back to Connecticut

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 THIS WEEK

Birthdays

Deborah Wegh

5/25

The Leavetaking (Conclusion) the Feast of Holy Pascha

On Wednesday of the sixth week of Pascha (which this year, 2020, falls on Wednesday, May 27), we celebrate the Leavetaking of the Feast of Pascha. While most Feasts have their Leavetaking on the eighth day, Pascha, the Feast of Feasts, has its Leavetaking on the thirty-ninth day. The fortieth day is the Feast of the Lord's Ascension, which marks the end of the Lord's physical presence on earth. He does not abandon us, however. He has promised to be with us always, even until the end of the age (Gospel of Matthew, Chapter 20, Verse 28). As we sing in the Kontakion for Ascension, "Thou didst ascend in glory, O Christ our God, not being parted from those who love Thee, but remaining with them and crying: I am with you and no one will be against you." There is a similar thought expressed in the Troparion for the Dormition: "In falling asleep, you did not forsake the world, O Theotokos."

The services on the Leavetaking of Pascha are celebrated just as on the day of Pascha itself. Only the daily readings from Holy Scripture differ. After the Dismissal at the Divine Liturgy, the Paschal hymns are no longer sung, until the following year. The prayer "O Heavenly King" is not said or sung until Pentecost. The Winding Sheet (*Plaschanitsa, Epitaphios*), which is the large icon of the entombed Christ that is displayed for veneration on Great and Holy Friday, is taken from the altar table, where it has been resting since Holy Pascha, and is put in its proper place, until it will be brought out for veneration once more, next year on Great and Holy Friday.

This article, with some editing, is taken from the official website of the Orthodox Church in America at this link: <https://www.oca.org/saints/lives/2015/05/20/41-leavetaking-of-pascha>

Notes from Fr. John

Dear Members and Friends of Saints Cyril and Methodius Church:

Christ is risen!

Last week, we explained in an article in the Parish Bulletin some of the thoughts we have regarding working towards the reopening of our Parish, even as we continue to work our way through the present public health crisis, caused by the disease COVID-19 and the novel coronavirus (SARS-CoV-2), which causes COVID-19.

I want to thank all those who took some time this past week to provide me with feedback regarding this matter, and I would ask those who have not yet done so to take the opportunity to do so, soon. We (myself and the Parish Council) really do want to get a sense of how you and yours are feeling about the idea of reopening our Parish, especially given the [Directives set by the Holy Synod of the OCA](#), issued earlier this month.

- Are you eager for us to reopen soon, with few precautions or restrictions, other than those absolutely required by the civil and church authorities?
- Or, on the other end of the spectrum, are you feeling that it is too early to even consider reopening, even though that possibility is now being provided to us by the civil and church authorities?
- Or, are you somewhere in between, feeling that we can take advantage of the possibility of moving towards reopening, but, also, feeling that specific precautions and restrictions must be adhered to, even beyond the minimums required by the civil and church authorities?

I can tell you that our Parish Council's instinct at this time (which I share) is to work towards reopening, but with great caution, in small increments of progress, taking significant precautions along the way. Do you think this approach is correct? Let us know. Please, reach out to me, by email to terryvilleorthodoxchurch@gmail.com, or by a phone call to my office (860-582-3631), or by text to my cellphone (860-944-3486), and let me know how you are thinking and feeling about this issue.

Hoping and praying that you are all safe and healthy,

In Christ, *Fr. John H.*

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.

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.

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.)

Readings from Holy Scripture

Scripture Readings for the Sixth Sunday of Pascha, called the Sunday of the Blind Man

The Reading from the Acts of the Holy Apostles (Acts 16:16-34)

At that time, going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were

praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

The Reading from the Gospel according to St. John (John 9:1-38)

At that time, when Jesus was passing, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does

he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if any one should confess him to be Christ, he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe"; and he worshiped him.