

## 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](https://www.facebook.com/TerryvilleOrthodoxChurch)



## Sunday, July 5, 2020

*The Fourth Sunday after Pentecost – Tone 3*

July 5, annually, is the date of the commemoration of, among others: The Venerable Athanasius, founder of the Great Lavra and Coenobitic Monasticism on Mount Athos, and his six disciples (10<sup>th</sup> c.); Saint Sergius of Radonezh (d. 1392); and the Hieromartyr Lampados of Irenopolis (10<sup>th</sup> c.);

<https://www.oca.org/saints/lives/2020/06/28>

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## Parish Temporarily Closed Until Further Notice

A week ago, on Sunday, June 28, a person was present in our Parish Church for the Divine Liturgy. That person is now being tested for novel coronavirus (SARS-CoV-2) infection. (*Please, keep that person, and their family, in your prayers.*) Thus, in strict obedience to the Directives issued by the Holy Synod of Bishops of the Orthodox Church in America regarding response to such an occurrence, our parish is closed until either one of two things happens:

- The first would be that the person in question tests “negative” for SARS-CoV-2 infection.
- The second would be that fourteen days have passed since that person was present in Church.

In the meantime, all persons who were present in Church on Sunday, June 28, are asked to understand that they may have been exposed to SARS-CoV-2, and that they should, therefore, be managing their behavior accordingly—primarily by watching their own selves for any signs of SARS-CoV-2 infection and, secondly, by limiting their contacts with others.

For further information, contact Fr. John. 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](mailto:terryvilleorthodoxchurch@gmail.com).

# PARISH PRAYER LIST

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

**+ 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***

Paul L.—a former student of Patty Nimchek's; ATV accident victim d. 6/30/2020  
Rosalind—Fr. John's daughter-in-law Alexis's grandmother d. 6/19/2020  
Gregory Sheshko—devoted layman in the Diocese of NE d. 6/16/2020  
Michael—C. Palleria's cousin; victim of cancer d. 6/13/2020  
Mark J. Orelup—our parishioner Mark Orelup's father d. 6/10/2020  
Jean M. (Farrell) (Semanoff) Drexler—widow of a Waterbury parishioner d. 5/29/2020

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

John Astrow 7/6/1959  
Michael Wittick 7/7/1920  
Stephen Shopay 7/8/1917  
Alexander Sveschuk 7/10/1928  
Mary Hrabsky 7/10/1981  
Theodora Andrash 7/11/1949  
Peter Kowaleski 7/11/2008  
Lovey (Luba) Kowaleski 7/11/2015

## **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  
Darilyne—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.—current health issues, ongoing  
Barbara—friend of Patty Nimchek; unwell and in need of prayerful support  
James B.—husband of a Waterbury parishioner; unwell at this time  
Dorothy F.—Waterbury parishioner; still recovering from a serious surgery  
Vincent—relapse of cancer; relative through marriage of P. Oraschewsky  
Rosie Dubnansky—recent health issues  
Michael "Mike" L.—recent health issues  
Doris P.—our fellow parishioner; presently unwell, struggling with health issues  
child George—9-year-old son of a Kenyan Orthodox priest; quite unwell  
David B.—acquaintance of Fr. John's; recovering from recent surgery  
Tamara and Leonid—E. Granoth's parents; doing better now, but still in need of prayers  
Paul S.—debilitating knee and back injuries; undergoing physical therapy

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

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

### ***Expectant Mothers***

Amanda and the child to be born of her—Amanda is an acquaintance of C. Palleria  
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  
Anya and the child to be born of her—Anya is one of Fr. John's many nieces  
Amber and the child to be born of her—a woman enduring a difficult pregnancy

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

All those who are traveling, soon to be traveling, or apart from us

### ***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; 82<sup>nd</sup> Airborne Division soldier deployed abroad

### ***Anniversaries of Marriage***

NONE THIS WEEK

### ***Birthdays***

Olivia Wingate 7/5/2009

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**Prayer Request:** Fr. John is aware of several young couples whose marriage plans have been disrupted, postponed, or made unsure by the present public health crisis. Please, pray for Josh and Emma, and for Theresa and Colin. Theresa and Colin are scheduled to be married here in the Terryville Parish on August 16. Thank you for your prayers.

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## News and Notes

**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.)

# A BRIEF ACCOUNT OF THE LIFE OF ST. SERGIUS OF RADONEZH

St. Sergius of Radonezh (who was born in about 1319 and died in 1392) is the patron saint of Russia, father of northern Russian monasticism, and founder of the famous Holy Trinity—St. Sergius Monastery, about 45 miles outside of Moscow. Few people have had such a profound influence on Russian life as St. Sergius and his monastery. He was a great mystic and ascetic, whose life spanned much of the 14th century, at the time that Russia was occupied by the Mongol Tartars.

Even as a child the future saint was devoted to the Holy Trinity and sought the monastic life. After the repose of his parents, in 1334 the 20-year-old youth went into the deep forest, about 45 miles northeast of Moscow, to seek spiritual solitude as in a desert. He lived a very austere ascetic life, marked by extreme poverty, hard physical labor, and profound humility and simplicity. After a few years of solitude in the forest, disciples started to gather around him, and Russia was forever changed. Through the labors of St. Sergius' disciples, the northern forest wilderness blossomed with numerous monasteries, which were to play a very significant role in the subsequent life of Russia (and America, since St. Herman of Alaska came from one of these monasteries).

In St. Sergius' great humility, he rejected all honors: only reluctantly did he accept ordination as priest and appointment as abbot of his own monastery; and he flatly refused to accept the office of Metropolitan of Moscow, primate (first hierarch) of the Orthodox Church in Russia.

The many spiritual gifts granted to him include powerful and effective prayer, clairvoyance, spiritual direction, and numerous visions. He reposed in 1392.

St. Sergius' church, monastery and life's work were dedicated to the Holy Trinity. The Holy Trinity expresses the unity between the three Persons of the One God, and hence, also symbolizes the spiritual vision of the restoration of all things to their original unity, including Russia. St. Sergius recognized that the Russian Church and the Russian people were united, and that unification of Russia lands was required for their mutual well-being. Thus, with St. Sergius' spiritual guidance and blessing, the Grand Prince of Moscow, St. Dimitri Donskoi, united the fragmented Russian principalities under Moscow's leadership, and in 1380, defeated the Mongol Tartars. As a result, Moscow became the center of Russian life, and St. Sergius and his Holy Trinity Monastery have been looked to for guidance and support ever since.

St. Sergius' original wooden Holy Trinity Church burnt down and was replaced in 1422 by a white stone church that still stands today and for which St. Andrei Rublev did much of the iconographic work, including his most famous Holy Trinity icon. This icon is an eloquent expression and testimony to St. Sergius' spiritual vision of the beauty of salvation.

In the process of building the stone church, St. Sergius' relics were uncovered, and it was discovered that after 30 years, his relics remained incorrupt. His relics were placed in a reliquary in his Holy Trinity Church readily accessible for veneration. Ever since the discovery of his incorrupt relics, untold numbers of healings and other miracles have occurred there. Every day, to this day, all day long, pilgrims come and venerate St. Sergius' relics, and are profoundly touched by being in St. Sergius' presence.

Holy Father Sergius, pray to God for us!

## **Troparion to Saint Sergius — Tone 8**

From your youth you received Christ into your soul, O venerable one, / and above all desired to leave behind the turmoil of the world. / You courageously settled in the wilderness, where you raised children in obedience, the fruits of humility. / Thus, as an abode of the Trinity, you enlightened all who approached in faith and granted healing to all. / Our Father Sergius, pray to Christ God that our souls may be saved.

# Readings from Holy Scripture

## *Readings for the Fourth Sunday after Pentecost, which this year is July 5*

### **The Reading from the Letter of the Holy Apostle Paul to the Romans (Rom. 6:18-23)**

Brothers and Sisters: Having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

### **The Reading from the Gospel according to St. Matthew (Matt. 8:5-13)**

At that time Jesus entered Capernaum, and a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And Jesus said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

## *Readings for the Fifth Sunday after Pentecost, which this year is July 12*

### **The Reading from the Letter of the Holy Apostle Paul to the Romans (Rom. 10:1-10)**

Brothers and Sisters: My heart's desire and prayer to God for them is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

### **The Reading from the Gospel according to St. Matthew (Matt. 8:28-9:1)**

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one could pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.