

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, August 2, 2020

The Eighth Sunday after Pentecost – Tone 7

August 2, annually, is the commemoration of the translation (transfer) of the Relics of the Protomartyr and Archdeacon Stephen from Jerusalem to Constantinople (ca. 428), the finding of the Relics of the Righteous Nikodemos, Gamaliel, and Abibas (ca. 428), the memory of the Blessed Basil of Moscow, Fool-for-Christ (1552), the memory of the Blessed Basil of Kubensk (15th c.), and the memory of the Hieromartyr Stephen, Pope of Rome, and those with him (257).

<https://www.oca.org/saints/lives/2020/08/02>

On the Transfiguration of Our Lord: By Fr. Alexander Schmemmann

One word dominates this feast [the Feast of the Transfiguration of Our Lord, celebrated every year on August 6] in all its prayers, hymns and readings. This word is light. “Let your everlasting light shine also upon us sinners.” The world is a dark, cold and terrifying place. And this darkness is not dispelled by the physical light of the sun. On the contrary, perhaps, the sun’s light makes human life seem even more terrible and hopeless as life surges relentlessly and inexorably, bound by sufferings and loneliness, toward death and annihilation. All is condemned, all suffers, all is subject to the incomprehensible and merciless law of sin and death. But then comes the appearance on earth, the entrance into the world, of a man, humble and homeless, who has no authority at all over anyone, who has no earthly power whatsoever. And He tells people that this kingdom of darkness, evil and death is not our true life; that this is not the world God created; that evil and suffering and finally death itself can and must be conquered; and that He is sent by God, his own Father, to save people from this terrible bondage to sin and death.

Human beings have forgotten their true nature and calling, renounced them. They must turn to see that they have lost the ability to see, to hear what they are already incapable of hearing. They must come to believe all over again that good is stronger than evil, love stronger than hate, life stronger than death. Christ heals, helps and gives himself to everyone. And nevertheless the people do not understand, do not hear, do not believe. He could have revealed his divine glory and power and forced them to believe in him. But He wants from them only freely-given faith, freely-given love, freely-given

acceptance. He knows that in the hour of his ultimate sacrifice, ultimate self-giving, everyone will flee in fear and forsake him. But right now, so that afterwards, when everything is finished, the world would still have some evidence of where He is inviting people to come, what He is offering us as a gift, as life, as the fullness of meaning and joy; now, therefore, hidden from the world and from the people, He reveals to three of his own disciples that glory, that light, that victorious celebration to which man is called from eternity.

The divine light, permeating the entire world. The divine light, transfiguring man. The divine light in which everything acquires its ultimate and eternal meaning. “It is good for us to be here,” cried the apostle Peter seeing this light and this glory. And from that time, Christianity, the Church, faith is one continuous, joyful repetition of this “it is good for us to be here.” But faith is also a plea for the everlasting light, a thirst for this illumination and transfiguration. This light continues to shine, through the darkness and evil, through the drab grayness and dull routine of this world, like a ray of sun piercing through the clouds. It is recognized by the soul, it comforts the heart, it makes us feel alive, and it transfigures us from within.

“Lord! It is good for us to be here!” If only these words might become ours, if only they might become our soul’s answer to the gift of divine light, if only our prayer might become the prayer for transfiguration, for the victory of light! “Let your everlasting light shine also upon us sinners!”

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

Doris Pohlod—our fellow Terryville Parishioner	d. 7/26/2020
Subdeacon Nicholas (“Chuck”) Thornhill, of the Salem, MA, Parish	d. 7/26/2020
Olga Shkymba—former member of the Waterbury Parish	d. 7/17/2020
Klaudyna—Kathy Smick’s friend; victim of car accident	d. 7/15/2020
George—Jim Liverman’s acquaintance	d. 7/13/2020
Irina—acquaintance of the Hopko family	d. 7/12/2020
Paul L.—a former student of Patty Nimchek’s; ATV accident victim	d. 6/30/2020

Anniversaries of Repose – Memory Eternal!

Nicholas Grella	8/2/1999
Barbara Christophy	8/3/1973
Mary (Pohlod) Maichack	8/3/2016
Ann Shular	8/4/1939
Dimitri Markovich	8/4/1967
Julia Kucirka	8/4/1981
Maria Karpitsky	8/5/1950
Tatiana Kaidalow	8/5/2010
Rosemary Fetzko (Anna Rosko’s daughter)	8/5/2010
Lydia Hussey	8/7/1990
Sophie Kaplonik	8/8/1963

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
Daryne—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
Walter—an elderly man injured in a fall, 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, though improving lately
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
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 much better now, praise be
Paul S.—debilitating knee injury; surgery scheduled for late August
Bill M.—recovering from a fall in which he suffered a shoulder injury
Christopher—friend of Kathy Mihailoff; struggling with cancer
Paula—friend of Jim Liverman; struggling with cancer

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

Mothers and Newly Born Children

Diana and the child Mariana newly born of her (See note on page 3.)

Expectant Mothers

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; 82nd Airborne Division soldier deployed abroad

Anniversaries of Marriage

NONE THIS WEEK

Birthdays

Elena Watras	8/2
Timothy Osuch	8/2
David Crosby	8/4

Doris Pohlod – Memory Eternal! We remember in prayer especially this weekend Doris Pohlod, our fellow Terryville Parishioner, and a lifelong member of the Parish. Doris entered into blessed repose on Sunday, July 26, and was buried this past week in the family plot in the Terryville Parish Cemetery. An abbreviated funeral service was served, outdoors, in the Parish Cemetery, at the time of burial. Please pray for Doris, and those who mourn her loss. Memory Eternal!

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 were scheduled to be married here in the Terryville Parish on August 16. That marriage is now scheduled to take place in the Ansonia Parish (a much larger temple, where we can more easily maintain “social distance; Fr. John is still scheduled to preside.) Thank you for your prayers.

Upcoming Ordination: On Sunday, August 9, Fr. John’s nephew, John Thetford, a recent graduate of Saint Vladimir’s Seminary, will be ordained to the holy diaconate at Holy Transfiguration Monastery in Ellwood City, Pennsylvania. (John grew up in Ellwood City.) Please, keep John and his wife Katherine in your prayers.

News and Notes

UPDATE – Baby Mariana: As we have previously announced, on July 21, Joel and Julie Kowaleski became grandparents. Mariana Kowaleski, a girl, has been born to Joel and Julie's son, Nicholas (Nick), and his wife, Diana. We remind you that Mariana was born two months early, and is quite small, being, at birth, only three and a half pounds in weight, and just over sixteen inches in length. A few days after birth, on Friday morning, July 24, Mariana required surgery to correct a blockage in her intestines. The surgeons that performed that surgery are confident in its results, and, as of this writing (Saturday, August 1, in the morning) Mariana is holding her own as she recovers following that surgery. She still requires hospitalization, and constant attention from the health care professionals caring for her. The present circumstances are, of course, trying and vexing for her parents and family. Please, keep the newly born child Mariana, with her parents Nicholas and Diana, in your most fervent prayers. May God grant Mariana—and all those who love her, especially her parents, Diana and Nicholas—many, many, blessed years!

The Dormition Fast, August 1 to August 14: The fourteen days from August 1 through August 14 constitute the Dormition Fast. We keep this short, two-week-long, fast each year to prepare ourselves for the commemoration of the death of the Virgin Mary, the Mother of God, which we commemorate each year on August 15, on the Feast of the Dormition (the Falling Asleep) of the Most-Holy Theotokos. The Feast of Dormition marks the day that the Virgin Mary died and, also, commemorates the fact that, after her blessed repose, the Virgin Mary was received bodily into the Kingdom of Heaven by her Son, Our Lord, Jesus Christ. During this period of fasting, special prayers are offered to the Mother of God asking her motherly intercession before her Son, and Our God, Our Lord Jesus Christ. We know that it is often the case that the intercessions of a mother have great influence with a son, so we ask the Mother of God to intercede for us before the Lord, Jesus Christ, her Son.

Support from the Parish: If you require financial support during this vexing and challenging time, contact Fr. John, personally and confidentially, and he will endeavor to help you get the assistance that you need. The Diocese of New England has reduced by 16.7% the Fair Share contributions that it usually expects from our Parish. This reduction has been put into place with the specific intention that this money—the money that the Parish will not be sending to the Diocese, but will be retaining locally—will be used for charitable and relief purposes. Don't be shy: If you need help, contact Fr. John. All such contacts will be treated with strict confidentiality and great sensitivity.

Donations to the Parish: Please, continue to support our parish during this challenging time. 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%, plus \$0.30 per transaction. (So, for example, a donation of \$100.00 given via PayPal will realize us actual income of \$97.50.)

Further Steps Towards Reopening Our Parish: On Tuesday, July 14, the Terryville Parish Council met and, among other things, authorized Fr. John Hopko, our Pastor, to approach the Diocesan authorities for a blessing to expand some activities during this present public health crisis. We have, for some weeks now, been celebrating the Sunday morning Eucharistic Divine Liturgy in our parish, with relevant health safety procedures being carefully followed (including a step taken one weekend to postpone Liturgy, when that seemed prudent). Now, however, we will be asking the Diocesan authorities here in the Diocese of New England for a blessing to expand our schedule of liturgical worship to include the possibility of scheduling some services for Wednesday mornings. This will provide an opportunity for a greater number of parishioners and friends of our Parish to participate in corporate worship in our Parish Church building (temple). As this initiative develops, we will inform you more fully about it.

VTC Bible Study: Fr. John is looking to establish an online Bible Study for the members and friends of our Parish, to be convened via VTC (video teleconference), specifically via Zoom, which is the VTC service many of us have become quite familiar with these days. This initiative recognizes that opportunities for fellowship, education, and learning have been limited in our Parish during the time of COVID-19, and that we ought to take advantage of the tools and technology available to us to create more such opportunities. This Bible study would use resources available at this website: <https://bibleproject.com/>. (NOTE: This website is an initiative of Christians who are not members of the Orthodox Church, but it is well-done, and, with the guidance of an Orthodox priest or catechist, can be useful for Orthodox Christians.) The first step in this initiative will be to survey our members and friends to determine if there is sufficient interest, and to work out some specific issues regarding the best times to schedule such online gatherings.

Readings from Holy Scripture

Readings for the Eighth Sunday after Pentecost, which this year is August 2

The Reading from the First Letter of the Holy Apostle Paul to the Corinthians (1 Cor. 1:10-18)

Brothers and Sisters: I appeal to you, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I am

thankful that I baptized none of you except Crispus and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

The Reading from the Gospel according to St. Matthew (Matt. 14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And Jesus said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the

five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

Readings for the Ninth Sunday after Pentecost, which this year is August 9

The Reading from the First Letter of the Holy Apostle Paul to the Corinthians (1 Cor. 3:9-17)

Brothers and Sisters: We are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw—each man's work will become manifest; for the Day will disclose it, because it will be

revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

The Reading from the Gospel according to St. Matthew (Matt. 14:22-34)

At that time, Jesus made his disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night Jesus came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately Jesus spoke to them, saying, "Take heart, it is I; have no fear." And Peter

answered him, "Lord, if it is you, bid me come to you on the water." Jesus said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshiped Jesus, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

