

## 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

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## Sunday, September 13, 2020

**14th SUNDAY AFTER PENTECOST – Tone 5. Forefeast of the Elevation of the Cross. Commemoration of the Founding of the Church of the Resurrection (Holy Sepulcher) at Jerusalem (335). Sunday before the Feast of the Elevation.** Hieromartyr Cornelius the Centurion (1st c.). Martyrs Chronides, Leontius and Serapion, of Alexandria (237). Martyrs Macrobius and Gordian at Tomi in Romania (4th c.). Hieromartyr Julian of Galatia (4th c.). St. Peter of Atroë (9th c.). Greatmartyr Ketevan, Queen of Georgia (1624). Ven. Hierotheus the Younger of Iveron (Mt. Athos—1745).

<https://www.oca.org/saints/lives/2020/09/13>

## Bible Study via “Zoom” – Join us on Tuesday evenings!

Dear Members and Friends of Saints Cyril and Methodius Orthodox Church:

Glory to Jesus Christ!

We are holding Bible Study sessions via video teleconference (“Zoom”) on Tuesday evenings, beginning at 7:00 PM and ending at about 8:30 PM. Our first session was this past Tuesday evening, and, based on the feedback that we have gotten, was well-received.

As an entry point into Holy Scripture, we are going to be looking at great figures in the Bible. This past Tuesday, we learned about the Archdeacon and Protomartyr Stephen, whose story is recounted in Chapters 6 and 7 of the The Acts of the Holy Apostles. This coming Tuesday evening, September 15, we are going to be considering the figure of Abraham (Abram), whose story is told in Chapters 12 through 25 of the Book of Genesis, the first book of the Old Testament and of the Bible.

While we do not endorse without reservation any Bible study materials that are not sourced from within our Orthodox Christian tradition, we are willing to point you to one Protestant source for Bible study that is now available via the Internet. This is an interesting and accessible project entitled “The Bible Project,” that can be accessed at <https://bibleproject.com/explore/>. The makers of this website produce animated videos, which, for people of our time and place, can help us achieve—simply by watching short, engaging, animated videos—an increased level of Biblical literacy, rather quickly and easily. Again, we stress that these videos are not produced by Orthodox Christians. Nevertheless, they can be helpful. So, with that important qualification, we point you towards them.

For an Orthodox source for Bible study materials, we point you to the writings of Fr. Lawrence Farley, and his series of books entitled “The Orthodox Bible Study Companion Series.” These books can be purchased as a set or individually. Here’s a clickable link to the publishers website and online bookstore: <https://store.ancientfaith.com/lawrence-farley/>.

In Christ, *Fr. John H.*

# PARISH PRAYER LIST

**We 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***

Priest Peter—a priest in England; friend of the Hopkos	d. 9/11/2020
Antonio—prayed for at the request of Carolyn P.	d. 9/9/2020
Ryan—prayed for at the request of David C.	d. 9/9/2020
Victor—young man killed in car accident; friend of Watras Family	d. 8/23/2020
Harriet Forish—of the Waterbury Parish	d. 8/23/2020
Zita Chaney—once of the Terryville Parish	d. 8/12/2020
Mary Carton—a Terryville resident with connections to our parish	d. 8/19/2020
Tanya Nikituk—of the Waterbury Parish	d. 8/10/2020
Cynthia—Elena Watras's cousin	d. 8/4/2020

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

Maria Menhichyk	9/13/1914
Trofim Sereduk	9/14/1962
Paraska Glouche	9/14/1972
Matrona Mattson	9/16/1960
Steven Zylka	9/16/1975
Mary Fomenko	9/17/2019
William Markovich	9/18/1986
John Tkach	9/19/1921
Olga Petroff	9/19/2016

## **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—suffering 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—dialysis three times a week; recent minor surgery  
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  
Mary—relative of Mike Liverman; requesting prayers for health  
Simone—relative of Mike Liverman; requesting prayers for health  
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 D.—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  
Paul S.—knee injury; recovering from knee surgery  
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  
Cheryl—acquaintance of Carolyn P.; upcoming surgery on 9/15  
Dimitri—brother of Carolyn P.; health issues  
child Hattie—injured in freak accident; request of a family in our parish  
John K.—upcoming hip surgery  
Dave—Marilou P.'s cousin; recovering from hip surgery after a fall  
Maryna B.—dealing with some health issues  
Reader Joseph—recent issue with a painful hip joint

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

Robert (Bob)—Patty N.'s brother; recently unwell, doing better, lately  
Alex—John D.'s brother, suffering permanent effects of stroke  
Dolores—Bob M.'s mother, resident in long-term eldercare  
Anna—Rdr. John Paul Sz.'s mother; resident in long-term care

### ***Mothers and Newly Born Children***

Diana & Mariana newly born of her  
Jessie & Abigail newly born of her (Ann S.'s granddaughter and great-granddaughter)  
Amber and the child newly born of her  
(Amber is a woman we have been asked to pray for, as she was enduring a difficult and tenuous pregnancy. Amber's baby has now been born—early and tiny—so, please, continue to pray for Amber and her baby.)

### ***Expectant Mothers***

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***

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 Carolyn P.; 82<sup>nd</sup> Airborne Division soldier deployed abroad  
Derek—relative of Carolyn P.; serving in Afghanistan in the U.S. Army

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

Serge and Mary—50<sup>th</sup> anniversary on 9/13; Fr. John's Godfather/uncle and aunt

### ***Birthdays***

NONE THIS WEEK

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## **The Sign of the Cross** by Clark Carlton

*(An excerpt from Clark Carlton's book "The Faith: Understanding Orthodox Christianity—An Orthodox Catechism")*

The most common act of devotion for an Orthodox Christian is to make the sign of the Cross. This is done by bringing the thumb and first two fingers of the right hand together and tucking the remaining two fingers into the palm. Then we bless ourselves in a crosswise fashion, touching the forehead, breast, right shoulder, and then the left.

Unfortunately, many people do not fully appreciate the significance of this action. The non-Orthodox do not understand such physical acts of devotion and often look upon the sign of the Cross as some sort of empty ritual or even as a "good-luck charm." Sadly, even many Orthodox Christians use the sign in a haphazard manner, paying little attention to the proper outward form or to the inner meaning. The sign of the Cross, however, should not simply be brushed aside as a piece of optional piety, for by this little gesture the Christian sums up the entire teaching of the Church.

By bringing the thumb and the first two fingers of the right hand together, we signify the doctrine of the Trinity. In doing so, we confess that we believe not in an impersonal being, but in a personal God—the God who is Love. We confess that we believe in and worship the Father, the Son, and the Holy Spirit: three co-eternal and co-equal persons in one undivided Godhead.

By tucking the remaining two fingers into the palm, we signify the doctrine of the Incarnation. In this way we confess that God has become man—that the Second Person of the Holy Trinity took upon Himself our humanity while remaining God from all eternity. Thus, we confess that Christ is both fully God and fully man—not 50% God and 50% man, but 100% God and 100% man.

Furthermore, by making the sign of the Cross in this way, we confess the depth of the love of God toward us. For by dying on the Cross, Jesus Christ—One of the Holy Trinity—took upon Himself the ultimate consequence of man's Fall—death itself—in order to raise us up and give us the eternal life of the Holy Trinity. By touching the forehead, breast, and shoulders, we commend our mind, our heart, and our strength to the power of the precious and life-giving Cross, and we remind ourselves that we must take up our own Cross and follow our Lord:

Rejoice! Cross of the Lord: through you mankind has been delivered from the curse. Shattering the enemy by your Exaltation, O all-venerable Cross, you are a sign of true joy. You are our help, you are the strength of kings, the power of righteous men, the majesty of priests. All who sign themselves with you are freed from peril. O Cross, rod of strength under which we like sheep are tended, you are a weapon of peace around which the angels stand in fear. You are the divine glory of Christ, Who grants the world great mercy (*A Hymn of the Feast of the Holy Cross from the Festal Menaion*).

Orthodox Christians begin each day with the sign of the Cross and the invocation of the All-holy Trinity. Furthermore, we should sign ourselves with the Cross not only at the beginning of our prayers, but also before beginning any task. In this way, we commend each and every moment of the day to the All-holy Trinity and the protection of the Holy Cross of our Lord.

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## News and Notes

**LOOKING AHEAD: Fr. John to be on Vacation from Sunday afternoon, September 27, through to Saturday morning, October 5:** With the blessing of our Diocesan authorities, Fr. John is planning to be out of the office from Sunday afternoon, September 27, through to Saturday morning, October 5. Fr. John and his wife, Macrina, are planning to go to Cape Cod for those days, where they have rented a small cabin, so that they can safely isolate and maintain “social distance,” while still enjoying the natural beauty that the Cape has to offer. Obviously, this trip is contingent on the conditions as regards the present public health crisis either remaining stable or showing improvement. It will be altered or, even, canceled if those conditions deteriorate.

**LOOKING FAR AHEAD: We need a Parish Lay Delegate for the Diocesan Assembly:** The Annual Diocesan Assembly is scheduled to take place, via video teleconference due to the ongoing public health crisis, on *Friday and Saturday, November 6 and 7, 2020*. If you are willing to fulfill this role, please, contact Fr. John at your earliest convenience. Thank you.

**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.)

# Readings from Holy Scripture

## Scripture Readings for the 14th Sunday after Pentecost, this year September 13

### **The Reading from the Second Epistle of the Holy Apostle Paul to the Corinthians (2 Cor. 1:21-2:4)**

Brothers and Sisters: It is God who establishes us with you in Christ, and has commissioned us; he has put his seal upon us and given us his Spirit in our hearts as a guarantee. But I call God to witness against me—it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

### **The Reading from the Gospel according to St. Matthew (Matt. 22:1-14)**

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. "But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' For many are called, but few are chosen."

## Scripture Readings for the Feast of the Holy Cross, Monday, September 14

### **The Reading from the First Epistle of the Holy Apostle Paul to the Corinthians (1 Cor. 1:18-24)**

Brothers and Sisters: The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

### **The Reading from the Gospel according to St. John (John 19:6-11, 13-20, 25-28, 30-35)**

Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer. Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?" Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin." When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" Then he delivered Him to them to be crucified. So they took Jesus and led Him away. And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.