



# Saints Cyril and Methodius Orthodox Christian Church

- A Parish of the Diocese of New England of the Orthodox Church in America -

34 Fairview Avenue, Terryville, CT 06786-6329

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## Schedule of Services

### 10/2 Saturday

6:00 PM –Vigil  
followed by Choir Rehearsal

### 10/3 19<sup>th</sup> Sunday after Pentecost

**8:30 AM** – Divine Liturgy  
**No Coffee Social Hour**

2:00 PM – The Marriage of  
Kristen Senetcen and Matthew Austin

*(Since we have the marriage of Kristen Senetcen and Matthew Austin scheduled for Sunday afternoon, October 3, at 2:00 PM, in order to allow time to clean and set up the Church for the Wedding Service, we will begin our Sunday morning Divine Liturgy at 8:30 AM that day and we will not have the usual Coffee Social Hour that morning after Church.)*

### 10/4 Monday

7:00 PM – Parish Council Meeting

### 10/6 Wednesday

**Feast of St. Innocent of Alaska**

9:00 AM – Service of Prayer to St. Innocent

### 10/9 Saturday

6:00 PM –Vigil

### 10/10 20<sup>th</sup> Sunday after Pentecost

9:15 AM – Divine Liturgy

### 10/16 Saturday

6:00 PM –Vigil

### 10/17 21<sup>st</sup> Sunday after Pentecost

9:15 AM – Divine Liturgy

### 10/23 Saturday

**Memorial Saturday**

5:30 PM – General Memorial Service

6:00 PM –Vigil

### 10/24 22<sup>nd</sup> Sunday after Pentecost

9:15 AM – Divine Liturgy

## FESTIVAL OF TABLES

*On Friday and Saturday, October 29 and 30, Fr. John and Deacon Paul will be away attending the 47<sup>th</sup> Annual Diocesan Assembly of the Diocese of New England, taking place in Springfield, VT and Claremont, NH*



## Schedule of Servers and Helpers

All servers and helpers are invited to serve and help at all services.

## October 3, 2010

### 19<sup>th</sup> Sunday after Pentecost

Commemoration of Hieromartyr Dionysius the

## Marriage: The Sacrament of Holy Matrimony

By Metropolitan Hilarion Alfeyev, adapted from his “*On-Line Catechism*”

The love that exists between a man and a woman is an important theme in many books of Scripture. The Book of Genesis, in particular, tells us of holy and pious couples, such as Abraham and Sarah, Isaac and Rebecca, Jacob and Rachel. A special blessing, bestowed on these couples by the Lord, was made manifest in the multiplication of their descendants. Love is praised in the Song of Songs, a book which, in spite of all allegorical and mystical interpretations in patristic tradition, does not lose its literal meaning.

The very attitude of God to the people of Israel is compared in the Old Testament with that of a husband to his wife. This imagery is developed to such an extent that unfaithfulness to God and idolatry are paralleled with adultery and prostitution. When St Paul speaks about marital love as the reflection of the love which exists between Christ and the Church (cf. Eph.5:20-33), he develops the same imagery.

The mystery of marriage was established by God in Paradise. Having created Adam and Eve, God said to them: ‘Be fruitful and multiply’ (Gen.1:28). This multiplication of the human race was to be achieved through marriage: ‘Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh’ (Gen.2:24). Marital union is therefore not a consequence of the Fall but something inherent to the primordial nature of human beings. The mystery of marriage was further blessed by the Incarnate Lord when He changed water into wine at the wedding in Cana of Galilee. ‘We state’, St Cyril of Alexandria writes, ‘that He (Christ) blessed marriage in accordance with the economy (*oikonomia*) by which He became man and went... to the wedding in Cana of Galilee.’

There are two misunderstandings about marriage which should be rejected in Orthodox dogmatic theology. One is that marriage exists for the sole purpose of procreation. What, then, is the meaning of marriage for those couples who have no children? Are they advised to divorce and remarry? Even in the case of those who have children: are they actually supposed to have relations once a year for the sole purpose of ‘procreation’? This has never been a teaching of the Church. On the contrary, according to St John Chrysostom, among the two reasons for which marriage was instituted, namely ‘to bring man to be content with one woman and to have children’, it is the first reason which is the most important: ‘as for procreation, it is not required absolutely by marriage...’ In fact, in Orthodox understanding, the goal of marriage is that man and woman should become one, in the image of the Holy Trinity, Whose three Persons are essentially united in love. To quote St John Chrysostom again, ‘when husband and wife are united in marriage, they are no longer seen as something earthly, but as the image...’

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Please continue to pray for all victims of disaster and difficulty throughout the world.

## ***PARISH PRAYER LIST***

+ THOSE WHO HAVE DEPARTED THIS LIFE: ***Memory Eternal!***

### ***Newly Departed***

*NONE AT THIS TIME*

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

Andrew Shkarypsky	10/4/40
Vasili Belick	10/4/65
Eva Mattson Pierce	10/5/2007
John Biscoe	10/6/66
Madeline Pikul	10/6/89
Theodore Kriniske	10/7/18
Anastasia Fill	10/7/58
Nellie (Anastasia) Hrabsky	10/7/2002
Michael Kopcha	10/7/2007
Anastasia Baiga	10/9/18

### ***THOSE IN NEED OF GOD'S MERCY AND HELP***

#### ***Those who are sick and suffering***

Bishop NIKON—radiation therapy in wake of surgery to remove a tumor from throat  
Archpriest William DuBovik—Hartford pastor; chronic debilitating arthritis  
Thomas—chronic illness, lupus; Paul Sentecen's brother  
Tamara—Maria Oraschewsky's daughter; chronic illness  
Fyodor (Frank) Guba—suffering profoundly from Multiple Sclerosis (MS)  
Jordan and Taylor Hitchcock—brothers in need of prayers  
Emily Donnelly—Peter Donnelly's daughter; suffering severe migraines  
Kay Kopcha—chronic back trouble  
Anthony "Tony" Grejduš—acquaintance of Fr. John; disabled by stroke  
Dolores Twombly—permanent colon malfunction following colon cancer treatment  
Zita Chaney—ongoing health issues affecting speech  
Linda—friend of the Wojciks; recovering from cancer surgery  
Sharon—friend of Patty Nimchek; suffering with breast cancer  
Arlene Osuch—battling pancreatic cancer; undergoing various therapies  
Ellen—breast cancer; friend of Daria Omichinski  
Allen Stretch—Donna Osuch's uncle; seizure with bleeding in the brain  
Vera—Olga Petroff's sister; breast cancer  
Elyse Noelle—granddaughter of a friend of Deb Wegh; unwell, in need of prayers  
Barbara—Mary Hitchcock's cousin; facing profound personal challenges  
Chris—friend of Mary Hitchcock; surgery for brain tumor  
Michael—adult son of a colleague of Mike Mobilio; gravely ill  
Mary Hitchcock—liver cancer with serious recurrence  
John—Dn. Paul Nimchek's brother; heart trouble, quite unwell  
Joseph "Joe" Benn—suffering with Stage Four cancer; friend of Mark Orelup  
Hans—friend of Maria Oraschewsky; brain tumor surgery  
Hans Jorg—friend of Maria Oraschewsky; suffering debilitating effects of stroke  
Steven Tczap—Ann Sovyrda's brother; complications after open heart surgery  
Deacon John Zarras—Southbury Parish; four tumors (cancer) in intestinal tract  
Lisa—Steven Panasuk's daughter; recovering from injury suffered in fall  
Justin—son of Fr. John's cousin; undergoing rehabilitation for drug addiction  
Eunice—mother-in-law of Fr. John's cousin; non-Hodgkin's lymphoma  
Joan Markovich—underwent double-bypass heart surgery on June 9  
Kayleigh—R. Hannon's 11-year old niece; body rejecting heart transplant  
Michael—severe lung disease; high school classmate of Mike and Matt Nimchek  
Edman—Kristen Senetcen's fiancé Matthew's father, injured in motorcycle accident  
Maureen—K. Senetcen's fiancé Matthew's step-mother, injured in motorcycle accident  
infant Evan—born very prematurely; mother Cathy is a friend of Mike Nimchek's  
Joseph Kuzmich—John's brother; recovering from recent surgery  
Dan Vasiliu—now in rehabilitation facility; Dan, who is an elderly immigrant from Romania, has visited our parish on some of the feast days  
Katie Wilcoxson—OCMC missionary, emergency appendectomy while in Tanzania  
Louis Kopcha—presently unwell, recovering from bout of ill health  
Vera Wegh—hospitalized with serious infection of the lower abdomen

#### ***Shut-ins and those in Nursing Homes***

Peter Andrash  
Joanna Cefaratti—quite ill, perhaps approaching the end of her earthly sojourn  
Emma Leardi—suffering effects of stroke  
Julia Maichack—suffering with memory issues

Anna—Jon Matcheson's mother

Eve Stashenko

#### ***To be married this weekend***

Kristen Senetcen and Matthew Austin

#### ***Expectant Mothers***

Erica and the child to be born of her—Erica is Fr. John's nephew Dan Thetford's wife  
Laura and the child to be born of her—Patty and Dn. Paul Nimchek's daughter-in-law  
Melanie (Ktorides-Russell) and the child to be born of her—past Youth Rally Staff Member  
Elena Granoth and the child to be born of her—our own parishioner

#### ***Travelers and those soon to be Traveling***

Ivan and Nina Gorbachev—in Russia until the fall

All those traveling to attend Kristen and Matthew's wedding this weekend

#### ***Birthdays***

John-Paul Omichinski (Daria's son) 10/5/83

Jared Grasso (Jayne's son) 10/8/81

Zachary Wegh 10/9/95

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

*NONE THIS WEEK*

#### ***Serving in the Armed Forces***

Justin—U.S. Marine (in Afghanistan), son of Aferdita ("Dita") Grace, a friend of F. Guba's

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...of God Himself'. The mutual love of the two partners in marriage becomes life-giving and creative when a child is born as its fruit. Every human being is therefore to be a fruit of love, and everyone's birth is a result of love between his parents.

Another misunderstanding about marriage is that it should be regarded as a 'concession' to human 'infirmity': it is better to be married than to commit adultery (this understanding is based on a wrong interpretation of 1 Cor.7:2-9). Some early Christian sectarian movement (such as Montanism and Manicheism) held the view that sexuality in general is something that is unclean and evil, while virginity is the only proper state for Christians. The Orthodox tradition opposed this distortion of Christian asceticism and morality very strongly.

In the Orthodox Church, there is no understanding of sexual union as something unclean or unholy. This becomes clear when one reads the following prayers from the Orthodox rite of Marriage: 'Bless their marriage, and vouchsafe unto these Thy servants... chastity, mutual love in the bond of peace... Preserve their bed unassailed... Cause their marriage to be honourable. Preserve their bed blameless. Mercifully grant that they may live together in purity...' Sexual life is therefore considered compatible with 'purity' and 'chastity', the latter being, of course, not an abstinence from intercourse but rather a sexual life that is liberated from what became its characteristic after the fall of Adam. As Paul Evdokimov says, 'in harmonious unions... sexuality undergoes a progressive spiritualization in order to reach conjugal chastity'. The mutual love of man and woman in marriage becomes less and less dependent on sexual life and develops into a deep unity and union which integrates the whole of the human person: the two must become not only 'one flesh', but also one soul and one spirit. In Christian marriage, it is not selfish 'pleasure' or search for 'fun' which is the main driving force: it is rather a quest for mutual sacrifice, for readiness to take the partner's cross as one's own, to share one's whole life with one's partner. The ultimate goal of marriage is the same as that of every other sacrament, deification of the human nature and union with Christ. This becomes possible only when marriage itself is transfigured and deified....

....Christ is the One Who is present at every Christian marriage and Who conducts the marriage ceremony in the Church: the priest's role is not even to *represent*, but rather to *present* Christ and to reveal His presence, as it is also in other sacraments. The story of the wedding in Cana of Galilee is read at the Christian wedding ceremony in order to show that marriage is the miracle of the transformation of water into wine, that is, of daily routine into an unceasing and everyday feast, a perpetual celebration of the love of one person for the other.

# News and Notes... News and Notes...

- ***Kristen and Matthew's Wedding, Sunday, October 3:*** This weekend, on Sunday afternoon, October 3, with the service beginning at 2:00 PM, Kristen Senetcen and Matthew Austin will be united in the Sacrament of Marriage here at Saints Cyril and Methodius Orthodox Church, which, of course, is Kristen's home parish. **Therefore, this weekend, in order to allow time to clean and set up the Church for the Wedding Service, we will begin our Sunday morning Divine Liturgy at 8:30 AM and we will not have the usual Coffee Social Hour after Church.** If you are able to stay after Church on Sunday morning to help clean and set up the Church for the Wedding Service, please do so.
- ***Hosts Needed for Coffee Hour:*** Hosts are needed for Coffee Hour going forward into October and November. Please consider signing up to host Coffee Hour. Thank you!
- ***Items needed for Coffee Hour:*** The Parish would humbly and gratefully accept donations of the following items, which are used at our weekly Coffee Social Hours: Coffee, Paper Towels, Paper Napkins, Paper Plates (dinner and dessert size), Plastic Cutlery (that is, forks, knives, and spoons), and Disposable Cups for both hot and cold drinks. We also need Toilet Paper, Hand Soap in dispensers, and Dish Liquid. Thank you!
- ***Monthly Meeting of the Parish Council, Monday, October 4:*** The Parish Council will meet this coming Monday, October 4, 2010, at 7:00 PM. A primary agenda item will be the Parish Budget for 2010.
- ***Deanery Altar Server Retreat, Saturday, October 16:*** On Saturday, October 16, our parish will be hosting a retreat for the Altar Servers of the Parishes of the Connecticut Deanery. Fr. John will be the retreat leader. The retreat will begin at Noon and end with the celebration of our usual Parish Vigil in the evening. If you are interested in participating in this event, please see Fr. John. Thank you!
- ***Festival of Tables, Sunday, October 24:*** The Parish Sisterhood will be sponsoring their annual "Festival of Tables" on Sunday, October 24. If you have any questions about this event, please see Laura Koski.
- ***Annual Diocesan Assembly, October 29-30, 2010:*** On Friday and Saturday, October 29 and 30, Fr. John and Deacon Paul will be away from Connecticut attending the 47th Annual Diocesan Assembly of the Diocese of New England, taking place in Springfield, VT and Claremont, NH.
- ***LOOKING AHEAD: Parish Annual General Meeting, Sunday, November 14:*** The Annual General Meeting of the Parish will take place on Sunday, November 14, beginning at 12:00 Noon.
- ***LOOKING AHEAD (WAY AHEAD!): Our Parish's 100<sup>th</sup> Anniversary Year, 2012:*** In 2012, our parish will be celebrating its 100<sup>th</sup> anniversary. Are you interested in taking a leadership role in preparing our parish to celebrate that significant milestone? If so, please see Fr. John. Thank you!

If you would like Fr. John to find and frame an icon print of your patron saint for you, please provide him with an appropriate, new 5" X 7" picture frame. Thank you.

**UPDATED LIST!!!! The Plymouth Community Food Pantry Presently Needs:** Canned Soup, Soup and Ramen Noodles, Macaroni and Cheese, Crackers and Cookies, Jell-O. *Thank you!*

# *Readings from Holy Scripture*

## **Scripture Readings for the 19th Sunday after Pentecost, this year Sunday, October 3**

### **The Reading from the Second Epistle of the Holy Apostle Paul to the Corinthians (2 Cor. 11:31-12:9)**

Brothers and Sisters: The God and Father of the Lord Jesus, he who is blessed for ever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven--whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise--whether in the body or out of the body I do not know, God knows--and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

### **The Reading from the Gospel according to St. Luke (Lk. 6:31-36)**

The Lord said: "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

## **Scripture Readings for the 20th Sunday after Pentecost, this year Sunday, October 10**

### **The Reading from the Epistle of the Holy Apostle Paul to the Galatians (Gal. 1:11-19)**

Brothers and Sisters: I would have you know that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother.

### **The Reading from the Gospel according to St. Luke (Lk. 7:11-16)**

At that time, Jesus went to a city called Nain, and many of his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." And he came and touched the bier, and the bearers stood still. And Jesus said, "Young man, I say to you, arise." And the dead man sat up, and began to speak. And Jesus gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!"

