

SS. Cyril & Methodius Church

PARAFIA ŚW. CYRYLA I METODEGO

Pastor / Proboszcz
Father Adam Hurbanczuk

Address
55 Charter Oak Avenue
Hartford, CT 06106

Rectory Telephone:
(860) 522-9157

Rectory Fax:
(860) 524-9433



RECTORY OFFICE HOURS:

(Godziny Urzędowania): Monday through Friday 9:00 AM to 4:00 PM
At other times by appointment (w innym czasie tylko przez telefoniczne umówienie)

CELEBRATION OF THE SUNDAY EUCHARIST / MSZE ŚWIĘTE)

Vigil Mass on Saturday at 4:00 PM (*Msza święta Wigilijna*)
Sunday English Mass at 10:00 AM
Niedzielne Msze święte po polsku: 8:30AM i 11:30 AM
Weekday Masses / *Msze w tygodniu:* 7:30 AM / 8:00 AM-SATURDAY

CELEBRATION OF RECONCILIATION / SPOWIEDŹ

Saturday/Sobota: 3:00 PM or by appointment
(*albo przez uprzednie telefoniczne zgłoszenie*)

CELEBRATION OF BAPTISM / CHRZTY

English - by Appointment only
Po polsku - tylko przez uprzednie zgłoszenie)

CELEBRATION OF MARRIAGE / ŚLUBY

Arrangements should be made with the Pastor at least 6 months in advance.
Zgłaszać się 6 miesięcy przed ślubem.

VISITATION TO THE SICK / ODWIEDZINY CHORYCH

Anyone wishing to receive the Sacraments at home because of illness or age, please contact the Rectory. Please notify the Rectory if a parishioner is in the Hospital or Convalescent Home.

Ktokolwiek życzy sobie przyjąć Sakramenty święte w domu z powodu choroby lub podeszłego wieku powinien zawiadomić plebanię. Jeżeli parafianin znajduje się w szpitalu lub "Convalescent Home" prosimy o przekazywanie informacji na plebanię.



BRANCHES ON THE VINE

Branches on the Vine is a weekly newsletter published by the Archdiocese of Hartford Communications Department. Copies of the weekly newsletter can be found on the tables inside the main entrance of the church.

**GOSPEL MEDITATION - ENCOURAGE
DEEPER UNDERSTANDING OF SCRIPTURE**

August 3, 2025

18th Sunday in Ordinary Time

Luke 12:13-21

Recent studies suggest that millennials will be the first generation in America to be worse off than their parents in terms of financial earnings and job status. Many lament this. I propose that this week's Gospel provides a hopeful way to see the trend as good news.

The Lord Jesus says, "Take care to guard against greed, for though one may be rich, one's life does not consist in possessions" (Luke 12:15). Greed damages us with the deception that we are what we possess. But to Jesus, this is simply not true. What makes us happy is who we are, who we become.

Does not the expectation that every generation should do better than their parents subtly mask the poison of greed? A similar attitude is mirrored in the man who demands that Jesus justly arrange his share of the family inheritance. Despite the injustice, Jesus will not play that game. In fact, he seems to prefer that the man have less than his parents. What good would having more be to this man if he becomes enslaved and miserable by greed? What good would it be for us to have more if it means we become much less?

In allowing the man to have less, Jesus opens a space for him to become more: a man free to love. In that much more meaningful sense, perhaps he was better off than his parents. Maybe the millennials will be, too.

BRANCHES ON THE VINE

To cotygodniowy biuletyn wydawany przez Departament Komunikacji Archidiecezji Hartford. Egzemplarze cotygodniowego biuletynu można znaleźć na stoikach przy głównym wejściu do kościoła.

**Why do priests kiss the altar at the start of Mass?**

Our churches and chapels are filled with symbols. We might think of the more common symbols (like the crucifix, statues, stainedglass windows, vestment color, and altar cloths) as well as major symbols (such as the paschal candle and the baptismal font). But there are some things that we can take for granted in our sacred spaces, because unfortunately, they seem to just be part of the building, including three of the main symbols of our liturgy: the ambo (lectern), the chair for the priest celebrant, and the altar. These three objects are placed in a specially designated area called the sanctuary. They are the places where the Word of God is proclaimed, where the priest prays and presides at the celebration, and where the bread and wine are offered by the priest during the Eucharistic Prayer. Although each of these objects is sacred because of the role they play in our worship, the altar holds a special place. In a document containing the rules and instructions for the Mass — the "General Instruction of the Roman Missal" — we read: "The altar on which the Sacrifice of the Cross is made present under sacramental signs is also the table of the Lord to which the People of God are called together to participate in the Mass, as well as the center of the thanksgiving that is accomplished throughout the Eucharist" (no. 296). One of the ways that we recognize the importance of the altar is when the priest and deacon kiss the altar at the beginning of Mass. Kissing is an ancient act of devotion. Remember, we also kiss the cross on Good Friday, and the deacon or priest kisses the "Book of the Gospels" after the Gospel is proclaimed. This act of devotion reminds us that the altar is a symbol of Jesus, the "living stone" (see 1 Peter 2:4), the foundation stone of our faith. It is a symbolic gesture, but it is a powerful reminder of the One on whom our faith is built and in whose name we gather as the "household of faith" (see Galatians 6:10). To learn more, see the "Catechism of the Catholic Church" (no. 1382-1383).

SUNDAY, AUGUST 3, 2025
EIGHTEENTH SUNDAY IN ORDINARY
TIME

From 8:30 a.m. to 11:30 a.m. –
coffee and pastry in the lower church hall
 11:30 a.m.—Divine Mercy Devotion after Mass

SATURDAY, AUGUST 9, 2025

3:00—3:45 p.m.—Confession
 4:00 p.m.—Sunday Vigil Mass

SUNDAY, AUGUST 10, 2025
NINETEENTH SUNDAY IN ORDINARY TIME

EVERYDAY STEWARDSHIP - RECOGNIZE
GOD IN YOUR ORDINARY MOMENTS

God Gives Us What We Need

A few months back, my wife and I helped move my oldest son into his first real apartment. He was moving to start his first real job and was excited and cautious at the same time. Moving him in reminded me of when his mother and I were first starting out. We received an old couch from her aunt, some kitchen supplies from my mom, and many other things from friends and relatives so we could begin this new journey in our lives. We didn't have much. But we had one another, and we had love. Looking back, those were great times.

Sometimes, we think material possessions give evidence of a life lived well. Artifacts from our travels, collections that take time to amass and provide clues to our interests, and various pictures and prints that adorn our walls. However, those who have lived lives of hardship and pain have many of the same items. Not only doesn't all our stuff amount to real evidence of what our life has really been like, but it doesn't make our lives better either.

What makes a life well lived will be the love and compassion that we have experienced, primarily with God who loves us so deeply. Due to that love, God gives to us what we need, not always what we want. More stuff will never amount to anything in comparison to what God provides to us. If we reflected on that truth more, perhaps we would spend less time accumulating things and more time simply loving.

On that moving day, I wanted to give my son more material things than was possible. However, what he really needs then, now, and always is my love.

NIEDZIELA – 3 SIERPNIA 2025
OSIEMMNASTA NIEDZIELA ZWYKŁA
Od 8:30 a.m. do 11:30 a.m.—kawa i ciasto w dolnej
sali kościoła

11:30 a.m.—Litania do Miłosierdzia Bożego po mszy

SOBOTA– 9 SIERPNIA 2025

3:00—3:45 p.m.—Spowiedź
 4:00 p.m.—Msza Wigilijna

NIEDZIELA – 10 SIERPNIA 2025
DZIEWIĘTNASTA NIEDZIELA ZWYKŁA

Prayer After Meals
Mini Explanation

Though it is a less common practice in the modern world, early Church fathers like Tertullian and St. Jerome extolled the importance of praying after a meal, an action meant to inspire an attitude of thanksgiving and an acknowledgment of our dependence on God.

Prayer After Meals, *Explained*

Just as praying before a meal, praying after a meal is meant to inspire in Christians an attitude of thanksgiving and an acknowledgment of our dependence on God.

Though it is a less common practice in the modern world, early Church fathers like Tertullian and St. Jerome extolled the importance of praying after a meal, and the Christian poet Prudentius composed hymns for before and after meals ("*ante cibum*" and "*post cibum*").

There are no "official" prayers for after a meal, but the most common one said by Catholics is this: "We give thee thanks, almighty God, for all your benefits, who lives and reigns forever and ever. And may the souls of the faithful departed, through the mercy of God rest in peace." It is a benediction which recalls our perpetual fellowship with the entire Body of Christ, including those who have passed from this life.

AUGUST 3, 2025

Saturday, August 2 Sobota 2 Sierpnia

St. Eusebius of Verceli, Bishop, St. Peter Julian

Eymard, priest/ S. Euzebiusza z Verceli, biskupa, S.

Piotra Juliana Eymard, księdza

**8:00 a.m.+ Iwona Kaczmarek, +Erin Hunt–
rodzina Kordowski**

4:00 p.m.+ Elizabeth Wichowski– Glynn– family

SUNDAY MASS. August 3 Niedziela 3 Sierpnia

**8:30 a.m.+ Czesława, +Ela Staron, +Lucyna Marciniak
– syn z rodzina**

**10:00 a.m.+ Zofia & +Zbigniew Kotulak–
daughter with family**

11:30 a.m.+ Bogdan Dziewaltowski– mama, brat

Monday, August 4 Poniedziałek 4 Sierpnia

St. John Vianney, Priest/ S. Jana Vanney, kapłana

**7:30 a.m.+ Ryszard, +Stanisław, +Anna Soltysik–
family**

Tuesday, August 5 Wtorek 5 Sierpnia

The Dedication of the Basilica of Saint Mary Major/

Poświęcenie Bazyliki Najświętszej Maryi Panny

Większej

7:30 a.m.+ Jan Obiedziński– rodzina

Wednesday, August 6 Środa 6 Sierpnia

The Transfiguration of the Lord/

Przemienienie Pańskie

7:30 a.m.– for souls in Purgatory– parishioner

Thursday, August 7 Czwartek 7 Sierpnia

**7:30 a.m.– za zmarłe kolezanki; + Marysia K,
+Zosia G, +Teresa M, +Zosia M +Halina P—
Z. Bieniek**

Friday, August 8 Piątek Sierpnia

St. Dominc, Priest/ S. Dominika, kapłana

**7:30 a.m.– dec'd members of Wasikowski family–
Psutka family**

Saturday, August 9 Sobota 9 Sierpnia

St. Teresa Benedicta of the Cross, Virgin and Marytr

S. Teresa Benedykta od Krzyża

**8:00 a.m.+ Leopold, +Stefania, +Zdzisław Madrak–
rodzina**

**4:00 p.m.– God 's blessing and health for Andrzej &
Krystyna Rodowicz on their 40th wedding
anniversary– family**

NEXT SUNDAY MASS August 10 Niedziela 10 Sierp.

8:30 a.m.+ Elizabeth Gromek– rodzina

**10:00 a.m.+ Alicja Zdanczewicz, + Barbara Dowgialło
Kinga z rodzina**

11:30 a.m.+ Stefania Bednarz– parafianka

3 SIERPNIA 2025

OFFERATORY - KOLEKTA

JULY 27, 2025

Weekly/Tygodniowa... \$ 14,151.00

Second collection.... No collection

Next week the following collections are:

1st collection—Weekly Offering

2nd collection– Monthly Offering

Thank you for your generosity. God Bless you.

Dziękuję wszystkim za hojność. Szczęść Wam Boże.

Módlmy się za chorych / Pray for the sick

Aniela Białoskorska, Beverly Bartosiak, Helen & Władysława Bukowski, Jan Brzyski, Ed Brown, Halina Dziewaltowska, Weronika Domian, Bożena Furmanek, Ryanna Gangloff, Władysława Gwara, Anna Goluch, Jan i Mateusz Kraska, Patryk Kelly, Helen Kiczuk, Krystyna Klin, Maria Kościuk, Kinga Kościuk– Sejdor, Lila Kuzmich, Maria Monikowska, Monika Morawska, Maria Nawrot, Szczepan Olszewski, Anna Pliszka, Josephine Rosa, Phyllis Stawiarski, Beata Socha, Bogusław i Ewa Szyszka, Stanisław Szczawinski, Tom & Irene Underwood, Mirosława Tamkun, Veronika Winiarska, Ks. Jerzy Winiarski, Halina Wiszkiewicz, Leokadia Wojnilo, Patricia Zima, Fr. Bill, i w specjalnej intencji.

REMEMBER IN YOUR PRAYERS THOSE WHO ARE ILL: We welcome the opportunity to be informed of any of our parishioners who are ill or hospitalized. Contact the Rectory Office at 860-522-9157, or email at:

ss.cyril-meth@att.net.

IF SOMEONE YOU PLACED ON THE PRAYER LIST CAN BE TAKEN OFF PLEASE CALL THE RECTORY OFFICE.

Módlmy się za zmarłych z naszej parafii:

Pray for the deceased of our parish:

i za zmarłych w Polsce

and the deceased in Poland

Our e-mail address is

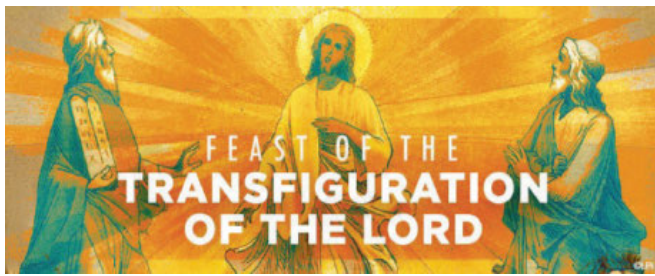
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TOWARZYSTWO RÓŻAŃCA ŚWIĘTEGO

Towarzystwo Różańca Świętego działające przy naszej parafii od 1904 roku, które spotyka się na wspólnej modlitwie w pierwszą niedzielę miesiąca o godz. 9:30 w dolnej sali kościoła (tuż po Mszy św. 8:30) zaprasza nowych członków. Osoby (kobiety, mężczyźni, młodzież) zainteresowane dołączenia do modlitwy proszone są o kontakt z panią Janiną Chlus lub Marią Gasior, albo przybyć na miesięczne spotkanie, można również dzwonić do biura parafialnego 860-522-9157. „Odmawiając różaniec, rozmawiamy z Maryją, powierzamy Jej ufnie nasze troski i smutki, radości i nadzieje. Prosimy o to, by pomagała nam podejmować Boże plany i by wypraszała u Syna łaski potrzebne do wiernego ich wypełnienia”

Św. Jan Paweł II



The Church will celebrate the feast of the Transfiguration on, Wednesday, August 6. The feast commemorates one of the pinnacles of Jesus' earthly life when he revealed his divinity to three of his closest disciples through a miraculous and supernatural light. Before his triumphal entry into Jerusalem, Christ climbed to a high point on Mount Tabor with his disciples Peter, James, and John. While Jesus prayed upon the mountain, his appearance was changed by a brilliant white light that shone from him and his clothing. During this event, the Old Testament figures of Moses and the prophet Elijah also appeared and spoke of how Christ would suffer and die after entering Jerusalem, before his resurrection. This light, which shines forth from Christ both at the transfiguration and after his resurrection, is ultimately triumphant over "the power of the darkness of evil." "Transfiguration," is not simply an event out of the twothousand-year-old past, or a future yet to come. It is rather a reality of the present, a way of life available to those who seek and accept Christ's nearness."

In today's gospel reading Jesus feeds the crowd with bread and fish. To teach them to hunger for God, he recalls God's gift of manna bread for the hungry ancient Israelites. Those folks had grown spiritually sick from the idolatrous food of Egypt yet still longed for more worthless pagan food. So, God sent heavenly bread to nourish their bodies but also to heal their distrustful hearts. His people — like us — must learn to hunger and thirst for God alone. Before we can receive that which will not disappoint, we first must cease expecting that earthly goods will satisfy us. We will get to the Lord's teaching on the Eucharist in the next two weeks. But first, he asks us: do you trust me to take care of you? Do you trust me to give you what you need for each day, and to not worry about the next day? Do you see that when you hungrily stuff yourself with the things of this world you become sick and lose your taste for the bread of life? So, our hungry hearts cry out: Lord, help us to trust that you'll provide for our every need. Help us to use only what we truly need. Help us hunger for the goodness of your Son, who is the true bread from heaven. That is what this life is for.

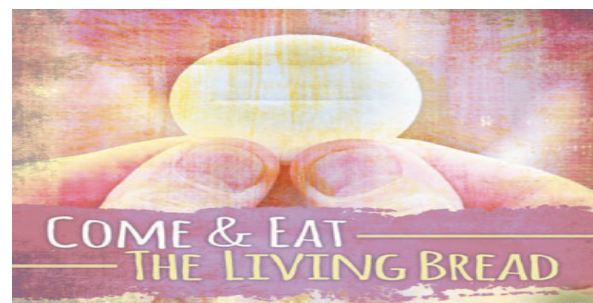
PRZEMIENIENIE PAŃSKIE

Zobaczyć Jezusa w Jego chwale to pragnienie każdego wierzącego człowieka. W wymiarze wiecznym na tym będzie polegać zbawienie – na przebywaniu z Jezusem uwielbionym w chwale Ojca wraz z rzeszą wszystkich aniołów i świętych. Coś z tej wiecznej chwały Pana mogli zobaczyć na Górze Przemienienia wybrani uczniowie: Piotr, Jakub i Jan. Ewangelista, by podkreślić, że to wydarzenie przekraczało ziemskie doświadczenie, stwierdza, że „Jego ubranie stało się lśniąco białe tak, jak żaden folusznik [wytwórca płótna] na ziemi nie potrafi wybielić”. Ponadto uczniowie w otoczeniu Jezusa widzą Mojżesza i Eliasza. To objawienie chwały Jezusa jest wydarzeniem tak niezwykłym, że dorośli mężczyźni się przestraszyli. Chwała Boża przerasta nasze możliwości percepcji. Jego natura w spotkaniu z tym, co tylko ludzkie, przejmując do głębi.



Chleb życia

Tę perykopę poprzedza opis rozmnożenia chleba. Ogromna rzesza ludzi została nakarmiona w cudowny sposób chlebem pobłogosławionym przez Jezusa. Wkrótce po tym wydarzeniu ma miejsce dialog, który nazywany jest mową eucharystyczną (J 6, 26-59). Nie są to słowa tylko Jezusa, ale wplecione są tu pytania, na które Nauczyciel udziela odpowiedzi. Kieruje On uwagę ludzi na coś więcej niż tylko chleb, który zjedli: „Zabiegajcie nie o taki pokarm, który ulega zniszczeniu, lecz o ten, który przetrwa na życie wieczne, a który da wam Syn Człowieczy”. Cudowne rozmnożenie chleba jest znakiem prowadzącym dalej. Objawia moc Jezusa i zapowiada pokarm, który nie ulega zniszczeniu. Ten nadprzyrodzony, prawdziwy chleb daje Ojciec. Chlebem jest Ten, który zstępuje z nieba i daje życie światu. Pan objawia także tajemnicę: „To Ja jestem chlebem życia”. Kto przychodzi do Jezusa z wiarą, nie będzie już głodny.



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