

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



Scripture tells us that as people called to follow Christ we need to decide what we will do when the time to follow actually comes.

In Luke 7: 31-35 Jesus compares the people who reject Him to two groups of children who refuse to agree on how to play together. Each group insists that the game they play must be the one their group have chosen. They can't adapt themselves to play the game chosen by the others.

The people of this generation, Christ goes on to say, are much like those children. When John the Baptist preached among them, they dismissed his self-discipline and fasting "neither eating bread nor drinking wine" as too severe. So, they said, it must be the work of a demon.

But when they saw another kind of living practiced by the Son of Man, they didn't like that either, for the opposite reason. Jesus "has come eating and drinking" and so they call Him a glutton and a drunkard. They add to this another charge that apparently strikes them as going right along with gluttony

and drunkenness: He is a "friend of tax collectors and sinners."

Jesus assures His listeners, though, that "wisdom is justified by all her children." No matter what criticisms people may dream up to reject John and the Son of Man, they both are doing God's work, and the fruits of that work will become evident. The faith will spread, the numbers of disciples will grow, and those who have made up their minds to follow Christ will know that He is the Truth.

In Galatians 4: 8-21 Paul agonizes as he poses a question to the Galatians. Before they knew God, they were in "bondage to beings that by nature are no gods." But "...now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more?"

Paul makes a specific complaint: "You observe days, and months, and seasons, and years." He is addressing Christians still young in the faith. They are being urged by certain teachers to go back to the Old Testament calendar, and to observe the Jewish laws that go with it. Paul wants them to remember instead how joyfully they responded when he preached the Gospel to them. They received him "as an angel of God, as Christ Jesus."

But now, cajoled by false teachers, they are hostile to him. "What has become of the satisfaction you felt?" he asks in bewilderment. What has become of the faithfulness to the Gospel they once made up their minds to live by?

Jesus wants His hearers not to manufacture reasons to reject the truth. Paul wants his hearers not to turn back from the faith he preached. It's time for all of them, and all those who claim to follow Christ, to make up their minds and follow.



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Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, October 07, 2018

Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality. To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians

we stand against racism and bigotry. All human beings share one common identity as children of God.

"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

Weekly Services

Tuesdays at 8:30a - Daily Matins
Wednesdays at 6:00p - Daily Vespers (The Church is open at 4:30p for "Open Doors" - confession, meditation and reflection).
Thursday at 8:30a - Daily Matins
Saturday at 5:30p - Great Vespers
Sunday at 9:30a - Divine Liturgy

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We annually celebrate the anniversary of the glorification by the Russian Orthodox Church of Saint Innocent, Metropolitan of Moscow, Enlightener of the Aleuts and Apostle to America.



Saint Innocent, during his Alaskan years, served the Aleut people both as priest and teacher. He was a powerful preacher and a compassionate spiritual father, and by his priestly work he brought thousands to baptism in the Orthodox Church.

As a teacher, Saint Innocent always based his work on a sincere respect for the local people's way of life. He studied their traditions, customs and spoken languages. Then he created an alphabet and a grammar for the Aleut language. He translated the Gospel, many prayers, the catechism and church services into Aleut, and wrote them down so they would always be available to the people. As Orthodox Christians, the people could offer the Divine Liturgy in the languages they had always spoken.

Writing about the more recent history of Alaskan education in his "Conflicting Visions in Alaskan Education" (1997, Tlingit Readers, Inc), the state's former Poet Laureate Richard L. Dauenhauer (1942-2014) contrasts Saint Innocent's attitude toward the Alaskan native people with that of Protestant missionaries who came in the late 1800's. These English-speaking missionaries were convinced that native languages should be eradicated, since they didn't merit "perpetuation."

Children in the missionary schools were punished for speaking in their native tongues. Their teachers believed that the exclusive use of English was a necessary component of their effort to "elevate" their students. As Dauenhauer notes, it apparently never occurred to the missionaries to practice bilingual education, as the Russians had done. The fact that the natives had a high rate of literacy and that they already were Christian believers made no difference; they were literate in the wrong language and their Christianity (Orthodoxy) was not the right kind.

Both Saint Innocent and the Protestant missionaries encountered shamans, those men who were seen as mediators between the human world and the spirit world, and who were enabled to heal sickness and solve community problems with the special knowledge they were given. Saint Innocent knew of their existence in his birthplace of Siberia. One elderly Aleut shaman, despite no previous contact with Christians, had a good knowledge of Christian teaching that astonished Saint Innocent. Writing home for advice on dealing with this person, he was told to be humble and to remember that the Holy Spirit may go to places and people that surprise us and that we do not control.



Ice Fog: Sunday Morning
In the brilliant
lood-side of the sun
particles of frost
suspend in vision
like daring infants
of Bryl Bath.
By Richard L. Dauenhauer

In contrast, the Protestant missionaries almost hysterically condemned shamanism as purely evil and dangerous. One missionary wrote that the shaman's incantations should be regarded as crimes.

The Orthodox missionaries to Alaska based their approach to native languages and customs on the Book of Acts. That book records the stories of people from many cultures being accepted as Christians, and hearing the Word of God in their own languages. The men who followed its example remind us that respect based on love inspired the teachers in the first Christian Church, as well as those who taught in the churches of Alaska and other places.

Members of our Parish Council are:

- Susan Hayes - Council President
- Susan Egan - Council Treasurer
- Greg Jankura - Member at Large
- Glenn PenkoffLedbeck - Council Secretary
- James Peptone - Council Vice President
- Vincent Melesko - Member at Large

Pastoral Care - General Information

- *Emergency Sick Calls* can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.

- *Anointing in Sickness*: The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe. *Marrriages and Baptisms* require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!

- *Funerals* are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

Wednesday, Oct 17th

The parish will be hosting the soup kitchen at the Clinton United Methodist Church at 4:30p

All are invited to join Archbishop NIKON and neighboring clergy on Sunday November 11, 2018 at 4:00pm for the Vespers of St. Nektarios. Please note this is the Sunday after his Feast Day.

There will be a procession with his relics, prayers for the sick and anointing with the oil from St. Nektarios' tomb. A Light Buffet will follow. On the feast, Friday November 9, there will be Divine Liturgy at 9:30am.

Christ the Savior Orthodox Church

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Saints and Feasts

October 07

Sergius & Bacchus the Great Martyrs of Syria

These holy Martyrs were Romans of high rank in the service of the Emperor Maximian,



Announcements

Sunday, Oct 14th

Following Liturgy, there will be a brief review of your finances for the 3rd quarter of this fiscal year.

was moved to raise the young boy again to life.

And this is an extremely important point in today's Gospel story. The Lord did not raise the young boy for his own sake, so that he could live a full and happy life in this world, taste of its varied pleasures and delights, marry a beautiful wife and raise a family, achieve a successful career and finally enjoy a peaceful retirement before going the way of all flesh.

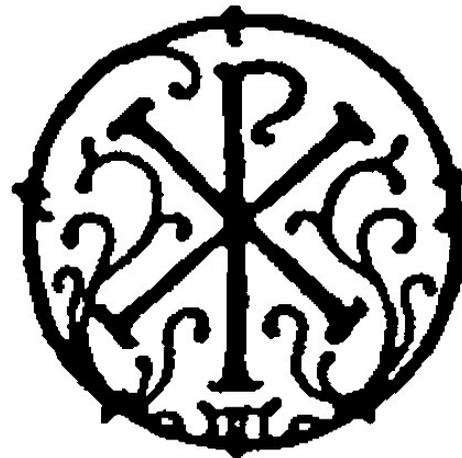
No. The Lord raised the young boy for the sake of his mother.

And this is not some sort of incidental, negligible detail in the Gospel story. All throughout His earthly ministry, the Lord was constantly working miracles, healings and resurrections - and even forgiving sins - for the sake of those who loved the one whom He healed. We see it again and again - in the centurion and his servant, the ruler of the synagogue and his daughter, the paralytic who was born of four, and in the resurrection of Lazarus the Four Days Dead for the sakes of Mary and Martha.

So let us remember that for us too, our resurrection—both the spiritual resurrection and the bodily—is not given to us for our own sake, but for the sake of those around us: those who love us, those who pray for us, and also for the sake of those who hate us and do us wrong. Above all, our resurrection is given to us for the sake of our own mother, the Holy Church of Christ, so that we can become truly Her faithful children. For the Fathers also tell us that the young boy who sat up and spoke after the Lord raised him in today's Gospel

symbolizes the Christian who speaks instruction and edification to those around him after his return from spiritual death. Though this might, for some of us, take the form of words, for each and every Christian it can and must be made manifest in our deeds, in our way of life, and above all in the love that we have for one another, the love by which the Lord said that all men will know that we are Christians, and which love is, in the end, the true and only Resurrection.

May the Lord God grant to all of us this love, that same divine and deifying love for the sake of which our Savior became incarnate and was crucified and raised again in glory in order to give to us sinners, that very same love which is shared between the Lord Jesus Christ Himself and His Father Who is without beginning and His all-holy and good and life-creating Spirit, to Whom be all glory, honor and worship, now and ever, and unto the ages of ages. Amen.



to whom it was reported that they did not take part in the festivals of the idols. When he called them into his presence, they confessed their Faith in the one God. He had them arrayed in women's clothes and paraded through the streets in mockery. They were afterwards scourged, from which Saint Bacchus died. This was about the year 296. Saint Sergius was then taken to Resapha in Syria, where he was tortured and beheaded. His tomb in Resapha became a very famous shrine, to which pilgrims came from as far away as Western Europe; Resapha was later renamed Sergiopolis in his honour.

Lives of the Saints

Martyr Pelagia of Tarsus

Commemorated on [October 7](#)



Saint Pelagia of Tarsus in Cilicia (southeastern Asia Minor) lived in the third century, during the reign of Diocletian (284-305), and was the daughter of illustrious pagans. When she heard about Jesus Christ from her Christian friends, she believed in Him and desired to preserve her virginity, dedicating her whole life to the Lord.

Emperor Diocletian's heir (a boy he adopted), saw the maiden Pelagia, was captivated by her beauty and wanted her to be his wife. The holy virgin told the youth that she was betrothed to Christ the Immortal Bridegroom, and had renounced earthly marriage.

Pelagia's reply greatly angered the young man, but he decided to leave her in peace for awhile, hoping that she would change her mind. At the same time, Pelagia convinced her mother to let her visit the nurse who had raised her in childhood. She secretly hoped to find Bishop Linus of Tarsus, who had fled to a mountain during a persecution against Christians, and to be baptized by him. She had seen the face of Bishop Linus in a dream, which made a profound impression upon her. The holy bishop told her to be baptized. Saint Pelagia traveled in a chariot to visit her nurse, dressed in rich clothes and accompanied by a whole retinue of servants, as her mother wished.

Along the way Saint Pelagia, by the grace of God, met Bishop Linus. Pelagia immediately recognized the bishop who had appeared to her in the dream. She fell at his feet, requesting Baptism. At the bishop's prayer a spring of water flowed from the ground.

Bishop Linus made the Sign of the Cross over Saint Pelagia, and during the Mystery of Baptism, angels appeared and covered the chosen one of God with a bright mantle. After giving the pious virgin Holy Communion, Bishop Linus offered a prayer of thanksgiving to the Lord with her, and then sent her to continue her journey. She then exchanged her expensive clothing for a

simple white garment, and distributed her possessions to the poor. Returning to her servants, Saint Pelagia told them about Christ, and many of them were converted and believed.

She tried to convert her own mother to Christ, but the obdurate woman sent a message to Diocletian's son that Pelagia was a Christian and did not wish to be his wife. The youth realized that Pelagia was lost to him, and he fell upon his sword in his despair. Pelagia's mother feared the emperor's wrath, so she tied her daughter up and led her to Diocletian's court as a Christian who was also responsible for the death of the heir to the throne. The emperor was captivated by the unusual beauty of the virgin and tried to turn her from her faith in Christ, promising her every earthly blessing if she would become his wife.

The holy virgin refused the emperor's offer with contempt and said, "You are insane, Emperor, saying such things to me. I will not do your bidding, and I loathe your vile marriage, since I have Christ, the King of Heaven, as my Bridegroom. I do not desire your worldly crowns which last only a short while. The Lord in His heavenly Kingdom has prepared three imperishable crowns for me. The first is for faith, since I have believed in the true God with all my heart; the second is for purity, because I have dedicated my virginity to Him; the third is for martyrdom, since I want to accept every suffering for Him and offer up my soul because of my love for Him."

Diocletian sentenced Pelagia to be burned in a red-hot bronze bull. Not permitting the executioners to touch her body, the holy

martyr signed herself with the Sign of the Cross, and went into the brazen bull and her flesh melted like myrrh, filling the whole city with fragrance. Saint Pelagia's bones remained unharmed and were removed by the pagans to a place outside the city. Four lions then came out of the wilderness and sat around the bones letting neither bird nor wild beast get at them. The lions protected the relics of the saint until Bishop Linus came to that place. He gathered them up and buried them with honor. Later, a church was built over her holy relics.

The Service to the holy Virgin Martyr Pelagia of Tarsus says that she was "deemed worthy of most strange and divine visions." She is also commemorated on May 4.

Parish Calendar

Service and Events

October 7 to October 15, 2018

Sunday, October 7
3rd Sunday of Luke
Liturgical and Education Ministry meeting
Gail Ferris - B
Alexandra Richards - B
9:30AM Divine Liturgy
Monday, October 8
Pelagia the Righteous
Vincent Melesko - B
Tuesday, October 9
Archbishop Nikon - B

its hope for the future now lying dead on a cold earth from whence it had been taken so many centuries ago in **Eden**, in a Paradise that this widowed humanity can no longer remember, nor even see any reason to believe exists.

The Holy Fathers tell us that the widow in today's Gospel is the soul, cut off from her husband, the Word of God. The son of the widow is the mind, slain by sin and being carried out from the city, which is the Heavenly Jerusalem, the land of the living. The bier is the body which is our tomb, living in death before our death.

There are many spiritual lessons here, there are many important truths which the Holy Spirit has spoken to us by the mouth of the Holy Apostle and Evangelist Luke. Yet above all, let us look today at weeping of the widow. **St. Isaac the Syrian**, when asked what work a monk should occupy himself with when secluded in his cell, replied that there is only one task that can possibly occupy a monk who is truly seeking his salvation: to weep constantly for his soul, slain by sin. To look honestly at ourselves, to not only acknowledge but to truly and vividly see and to weep over the sin, death and corruption that is within us, is the chief task in life not only for the monk but for every Christian. But Adam and Eve hid their nakedness in the Garden with fig leaves and they hid from the voice of God, and we, their sons and daughters, have occupied ourselves with nothing else from that time on.

The world today is overflowing with ways to hide our nakedness, our spiritual death, from ourselves and from one another. We can distract ourselves through entertainment, through work or sports standings, through romance, through drugs or sex or fine dining. We can recreate ourselves in any image of our choosing through clothing, through exercise or diet pills, through **Facebook** profiles or through plastic surgery. We can define our tastes, our opinions, our political party or our gender. And we can even, if we choose, wear the mask of piety; we can define ourselves by our prayer rules, our fasting, our impeccable church attendance and our strict observance of all the church canons. In short, we are given every tool at the devil's disposal to prevent us from ever really coming to know our true self. And we are eager to do the devil's work in hiding from ourselves, because we know deep down that we will not like what we see. Nobody wants to look into their heart when they know that they will only see a corpse.

And yet our Savior has told us: "blessed are they that mourn." Not because the Lord wants us to be downcast, guilt-ridden and tormented, but because it is only those who mourn that shall be comforted. It is only those who see the truth about themselves who are capable of being changed. Had the widow stayed at home and drowned her sorrow in a bottle, or fled to a distant land in search of a geographical cure, she would not have met her Lord; it was by standing next to the bier and weeping that she received her dead son restored to life. For it was precisely because of His compassion for the widow, the Gospel tells us, that the Lord

friends were conducting him to his tomb. But there meets him Christ, the Life and Resurrection, for He is the destroyer of death and of corruption; He it is "in Whom we live and move and have our being" (Acts 17:28); He it is Who has restored the nature of man to that which it originally was; and has set free our death-fraught flesh from the bonds of death.

St. Cyril of Alexandria

Commentary on the Gospel of St. Luke, Homily 36.42, p. 153., 5th Century

The virgin's son met the widow's son. He became like a sponge for her tears and as life for the death of her son. Death turned about in its den and turned its back on the victorious one.

St. Ephrem the Syrian

Commentary on Tatian's Diatessaron, 6.23. (Ancient Christian Commentary on Scripture. vol. 3: Luke, Intersity Press)

Reflection



SERMON ON THE WIDOW OF NAIN

Source: [Hermitage of the Holy Cross](#)

October 25, 2015



The Gospel reading for this Sunday, the story of the widow of [Nain](#), is very brief; yet like every passage of Holy Scripture, it contains many layers of meaning, each of them true, none of them superseding nor contradicting one another, but all blending into a chorus of divine truth that even contains within itself everything that we need to know about the Kingdom of God and our life on this sinful earth.

Christ, the Giver of Life, comes to the gates of the city of Nain, and there meets a funeral procession. Our Lord approaches us and our broken world, and immediately and above all He meets with death and profound sorrow. He meets the corpse, not of one gray-haired and full of years, but of a young man, a youth with his life tragically cut short before it had even really begun. And He meets a mother, totally alone, with no husband and no child but the dead boy only. He meets a widowed humanity, with

Glorification of St. Tikhon of Moscow
Jennifer Chobor - B
9:00AM NO Daily Matins

Wednesday, October 10

Eulampius & Eulampia the Martyrs
Akathist to Venerable Ambrose of Optina
Akathist to the Venerable Fathers and Elders of Optina
Loyd Davis - B
9:00AM No Open Doors

Thursday, October 11

Philip the Apostle of the 70, one of the 7 Deacons
9:00AM No Daily Matins
6:00PM Council Meeting

Friday, October 12

Probus, Andronicus, & Tarachus, Martyrs of Tarsus
Marlene Melesko - B
Ed & Susan Hayes - A

Saturday, October 13

Akathist to St Zlata (Chyrsa)
5:30PM Great Vespers

Sunday, October 14

Fellowship and Stewardship Ministry
Sunday of the 7th Ecumenical Council
9:30AM Divine Liturgy

Monday, October 15

Lucian the Martyr of Antioch

Prayers, Intercessions and Commemorations



William, Sophia, Robert, Ann, Evelyn, Nina, John, Alex, Luke, Kathryn, Anastasia, Malcolm, Veronica, Darlyne, Irene, Nancy, Elena, Jevon, their unbornchild, Ivan and Joscean.

And for... Sofie, Katrina, Olena, Valeriy, Olga, Tatiana, Dimitri, Alexander and Maxim.

All of our College Students: Katy, Kaitlyn, Jack, Sam, Connor, Nadia and Matthew.

—
Many Years! to:

Vinny and Marlene Melesko and Loyd Davis on the occasion of their birthdays, and to Ed and Susan Hayes on the occasion of their anniversary.

—
Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;

All those suffering chronic illness, financial hardship, loneliness, addictions, abuse, abandonment and despair; those who are homeless, those who are institutionalize,

those who have no one to pray for them;

All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.

All those who have perished due to hatred and intolerance and all those departed this life in the hope of the Resurrection.

— *Today we commemorate:*

Martyrs Sergius and Bacchus in Syria (290-303). Ven. Sergius the Obedient, of the Kiev Caves (Near Caves—ca. 13th c.). Ven. Sergius, Abbot of Nurma (Vologdá—1412), disciple of Ven. Sergius of Rádonazh. Uncovering of the relics of Ven. Martinian, Abbot of Belozersk (1514). Martyrs Julian the Presbyter and Cæsarius the Deacon, at Terracina (1st c.). Virgin Martyr Pelagia of Tarsus (290). Martyr Polychronius the Presbyter (4th c.).

Hymns of the Day

Tone 2 Troparion (Resurrection)

When You descended to death, O Life Immortal,
You destroyed hell with the splendor of Your Godhead.

And when from the depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

Tone 4 Troparion (for the Martyrs Sergius and Bacchus)

Your holy martyrs Sergius and Bacchus, O Lord,

through their sufferings have received incorruptible crowns from You, our God. For having Your strength, they laid low their adversaries,

and shattered the powerless boldness of demons.//

Through their intercessions, save our souls!

Tone 2 Kontakion (Resurrection)

Hell became afraid, O almighty Savior, seeing the miracle of Your Resurrection from the tomb!

The dead arose! Creation, with Adam, beheld this and rejoiced with You.//

and the world, my Savior, praises You forever.

Tone 2 Kontakion (Martyrs Sergius and Bacchus)

Having courageously confronted the Enemy, you brought his guiles to an end, and received from on high the crown of victory.

Illustrious martyrs, Sergius and Bacchus, with one heart you cry aloud://
“How good and pleasant it is to dwell with God!”

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 2nd Tone. Psalm 117,14,18.

The Lord is my strength and my song.

Verse: The Lord has chastened me sorely.

The reading is from St. Paul's Second Letter to the Corinthians 11:31-33; 12:1-9.

Brethren, 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.

3rd Sunday of Luke

The Reading is from Luke 7:11-16

At that time, Jesus went to a city called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the city, he beheld, 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 he said, "Young man, I say to you, arise." And the dead man sat up, and began to speak. And he 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!"

Wisdom of the Fathers

That dead man was being buried, and many