



# St. Alexis of Wilkes-Barre Church

**Address:** PO Box 134, 108 E Main St, Clinton, CT 06413-0134

**Phone:** 860-664-9434

**Web:** <http://www.stalexischurch.org>

**Email:** [stalexis@ dneoca.org](mailto:stalexis@ dneoca.org)

**Fr Steven Hosking**

Rector

**Phone:** 860-866-5802

**Email:** [frsteve@stalexischurch.org](mailto:frsteve@stalexischurch.org)

## Services Schedule

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

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Bulletin for Sunday, October 14, 2018

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## 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

**Members of our Parish Council are:**

Susan Hayes - Council President  
Susan Egan - Council Treasurer  
Greg Jankura - Member at Large  
Glenn Penkoff/Lebeck - 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.

- *Marriages 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.

# Announcements

The Outreach Ministry is planning to ship "Halloween" packages to our college students. We are reaching out to all parishioners to help by donating any of the following items. Please bring the items

to church no later than next Sunday, Oct. 21.

--Snacks: Cliff Bars, Kind Bars, Easy Mac,

dark or milk chocolate, gum, pretzels or Goldfish

--Gift cards: Starbucks, Dunkin' Donuts, Subway or gas cards

--Halloween candy or decorations

# Saints and Feasts

October 14

**Cosmas the Hagioquite**

Saint Cosmas was from the Holy City, Jerusalem, and was a contemporary and peer of Saint John of Damascus (Dec. 4),

with whom also he was reared when, because of his orphanhood he was adopted by Sergius, Saint John's father, and with whom he had the same instructor. About the year 743, he was elected Bishop of Maiuma, a coastal city of Palestine, aforetime under the jurisdiction of Gaza, with the name Fort Gaza. During the reign of Saint Constantine the Great, it became a separate township and at that time was renamed Constantia, after Constantine, the son of the Emperor (see Sozomen, Eccl. Hist., V:3). Cosmas became an excellent



hymnographer, from

8. What have you learned that would lead you to encourage that some things be done differently in the future? What specifically would you do differently, in what area of parish life?
9. What has been your greatest joy as regards parish life? And, what has been your greatest sadness?
10. What single "church growth and development" idea, initiative or concept has proven most helpful and fruitful? Why? How? For whom?
11. What has been your attitude towards "bricks and mortar" issues such as building projects, renovation initiatives, and other aspects of parish life? Is that attitude changing, and, if so, how and why? Or, has your present attitude been confirmed, and, if so, how and why?
12. Has your concept of "parish" been confirmed, or has it been unsettled, and, in that context, how do you see parish life developing in New England over the coming years?
13. Traditionally organized parishes in New England tend to be places with large, heavily developed physical plants requiring much management and administration. Have you ever thought about the concept of a "low-overhead" parish, one that relies primarily on a gathering of people, even in rather humble physical circumstances (such as a rented or borrowed space), rather than one that relies on the traditional aspects of parish life, such as a permanent and well-appointed parish temple, the maintenance of a parish hall, and the possession and occupation of a parish rectory? Does that concept of a "low-overhead" parish seem attractive or feasible to you? Do you have any lived experience that allows you to speak to this subject in a concrete way?
14. What conclusions have you come to regarding the number and distribution of Orthodox parishes in New England? Do you feel that we are in a sustainable condition? Do you feel that either expansion or contraction is necessary?
15. How has your attitude developed regarding inter-jurisdictional cooperation among the various Orthodox Christian groups in New England and, more broadly, throughout New England? Do you see such cooperation as vital to the growth and development, qualitatively and quantitatively, of Orthodoxy in our region? If yes, why? If not, why not?
16. Do you have a vision of how your parish will "look" in future years? What are some of the characteristics that you believe it will manifest in years to come?
17. Is there one idea, concept, teaching, etc., concerning parish life, which you have come to feel so passionately about that you simply want to share it broadly?

whence he is called "the Composer and Melodist," Among his many compositions are the Canon of the Cross (Sept. 14) and the Canon for the Nativity of Christ, "Christ is born, give ye glory."



**October 14**

### **Righteous Paraskeve of Serbia**

Saint Paraskeve was born in Thrace in the eleventh century. In her youth she went to Constantinople, and thence journeyed to the Holy Land in pursuit

of the ascetical life. After struggling for many years in the wilderness of the Jordan, she was moved by God to return to her homeland. She continued her monastic labours there for a few more years, and then reposed in peace.



**October 14**

### **Sunday of the 7th Ecumenical Council**

On the Sunday that falls on or immediately after the eleventh of this month, we chant the

Service to the 350 holy Fathers of the Seventh Ecumenical Council, which gathered in Nicaea in 787 under the holy Patriarch Tarasius and during the reign

of the Empress Irene and her son, Constantine Porphyrogenitus, to refute the Iconoclast heresy, which had received imperial support beginning with the Edict issued in 726 by Emperor Leo the Isaurian. Many of the holy Fathers who condemned Iconoclasm at this holy Council later died as Confessors and Martyrs for the holy Icons during the second assault of Iconoclasm in the ninth century, especially during the reigns of Leo the Armenian and Theophilus.

## **Lives of the Saints**

Martyr Longinus the Centurion, who stood at the Cross of the Lord

Commemorated on [October 16](#)



Troparion & Kontakion

The Holy Martyr Longinus the Centurion, a Roman soldier, served in Judea under the command of the Governor, Pontius Pilate. When our Savior Jesus Christ was crucified, it was the detachment of soldiers under the command of Longinus which stood watch on Golgotha, at the very foot of the holy Cross. Longinus and his soldiers were eyewitnesses of the final moments of the

earthly life of the Lord, and of the great and awesome portents that appeared at His death. These events shook the centurion's soul. Longinus believed in Christ and confessed before everyone, "Truly this was the Son of God" (Mt. 27:54).

According to Church Tradition, Longinus was the soldier who pierced the side of the Crucified Savior with a spear, and received healing from an eye affliction when blood and water poured forth from the wound.

After the Crucifixion and Burial of the Savior, Longinus stood watch with his company at the Sepulchre of the Lord. These soldiers were present at the All-Radiant Resurrection of Christ. The Jews bribed them to lie and say that His disciples had stolen away the Body of Christ, but Longinus and two of his comrades refused to be seduced by the Jewish gold. They also refused to remain silent about the miracle of the Resurrection.

Having come to believe in the Savior, the soldiers received Baptism from the apostles and decided to leave military service. Saint Longinus left Judea to preach about Jesus Christ the Son of God in his native land (Cappadocia), and his two comrades followed him.

The soldiers arrived at Longinus's village, the former centurion himself came out to meet the soldiers and took them to his home. After a meal, the soldiers revealed the purpose of their visit, not knowing that the master of the house was the very man whom they were seeking. Then Longinus and his friends identified themselves and told the startled soldiers to carry out their duty. The soldiers wanted to let the saints go and advised them to flee, but they refused to do this, showing their firm intention to suffer for Christ. The holy martyrs were beheaded, and their bodies were buried at the place where the saints were martyred. The head of Saint Longinus, however, was sent to Pilate. Pilate gave orders to cast the martyr's head on a trash-heap outside the city walls. After a while a certain blind widow from Cappadocia arrived in Jerusalem with her son to pray at the holy places, and to ask that her sight be restored. After becoming blind, she had sought the help of physicians to cure her, but all their efforts were in vain. The woman's son became ill shortly after reaching Jerusalem, and he died a few days later. The widow grieved for the loss of her son, who had served as her guide. Saint Longinus appeared to her in a dream and comforted her. He told her that she would see her son in heavenly glory, and also receive her sight. He told her to go outside the city walls and there she would find his head in a great pile of refuse. Guides led the blind woman to the rubbish

surrounding villages. When they learned of this, the Jewish elders persuaded Pilate to send a company of soldiers to Cappadocia to kill Longinus and his comrades. When



*+ Nikon*  
*Archbishop of Boston, New England and the Albanian Archdiocese*  
*Orthodox Church in America*

**Most Rev. Nikon (Liolin) P.O. Box 149 Southbridge, MA 01550 508-764-3222**  
Email: [bpnlakon@aol.com](mailto:bpnlakon@aol.com)

August 2018

Dearly Beloved, the Clergy and Faithful of the Diocese of New England:

The blessing of the Lord God be upon you!

At our upcoming 2019 Diocesan Assembly we will engage in meaningful discussions about the present and future of our Diocese. The attached/enclosed PowerPoint presentation is a tool designed to help you prepare for those discussions.

Please, engage this material and use it, sincerely and seriously, to prepare for the Assembly. Share this material, not only with Assembly delegates, but with all constituent persons in our Diocese, with every concerned person.

If, at first, the entirety of this task feels large, choose a smaller portion of it. Discuss those several questions that strike you most intensely. But, please, do not ignore this call to engagement! We require a serious discussion about what we are doing, why we are doing it, and what the future holds for us.

Extending to you my archpastoral blessings and prayerful best regards,

With love in Christ,

*+ Nikon*

Archbishop of Boston, New England and the Albanian Archdiocese

heap, and she began to dig with her hands. As soon as she touched the martyr's head, the woman received her sight, and she glorified God and Saint Longinus.

Taking up the head, she brought it to the place she was staying and washed it. The next night, Saint Longinus appeared to her again, this time with her son. They were surrounded by a bright light, and Saint Longinus said, "Woman, behold the son for whom you grieve. See what glory and honor are his now, and be consoled. God has numbered him with those in His heavenly Kingdom. Now take my head and your son's body, and bury them in the same casket. Do not weep for your son, for he will rejoice forever in great glory and happiness."

The woman carried out the saint's instructions and returned to her home in Cappadocia. There she buried her son and the head of Saint Longinus. Once, she had been overcome by grief for her son, but her weeping was transformed into joy when she saw him with Saint Longinus. She had sought healing for her eyes, and also received healing of her soul.

## Parish Calendar

### Service and Events

October 14 to October 22, 2018

#### 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

#### Tuesday, October 16

Longinus the Centurion  
8:30AM Akathist to St Jacob Netsetov  
9:00AM Book Study

#### Wednesday, October 17

Hosea the Prophet  
John & Joan Skobrat - A  
4:00PM Soup Kitchen  
4:30PM Open Doors

#### Thursday, October 18

Luke the Evangelist  
8:30AM Daily Matins  
7:00PM Book Study

#### Friday, October 19

Joel the Prophet  
Susan Hayes - B

#### Saturday, October 20

Artemius the Great Martyr of Antioch  
Victor Hoehnebart  
9:30AM Liturgy at St Nicholas Church  
5:30PM Great Vespers

#### Sunday, October 21

6th Sunday of Luke  
Evangelism and Outreach Ministry meeting  
9:30AM Divine Liturgy

#### Monday, October 22

Abercius, Equal-to-the-Apostles and  
Wonderworker of Hierapolis

# Prayers, Intercessions and Commemorations



William, Sophia, Robert, Ann, Evelyn, Nina, John, Alex, Luke, Kathryn, Anastasia, Malcolm, Veronica, Daryne, Irene, Nancy, Elena, Jevon, the new born Stella Anna, Ivan and Joscean. And for... Sofie, Katrina, Olena, Valeriy, Olga, Tatiana, Dimitri, Alexander and Maxim.

All of our College Students: Katlyn, Jack, Sam, Connor, Nadia, Isaac and Matthew.

*Many Years! to:*

Susan Hayes and Victor Hoehnbeart on the occasion of their birthdays, and to John and Joan Skrobat 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, addiction, 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:*

**Fathers of the 7th Ecumenical Council.** Martyrs Nazarius, Gervase, Protase, and Celsus, of Milan (1st c.). Ven. Paraskeva of Serbia (11th c.). Ven. Nikola Svatosha, Prince of Chernigov and Wonderworker of Kiev Caves (Near Caves—1143). Hieromartyr Silvanus of Gaza (4th c.).

## Hymns of the Day

**Tone 3 Troparion (Resurrection)**

Let the heavens rejoice!  
Let the earth be glad!  
For the Lord has shown strength with His arm.  
He has trampled down death by death.  
He has become the first born of the dead.  
He has delivered us from the depths of hell,  
and has granted to the world// great mercy.

**Tone 8 Troparion (Fathers)**

2. **Has your concept of "Parish" been confirmed, or has it been unsettled?**

1. *In that context, how do you see parish life (in general) developing in New England over the coming years?*

2. **What is your attitude in regards to inter-jurisdictional cooperation among the various Orthodox Christian groups in your city/state and, more broadly, throughout New England?**

1. *Do you see such cooperation as vital to the growth and development (both quantitative and qualitative) of Orthodoxy in our region?*

## EXPERIENCE

**Guiding Theme:**Each one of us has a unique perspective or parish life and our experience and knowledge is helpful and vital to our shared life as Church. **"How would you describe your own unique experience of parish life?"**

**During the time you've been associated with your current parish...**

1. **What has been...**

*Your greatest JOY as regards parish life? // Your greatest sadness as regards parish life?*

2. **What has been the most surprising aspect of your parish's progress/development?**

3. **What has been the most frustrating aspect of parish life in your community?**

*Is this frustration ongoing? // If so, how might it be addressed?*

1. **What single major past initiative in your parish....**

*Has been most fruitful and effective?*

*Would you undertake it in a completely different way (if you had the chance)?*

1. **What have you learned that would lead you to encourage that some things be done differently in the future?**

*What specifically would you do differently in which area of parish life?*

3. *in fact, has been usurped or “hijacked” by some other idea?*
  1. *If so, how has this happened?*
  2. *What is the remedy?*

2. **What single Church growth and development idea, initiative or concept has proven most helpful and fruitful?**

1. **“Why?” // “How?” // “For Whom?”**

3. **Is there one ministry, activity, focus, etc. in parish life, that you’re so passionate about that you simply want to share it broadly?**

## INFRASTRUCTURE

**Guiding Theme:** Traditionally organized parishes in New England tend to be places with large, heavily developed physical plants requiring a great deal of upkeep, management, and administration; **“How does this reality support or hinder your parish vision, mission, or identity?”**

1. **What has been your attitude towards “Brick and mortar” issues such as building projects, renovation initiatives and other aspects of parish life?**

*Is that attitude changing? If so, “How?” and “Why?”*

*OR, has your present attitude been confirmed? If so, “How?” and “Why?”*

1. **Are you familiar with the concept of a “low-overhead”\* parish?**

*Does the concept (see \*-- below) seem attractive or feasible to you?*

*Do you have any lived experience that allows you to speak to this subject concretely?*

1. **What conclusions have you come to regarding the NUMBER and DISTRIBUTION of Orthodox parishes in New England?**

*Do you feel that we are in a sustainable condition?*

*Do you feel that either expansion or contraction is necessary?*

\* -- A **“Low-overhead”** parish: one that **relies primarily on a gathering of people** even if in rather humble physical circumstances (*such as a rented/borrowed space*), rather than one that relies on the traditional aspects of NE parish life mentioned above (e.g, a permanent and well-appointed parish temple, maintenance of a parish hall and/or parish rectory).

## IDENTITY

**Guiding Theme: “What makes your parish unique? What’s make this parish different than the next parish over?”**

You are most glorious, O Christ our God!  
 You have established the Holy Fathers as lights on the earth.  
 Through them You have guided us to the true Faith.//  
 O greatly compassionate One, glory to You!

### Tone 3 Kontakion (Resurrection)

On this day You rose from the tomb, O Merciful One,  
 leading us from the gates of death.  
 On this day Adam exults as Eve rejoices;  
 with the Prophets and Patriarchs//  
 they unceasingly praise the divine majesty of Your power.

### Tone 6 Kontakion (Fathers)

The Son who shone forth from the Father was ineffably born, two-fold in nature, of a woman.  
 Having beheld Him, we do not deny the image of His form,  
 but depict it piously and revere it faithfully.  
 Thus, keeping the True Faith,//  
 the Church venerates the icon of Christ Incarnate.

## Gospel and Epistle Readings

### Epistle Reading

**Prokeimenon. 3rd Tone. Psalm 46.6,1.**

Sing praises to our God, sing praises.  
 Verse: Clap your hands, all you nations.

### The reading is from St. Paul's Letter to the Galatians 1:11-19.

Brethren, 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.

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### Gospel Reading

#### Sunday of the 7th Ecumenical Council The Reading is from Luke 8:5-15

The Lord said this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under

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For by seed here He means His doctrine, and by land, the souls of men, and by the sower, Himself .... For as the sower makes no distinction in the land submitted to him,

## Wisdom of the Fathers

foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when his disciples asked him what this parable meant, he said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As he said these things, he cried out "He who has ears to hear, let him hear."

but simply and indifferently casts his seed; so He Himself too makes no distinction of rich and poor, of wise and unwise, of slothful or diligent, of brave or cowardly; but He discourses unto all, fulfilling His part, although foreknowing the results.

### St. John Chrysostom

*Homily 44 on Matthew 12, 4th Century*

When you see life's pleasures, beware that they might not distract you, for they conceal death's snares. Likewise a fisherman casts not his hook to no purpose. As bait for his hook, the enemy uses the delusion of sensuality to arouse desire, that he might thereby catch men's souls and subject them to himself. A soul which has been caught to serve the enemy's will then serves as a snare for other souls, for it conceals the grief of sin with its apparent delight.

### St. Ephraim the Syrian

*A Spiritual Psalter no 43, pg. 74, 4th century*

## Reflection



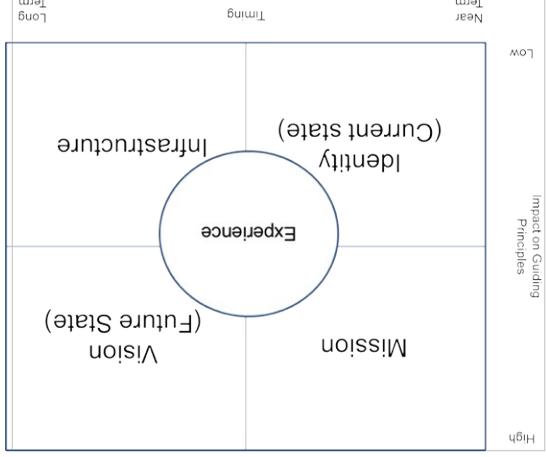
### A Rubric for Discussion in the Diocesan Assembly

#### Theme

WHAT are we doing?

WHY are we doing it?

What should we be doing differently?



## VISION

**Guiding Theme:** "If your parish were able to do everything possible, with no limitation

on time, energy or resources... what would it look like?"

1. Do you have a vision of how your parish will "look" in future years?

1. What are some of the characteristics that you believe it will manifest in years to come?

2. If you could change one, two, or three things about your parish...

1. **WHAT** would you change?

2. **WHY** would you change them?

3. **HOW** would you change these things? (Assuming change is plausible)

3. Is there any one idea, concept, teaching, etc. concerning parish life, that you're so passionate about that you simply want to share it broadly?

## MISSION

**Guiding Theme:** "Does your parish have a unique mission, role, or ministry in your town/city and within the Diocese of New England? What is it?"

1. What is the central principle or idea around which our parish is organized?

1. Is this concept a the correct one? // "Why?" or "Why Not?"

2. Is there such a central principle or idea in your parish that is claimed to be an organizing concept, but which,