



# St. John's ORTHODOX CHURCH Christmas Fair

364 Mill Hill Ave., Bridgeport, CT  
(near Bridgeport Hospital - secure parking)

**Saturday**

**November 17, 2018 ~ 10:00 am - 4:00 pm**



## St. Alexis of Wilkes-Barre Church

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**Fr Steven Hosking**

Rector

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### Services Schedule

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

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### Bulletin for Sunday, October 21, 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 Ledbeck - Council Secretary  
James Pepitone - 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

Three Saints Orthodox Church at 26 Howard Ave., Ansonia will hold its "Slavic Festival" on Fri., Nov. 9th (4 - 7 pm) and Sat., Nov. 10<sup>th</sup> (9 am - 6pm, kitchen opens at 10 am). Enjoy two days of shopping

opportunities and a variety of homemade ethnic foods including: pierogi, holups, holushki, borscht, cheese blintzes, baked goods, and more. Shop for religious items, tag sale treasures, and used books. Eat in or take out available. For more information, contact: 203-735-0117.

faith in Jesus, and we need to allow that faith to mature in us, leading us to works of mercy, works that show forth Christ in us, works that ultimately validate our faith and give it life. May such living faith be found in each of us.

+To the glory of God the Father, the Son, and the Holy Spirit. Amen.

## Saints and Feasts

**October 21****Hilarion the Great**

This Saint was born at Tabatha, near Gaza in Palestine, of pagan parents. Sent as a young man to Alexandria to be educated, he learned the Christian Faith and was baptized. While in Egypt he heard the fame of Saint Anthony the Great, and upon meeting that truly great man, the Father of monks, Saint Hilarion determined to devote himself also to the ascetical life. He returned to Gaza, when, he gave himself over to extreme fasting and unceasing prayer. Because of the miracles which he soon began to work, he found himself compelled by his growing renown to leave Gaza, to escape from the throngs of people coming to ask his prayers. In his journeys he visited Egypt, and came again with longing to the place where Saint Anthony had lived; but he was not able to remain in any one place for long, since despite all his attempts to conceal himself,

**Slavic Festival**

at

**Three Saints Orthodox  
Church****26 Howard Ave. Ansonia,  
CT**

**Ethnic foods:** pierogi, borscht, holups, holushki, kielbasa/sauerkraut, baked goods, and more..... Take out or eat in

**Giant Tag Sale      Gently used books**

**Religious items      Russian Music**

**Basket raffle (drawing in Dec.)**

**Friday, Nov. 9, 2018: 4:00 – 7:00 pm**

**Saturday, Nov. 10, 2018: 9:00 am – 6:00 pm**

(Kitchen opens at 10:00 am)

For information, contact: 203-735-0117

of Jesus, and do what He would do in the midst of such human suffering. We are, after all, His Body on earth, called out from among the nations to carry on His ministry to the fallen and hurting people of this world. The things that we see that He did during His lifetime on earth, we are to continue to do, that His love might be manifested in us and through us, and that the world might know that we are His.

This is the true Christian gospel that far too often has been distorted or neglected by so many people today. And here I include Orthodox, Catholics, and Protestants alike, for we all share a measure of guilt in this. Yes it is true that some people subscribe to distorted, even heretical teachings that claim that God only cares about what a person believes and is entirely unconcerned with how they actually live. But there are many, many more believers who attend churches in which both right believing and right living are preached, yet they simply fail to live up to it.

As I look at this parable, I certainly find much that I need to pay closer attention to. I sense that I am probably not the Lazarus character here, so unless I get to be Father Abraham, that only leaves one other guy that might be me. It's not too cool to think of myself as the Rich Man in this parable, but aside from the "dressing in purple and dining sumptuously every day" bit, in every other way the resemblance is uncanny. I am almost always far more concerned with my own life and pleasure than with the real needs of others. It is easy for me to look past those in need and ignore them. I don't mean to paint an entirely negative picture

of myself; sometimes I am the very model of spirituality. When I hear of someone's great need I may fall piously to my knees and pray, "Oh Lord, raise someone up to help that person! Someone else, Lord, because Thou knowest how busy I am". Yes, it is very easy for me to be too busy, too protective of my own time, and too blind and unfeeling, just as the Rich Man was with poor Lazarus.

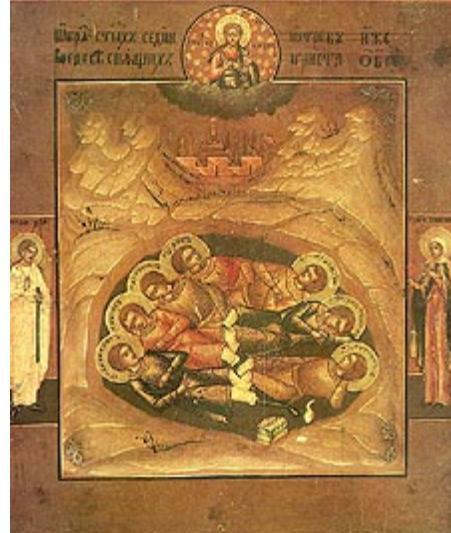
And when you get down to it, God really isn't asking that much of me. He simply wants me to stop living as if I were the center of my own little universe. He wants me to see that a life spent tending to myself only is not a true life at all. God is a good Father, and like all good fathers He wants His children to outgrow the narcissism of childhood and learn to love and to care for others. That is such a hard lesson for many of us to learn, isn't it? We tend to live for ourselves or our own families, for work and for play, and make so little time for anything or anyone else. God wants us to give of ourselves for others, lest we wind up like the Rich Man in a place of torment caused entirely by our own selfishness.

Yes, this parable is vitally important to our life and instruction. Good works of charity are necessary to our salvation. It is sad that many believers today deny this, thinking all the while that they are protecting the "true gospel". What is even sadder however is when Christians know that works of love and mercy are important, but still don't make the time to do them. No one is saved apart from Christ. But neither can any Christian expect to ignore the needs of others and be awarded heaven strictly on the basis of his pure "faith alone". We need

the light of the grace that was in him could not be hid. After passing through Egypt and Libya, and sailing to Sicily, he came at last to Cyprus, where he ended the course of his life at the age of eighty, in the year 372.

## Lives of the Saints

### 7 Holy Youths "Seven Sleepers" of Ephesus



The Seven Youths of Ephesus: Maximilian, Iamblicus, Martinian, John, Dionysius, Exacustodianus (Constantine) and Antoninus, lived in the third century. Saint Maximilian was the son of the Ephesus city administrator, and the other six youths were sons of illustrious citizens of Ephesus. The youths were friends from childhood, and all were in military service together.

When the emperor Decius (249-251) arrived in Ephesus, he commanded all the citizens to offer sacrifice to the pagan gods. Torture and death awaited anyone who disobeyed. The seven youths were denounced by informants, and were summoned to reply to the charges. Appearing before the emperor, the young men confessed their faith in Christ.

Their military belts and insignia were quickly taken from them. Decius permitted them to go free, however, hoping that they would change their minds while he was off on a military campaign. The youths fled from the city and hid in a cave on Mount Ochlon, where they passed their time in prayer, preparing for martyrdom.

The youngest of them, Saint Iamblicus, dressed as a beggar and went into the city to buy bread. On one of his excursions into the city, he heard that the emperor had returned and was looking for them. Saint Maximilian urged his companions to come out of the cave and present themselves for trial.

Learning where the young men were hidden, the emperor ordered that the entrance of the cave be sealed with stones so that the saints would perish from hunger and thirst. Two of the dignitaries at the blocked entrance to the cave were secret Christians. Desiring to preserve the memory of the saints, they placed in the cave a sealed container containing two metal plaques. On them were inscribed the names of the seven youths and the details of their suffering and death.

The Lord placed the youths into

a miraculous sleep lasting almost two centuries. In the meantime, the persecutions against Christians had ceased. During the reign of the holy emperor Theodosius the Younger (408-450) there were heretics who denied that there would be a general resurrection of the dead at the Second Coming of our Lord Jesus Christ. Some of them said, "How can there be a resurrection of the dead when there will be neither soul nor body, since they are disintegrated?" Others affirmed, "The souls alone will have a restoration, since it would be impossible for bodies to arise and live after a thousand years, when even their dust would not remain." Therefore, the Lord revealed the mystery of the Resurrection of the Dead and of the future life through His seven saints.

The owner of the land on which Mount Ochlon was situated, discovered the stone construction, and his workers opened up the entrance to the cave. The Lord had kept the youths alive, and they awoke from their sleep, unaware that almost two hundred years had passed. Their bodies and clothing were completely undecayed.

Preparing to accept torture, the youths once again asked Saint Iamblicus to buy bread for them in the city. Going toward the city, the youth was astonished to see a cross on the gates. Hearing the name of Jesus Christ freely spoken, he began to doubt that he was approaching his own city.

When he paid for the bread, Iamblicus gave the merchant coins with the image of the emperor Decius on it. He was detained, as someone who might be concealing a horde of old money. They took Saint Iamblicus

to the city administrator, who also happened to be the Bishop of Ephesus. Hearing the bewildering answers of the young man, the bishop perceived that God was revealing some sort of mystery through him, and went with other people to the cave.

At the entrance to the cave the bishop found the sealed container and opened it. He read upon the metal plaques the names of the seven youths and the details of the sealing of the cave on the orders of the emperor Decius. Going into the cave and seeing the saints alive, everyone rejoiced and perceived that the Lord, by waking them from their long sleep, was demonstrating to the Church the mystery of the Resurrection of the Dead.

Soon the emperor himself arrived in Ephesus and spoke with the young men in the cave. Then the holy youths, in sight of everyone, lay their heads upon the ground and fell asleep again, this time until the General Resurrection.

The emperor wanted to place each of the youths into a jeweled coffin, but they appeared to him in a dream and said that their bodies were to be left upon the ground in the cave. In the twelfth century the Russian pilgrim Igumen Daniel saw the holy relics of the seven youths in the cave.

There is a second commemoration of the seven youths on October 22. According to one tradition, which entered into the Russian PROLOGUE (of Saints' Lives), the youths fell asleep for the second time on this day. The Greek MENAION of 1870 says that they first fell asleep on August 4, and woke up on October 22.

doctrine from the parables of Christ, asserting that they utilize confusing symbolism and hidden meaning, making it difficult to clearly understand what Christ is trying to say, thus leading to the possibility of doctrinal error.

However, it seems to me that there are plenty of people who misunderstand and misinterpret even the plain and straight-forward teachings of Christ, such as where He says, "Unless a man is born again of water and the Spirit, he shall not see the kingdom of God," or where He says, "Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you". These are both very clear and direct statements of Christ, understood by the apostles and the Church from Day One to apply to Holy Baptism and the Eucharist, respectively. Yet today many Christians no longer care to know what the apostles or the early fathers actually taught, or what the early Church believed. They no longer measure their own beliefs by this yardstick, but are content to accept contemporary doctrinal models, even if that means creatively reinterpreting or outright dismissing certain portions of the Holy Scriptures that just don't quite fit.

Case in point: our parable this morning. There are things here which align with historic Christian teaching quite well, but which tend to make many modern believers cringe.

For example, when the eternal destinies of these two men were prefigured by the one being carried away by angels to Abraham's Bosom, and the other descending into the torment of Hades, absolutely no mention

was made of the personal faith of either of them. For many of our brethren today that's a positively ghastly omission! What's even worse is that Father Abraham told the Rich Man that Lazarus was being comforted because his life had been one of abject misery, whereas the Rich Man was being tormented because he had lived a life of great comfort coupled with a callous neglect of the needs of those around him. This would seem to move us even farther away from the modern notion that salvation is entirely a matter of "right faith" alone and has nothing to do with one's earthly "works" or way of life.

We begin to understand why the parables of Jesus are not so popular today. And not just the parables, but much of our Lord's teaching as well. For, while He spoke often of the need to believe in Him for eternal life, He also spoke throughout the gospels on the need for charitable works and righteous living as well. In fact He summed up His teaching on this matter by warning us, "Not all who say to Me, 'Lord, Lord,' shall see the kingdom of heaven, but those who do the will of My Father who is in heaven". Clearly, not all who merely believe and call Jesus "Lord" will be saved, but only those who do the will of Jesus' Father in heaven. This is important for all of us to remember.

And what is the will of Jesus' Father? We find that taught to us in such places as Matthew 25, where we are told to feed the hungry, give drink to the thirsty, care for the stranger, clothe the naked, visit the sick, minister to those in prison, and preach the gospel without error. In other words, we are to be the hands and feet and the heart

us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

## Wisdom of the Fathers

Whenever those who possess in themselves the divine riches of the Spirit take part in spiritual discussions, they draw as it were on their inner treasure-house and share their wealth with their hearers. Those, however, who do not have stored in the sanctuary of their heart the treasure from which springs forth the bounty of divine thoughts, mysteries and inspired words, but who cull what they say from the Scriptures, speak merely from the tip of the tongue; or if they have listened to spiritual men, they preen themselves with what others have said, putting it forward as though it were their own and claiming interest on someone else's capital. Their listeners can enjoy what they say without great effort, but they themselves, when they have finished speaking, prove to be like paupers. For they have simply repeated what they have taken

from others, without acquiring treasures of their own from which they could first derive pleasure themselves and which they could then communicate profitably to others.

### St. Makarios the Great

*Homilies, V: Love no. 88, Philokalia Vol. 3 edited by Palmer, Sherrard and Ware; Faber and Faber pgs. 323-324, 4th century*

## Reflection



### The Rich Man and Lazarus

And when you get down to it, God really isn't asking that much of me. He simply wants me to stop living as if I were the center of my own little universe. He wants me to see that a life spent tending to myself only is not a true life at all.

**FR. MICHAEL REAGAN | 05 NOVEMBER 2011**

+In the Name of the Father, and of the Son, and of the Holy Spirit, One God. Amen.

This morning's Gospel Lesson is the parable of the Rich Man and Lazarus. Over the years, I have heard many Christian teachers claim that one should not attempt to derive

There is a prayer of the Seven Sleepers of Ephesus in the GREAT BOOK OF NEEDS (Trebnik) for those who are ill and cannot sleep. The Seven Sleepers are also mentioned in the service for the Church New Year, September 1.

## Parish Calendar

### Service and Events

October 21 to October 29, 2018

#### 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

#### Tuesday, October 23

Akathist to St James, Brother of Our Lord James (Iakovos) the Apostle, brother of Our Lord  
8:30AM Daily Matins  
9:00AM Book Study

#### Wednesday, October 24

Arethas the Great Martyr & Syncletiki and her two daughters  
Greg Jankura -B  
4:30PM Open Doors

#### Thursday, October 25

Victor & Gail Kuziak - A  
8:30AM Daily Matins  
7:00PM Book Study

#### Friday, October 26

Diocesan Assembly  
The Holy Great Martyr Demetrios the Myrrh-streamer  
Thomas & Nora Dudchik - A  
6:00PM Akathist to St Demetrios

#### Saturday, October 27

Commemoration of the Flood  
Nestor the Martyr of Thessaloniki  
5:30PM Great Vespers

#### Sunday, October 28

7th Sunday of Luke  
Buildings and Grounds Ministry Meeting  
Nicholas Melesko - B  
9:30AM Divine Liturgy

#### Monday, October 29

Anastasia the Martyr of Rome

## Prayers, Intersessions and Commemorations



William, Sophia, Robert, Ann, Evelyn, Nina, John, Alex, Luke, Kathryn, Anastasia, Malcolm, Veronica, Darlyne, 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: Alex, Kaitlyn, Jack, Sam, Connor, Nadia, Isaac

and Matthew.

—  
Many Years! to:

Greg Jankura on the occasion of his birthday.

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 institutionalized, 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:

Ven. Hilarion the Great (371-372). Translation of the Relics of St. Hilarion, Bishop of Meglin in Bulgaria (1206). Ven. Hilarion, Schema-monk, of the Kiev Caves (Far Caves—13th-14th c.). Ven. Hilarion, Abbot, of Pskovoezérsk (Gdovsk). Ven. Theóphil (Theophilus) and Jacob (James), Abbots of Omutch (Pskov—ca. 1412).

Martyr Dasius, Gaius, and Zoticus, at Nicomedia (303). Ven. Philotheus of Dionysiou (Mt. Athos—1610). Ven. Visarion (Bessarion) Sarai and Sophronie, of Ciorara, Confessors, and Martyr Oprea of Salistie, in Romania (1776).

## Hymns of the Day

### Tone 4 Troparion (Resurrection)

When the women Disciples of the Lord learned from the Angel the joyous message of the Resurrection,  
they cast away the ancestral curse  
and elatedly told the Apostles:  
"Death is overthrown!  
Christ God is risen,//  
granting the world great mercy!"

### Tone 8 Troparion (for Venerable Hilarion)

By a flood of tears you made the desert fertile,  
and your longing for God brought forth fruits in abundance.  
By the radiance of miracles you illumined the whole universe.  
Our Father Hilarion, pray to Christ God to save our souls!

### Tone 4 Kontakion(Resurrection)

My Savior and Redeemer  
as God rose from the tomb and delivered

the earth-born from their chains.  
He has shattered the gates of hell,  
and as Master,/  
He has risen on the third day!

### Tone 3 Kontakion(Venerable Hilarion)

Today we gather to sing hymns in your honor,  
bright star causing the grace of God to shine in our hearts.  
You were a light to those in darkness,  
lifting up to heaven those who cry out://  
"Rejoice, Hilarion, the pride of hermits!"

## Gospel and Epistle Readings

### Epistle Reading

#### Prokeimenon. 4th Tone. Psalm 103.24,1.

O Lord, how manifold are your works. You have made all things in wisdom.  
Verse: Bless the Lord, O my soul.

#### The reading is from St. Paul's Letter to the Galatians 2:16-20.

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law,

because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

## Gospel Reading

### The Reading is from Luke 16:19-31

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazaros, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazaros in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazaros to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazaros in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between