

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>.



The Church celebrates the memory of a pair of unmercenary physicians, Saints Cosmas and Damian of Asia Minor.

There are two other pairs of unmercenary saints named Cosmas and Damian, one from Rome and the other from Arabia. The title of "unmercenary" means the same thing for all of them: that they refused payment for their healing work.

The two brothers from Asia Minor were raised by their mother Theodota, a Christian whose pagan husband died while her boys were still young. She taught them to be reverent toward God, and encouraged them to study hard to become skilled physicians. She, too, is a saint of the Church and is remembered with them.

As Cosmas and Damian grew into manhood, they became well-known for their care not only of people but of animals. In their view, all living creatures, being part of God's creation, were worthy of loving care and medical help when it was needed. The brothers knew that their abilities were God's gift, so they determined never to request any payment for what they did.

They applied this principle not only to friends and people they knew well but to any stranger who needed their assistance. The courteous attention they showed to every person reflected their mother's Christian teaching, and brings to mind the words of Saint Paul: "Conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how to answer every one" (Colossians 4: 5-6). Paul was encouraging his readers to be effective in spreading the Gospel by being gracious in speech and behavior; Cosmas and Damian did so by representing Christ in their medical treatment, always accompanying it with prayer.

Having agreed to be "unmercenary" in their work, the two men were more strongly bonded even than many brothers are. But the bond was broken, in a sad and curious way, for a period of several years. A very sick woman, deeply grateful to the brothers for having cured her, offered Damian the small gift she could afford: three eggs. She insisted that he accept them "in the name of the Life-Creating Trinity." Damian felt that he could not refuse.

Cosmas was shocked by what seemed to be a breach of their agreement not to accept payment, and he declared, on his deathbed, that his brother must not be buried beside him as they had planned. When Damian died shortly after he did, a big problem arose. Where should Damian be buried?

God intervened by giving the power of speech to an animal the two physicians had once treated. The animal assured everyone that Damian had accepted the gift only out of respect for the name of God, and therefore they should not hesitate to bury him next to Cosmas. Happy and relieved, the people did so, and the two brothers were united once again.

Kontakion - Tone 2

Having received the grace of healing,
you grant healing to those in need.
Glorious wonder workers and healers, Cosmas and Damian,
visit us and put down the insolence of our enemies,
and bring healing to the world through your miracles.



St. Alexis of Wilkes-Barre Church

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Services Schedule

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

Bulletin for Sunday, October 28, 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

Members of our Parish Council are:

Susan Hayes - Council President

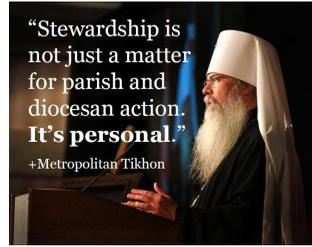
Susan Egan - Council Treasurer

Greg Jankura - Member at Large

Glenn PenkoffLedbeck - 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.

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Sunday, October 28, 2018 has been designated as Steward Sunday, during which parishes across North America will be taking special collections to support the Orthodox Church in America's ongoing ministries. Online donations also will be accepted with gratitude.

"Stewardship is not just a matter for parish and diocesan action... it's personal," explains His Beatitude, Metropolitan Tikhon. "Stewardship is really at the heart of our life and existence as Orthodox Christians. In our own personal lives, in our parish communities, and in our families, we are constantly and sacrificially offering our small gifts, so that we may receive the great gift that God gives to us."

Become a Steward by making a secure on-line contribution today!

"I invite all of you to join me and the members of the Holy Synod in offering our small and humble gift to God so that God may bless us with the great work that we all do together as the Church," Metropolitan Tikhon continues. "We work through our parish ministries, through our diocesan work, and also through the work of our departments, as they assist our missions to grow, as they help our youth to gather

Announcements

October 28 is Steward Sunday: Sharing our Treasures "For the Life of the World!"
SYOSSET, NY [OCA]

on his friends and neighbors. For there is no more powerful evidence of the truth of the Gospel, there is no stronger witness of Christ's salvation, than a life transformed. That poor man was so overwhelmed by evil that he had lost his identity as a person. When the Lord asked him his name, the man replied, "Legion," because he was filled with so many demons. And, as we have seen, he acted like someone controlled by the forces of evil. But after Christ delivered him, the man returned to a normal human life, clothed and in his right mind. If he had left town, no one whom he met would have known about his past unless he had mentioned it. And even if he told them about it, the story would not be nearly as significant for them as it would be for the people in his hometown. It is one thing to hear about someone's transformation, but quite another to see it with your own eyes. And it was only by staying home that this man was able to become a uniquely powerful icon of what Jesus Christ can do to heal and fulfill even the most miserable human being. Of course, we have not been running around demon-possessed, naked, and out of our minds in cemeteries. But we have all at times give into our temptations and allowed our passions to overtake us. Though we may have repented and found God's forgiveness, we can still be ashamed to encounter people or situations that remind us of our failings. Out of pride, we do not want to be reminded of how we acted and how we may be tempted to act again. Granted, we should not put ourselves in situations of great temptation when we can avoid it. But we also should not hide our light under

a bushel; we should not allow pride to keep us from showing others to what the Lord has done for us. Like the Gadarene demoniac, we should return to our house, our home, our neighborhood, our classroom, our workplace, our friendships, and become a living example of what Jesus Christ can do in the lives of sinners.

Some may be skeptical of the changes in us or even afraid and ask us to leave, as they did to Christ Himself. Regardless of that, we should simply focus on living with joy, gratitude, and humility the new life that the Lord has given us. That is how we will proclaim the good news of the Kingdom of God even as we remain in our familiar settings, giving thanks for the great things that Christ has done for us. And then others will know that the Lord's mercy, blessing, and healing are for people just like you and me, right where we are, no matter how painful the past has been. As St. Seraphim of Sarov taught, "Acquire the Spirit of peace and thousands around you will be saved."

Posted by Fr. Philip LeMasters at 2:53 PM

man's life that they could not hear the word of the Lord. So it was time for the Savior to leave, but the man who had been possessed by demons was to stay. For eventually, people would see that the positive changes in this man were permanent. Over time, they would get to know him and accept him. And his new life would be living proof of Christ's salvation. He would be living evidence that God's blessing and healing have come even to demon-possessed Gentiles of whom everyone was terrified. He would be a living sign that the mercy of Christ extends to all and can heal even the worst wounds and diseases of our souls.

To this day, some are called to be itinerate evangelists, to travel from here to there proclaiming the Gospel; some are called to be physicians, nurses, teachers, or development workers in far-away lands. But most of us are not. Most of us are called, like the man in today's lesson, to stay right where we are, among those who know us well—for good or for bad—to work out our salvation together with them. Our challenge is to accept with humility the family, the church community, the job, the school, the friends, the neighborhood, the blessings and the challenges, that God in His providence has allowed us to face. No, He is never the author of evil, but He calls us to put up with one another's weaknesses and life's disappointments with patience, perseverance, and forgiveness. If we think that the grass is always greener somewhere else, we will never learn that we are members of a Body, that we are not isolated individuals, but members of one another in Christ. Whether in church, family, work, school, or friendships, it is by bearing with one another that we work through

our difficulties and learn to stop thinking simply in terms of our own desires, but in terms of what is best for others with whom we share a common life.

Staying put is often good, not only for our communities and relationships, but for ourselves. The man who had been demon-possessed could have left his town and put that sad part of his life behind him. It would have been easier for him to forget his painful past by moving on. But perhaps we kid ourselves when we think that it is best to put the dark moments of our lives completely out of mind. They are reminders of our weakness and of the truth that that we do not save ourselves, that we are always dependent upon the Lord's mercy and blessing in our lives. We are never self-sufficient as Christians, and our journey is not one of perfect success. No, we should not obsess on our weaknesses, failures, and pains; it is rarely helpful to dwell upon them. We should be grateful and joyful about God's blessings in our lives. But we should also acknowledge what our past sins reveal about us: our spiritual sickness and brokenness, and the fact that we can easily fall back into the pit of our own corruption. When we remember who we were, and where we are tempted to return, we are reminded to stay focused, to be on guard, and to be all the more thankful that the Lord has raised us up from our low estate. It was true for the Gadarene demoniac, and it is true for all of us who have put on the new life in Christ. When we remember what it was like to wallow in the mire of our passions like pigs in mud, we will glorify with humility the One who set us free. Another reason for staying home was the impact that this man's example would have

and share their faith, and to support all the departments and all of us in the Orthodox Church in America.”

For example, your gifts will help fund

soca the Department of Evangelization, which has granted more than one million dollars over the past decade to fledgling mission parishes across North America through its Church Planting Grant program; the Department of Liturgical Music and Translations, which trains new choir directors through online training courses and continuously expands its over 6,500 pages of liturgical music and texts so essential to parish choirs here and around the globe; the Department of Christian Education, which develops and makes available a variety of educational resources for all ages on its ever-expanding website; the Department of Youth, Young Adult and Campus Ministry, which offers a wealth of resources for home, camp, parish and campus use; the Department of Christian Service and Humanitarian Aid, which continues to expand its voluminous collection of parish ministry resources; and the Church's other departments, offices, and related agencies. These are just a few examples of the fruitful ministries that will benefit—and expand—tremendously through your generosity and commitment as Stewards of the Orthodox Church in America.

In the spirit of the theme of the 19th All-American Council, please join the ranks of those who already have made

the commitment to expand the mission of the Orthodox Church in America by giving generously—“for the life of the world” and for its salvation—on Steward Sunday, October 28!

Saints and Feasts

October 28

Our Righteous Father Steven the Sabbaite

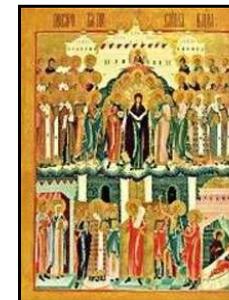


Saint Steven passed his life in ascetical discipline in the Monastery of Saint Sabbas, from whence also

he received the name Sabbaite. He was consecrated bishop and reposed about the year 790, bequeathing to the Church a number of melismatic troparia.

October 28

The Holy Protection of the Theotokos



The Feast of the Protection commemorates the appearance of the most

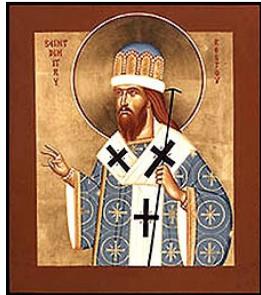
holy Theotokos in the Church of Blachernae in Constantinople in the tenth century, as recorded in the life of Saint

Andrew the Fool for Christ's sake. While the multitudes of the faithful were gathered in church, Epiphanius, the friend of Saint Andrew, through the Saint's prayers, beheld the Virgin Mary above the faithful and spreading out her veil over them, signifying her unceasing protection of all Christians. Because of this we keep a yearly feast of gratitude, imploring our Lady never to cease sheltering us in her mighty prayers.

In the Greek tradition, this feast is celebrated on October 28, while in the Slavic tradition, this feast is celebrated on October 1.

Lives of the Saints

St. Demetrius (Dimitri), Metropolitan of Rostov



Saint Demetrius, Metropolitan of Rostov (in the world Daniel Savvich Tuptalo), was born in December 1651 in the locale of Makarovo, not far from Kiev. He was born into a pious family and grew up a deeply

believing Christian. In 1662, soon after his parents resettled to Kiev, Daniel was sent to the Kiev-Mogilyansk college, where the gifts and remarkable abilities of the youth were first discovered. He successfully learned the Greek and Latin languages and the entire series of classical sciences. On July 9, 1668 Daniel accepted monastic tonsure with the name Demetrius, in honor of the Great Martyr Demetrius of Thessalonica. Prior to the spring of 1675 he progressed through the monastic obediences at Kiev's Kirillov monastery, where he began his literary and preaching activity.

The Archbishop of Chernigov Lazar (Baranovich) ordained Demetrius as hieromonk on May 23, 1675. For several years Hieromonk Demetrius lived as an ascetic and preached the Word of God at various monasteries and churches in the Ukraine, Lithuania and Belarus. It was while he was Igumen of the Maximov monastery, and later the Baturinsk Nikol'sk monastery, in 1684 he was summoned to the Kiev Caves Lavra. The Superior of the Lavra, Archimandrite Barlaam (Yasinsky), knowing the high spiritual disposition of his former disciple, his education, his proclivity for scientific work, and also his undoubted literary talent, entrusted the hieromonk Demetrius with organizing the MENAION, the Lives of the Saints for the whole year.

From this time, all the rest of Saint Demetrius's life was devoted to the fulfilling of this ascetic work, grandiose in its scope. The work demanded an enormous exertion of strength, since it necessitated the gathering and analyzing of a multitude of various sources and to expound them in a

Wisdom of the Fathers

For in a contest there is much labor needed-- and after the contest victory falls to some, to others disgrace. Is the palm ever given or the crown granted before the course is finished? ... Therefore no one can receive a reward, unless he has striven lawfully; nor is the victory a glorious one, unless the contest also has been toilsome.

St. Ambrose of Milan

Chapter 15, Three Books on the Duties of the Clergy, 4th century

Reflection



Life After Demons and Pigs: Homily for the Sixth Sunday of Luke in the Orthodox Church

Luke 8: 27-39

It's probably human nature to think about moving on to a new place from time to time. The prospect of starting over, putting our old problems behind us, and having new and exciting opportunities often appeals to us. Sometimes we just get restless and long for something new.

That's how the man in today's gospel lesson felt. Jesus Christ had cast many demons out of him and had delivered him from a terrible existence. The wretched man had been naked, living in a cemetery, with no family or friends. Everyone was afraid of him, for even chains and shackles could not control him when the demons took over. After the Lord set him free, the man understandably wanted to leave town, to follow the One who had delivered him. But Christ did not want him to do that. Instead, he was to return to his own house and tell what great things God had done him. So that is what he did; he proclaimed throughout the whole city how the Lord had blessed him and had given him his life back.

We surely cannot blame this poor fellow for wanting to move on. He must have been known in the country of the Gadarenes as that crazy man whom everybody feared. That is apparent from people's reaction to the sight of him when he is finally clothed and in his right mind. They were afraid and probably wondered what would happen next. They even asked the Lord to depart because of it. Perhaps this was some kind of trick. Maybe he would become violent again at any moment. The man knew that this was how people viewed him and was probably ashamed, as any of us would be in his situation. So he wanted to put his hometown behind him and not look back. He wanted simply to be with Jesus Christ, who was probably the only person who had shown him compassion and friendship in many years.

But that was not Christ's plan. He knew that the Gadarenes did not understand the Gospel. He knew that they were so disturbed by the amazing changes in the

You, O Lord, shall keep us and preserve us.
Verse: Save me, O Lord, for the godly man has failed.

The reading is from St. Paul's Letter to the Galatians 6:11-18.

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Gospel Reading

The Reading is from Luke 8:26-39

At that time, as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before

him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

fluent language, worthy of the lofty subject of exposition and at the same time accessible to all believers. Divine assistance did not abandon the saint for his twenty year labor.

According to the testimony of Saint Demetrius himself, his soul was filled with impressions of the saints, which strengthened him both in spirit and body, and they encouraged faith in the felicitous completion of his noble task. At this time, the venerable Demetrius was head of several monasteries (in succession).

The works of the ascetic brought him to the attention of Patriarch Adrian. In 1701, by decree of Tsar Peter I, Archimandrite Demetrius was summoned to Moscow, where on March 23 at the Dormition cathedral of the Kremlin he was consecrated as Metropolitan of the Siberian city of Tobolsk. But after a certain while, because of the importance of his scientific work and the frailty of his health, the saint received a new appointment to Rostov-Yaroslavl, and on March 1, 1702 assumed his duties as Metropolitan of Rostov.

Just as before, he continued to be concerned about the strengthening of the unity of the Russian Orthodox Church, weakened by the "Old Believers" schism.

From his inspired works and preachings many generations of Russian theologians drew spiritual strength for creativity and prayer. He remains an example of a saintly, ascetic, non-covetous life for all Orthodox Christians. Upon his death on October 28, 1709, it was discovered that he had few possessions, except for books

and manuscripts.

The glorification of Saint Demetrius, Metropolitan of Rostov, took place on April 22, 1757. He is also remembered on September 21, the day of the uncovering of his holy relics.

Parish Calendar

Service and Events

October 28 to November 5, 2018

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

Tuesday, October 30

Cleopas and Artemas of the 70 Apostles
8:30AM Daily Matins
9:00AM Book Study

Wednesday, October 31

Amplias, Apelles, Stachys, Urban, Aristobulus & Narcissus of the 70
Martyrdom of St. John Kochurov
4:30PM Open Doors
6:00PM Akathist to All-Saints of America

Thursday, November 1

Cosmas and Damian the Holy Unmercenarys of Asia, and their mother Theodota

Joan Navaro
8:30AM Daily Matins

Friday, November 2

The Holy Martyrs Acindynus, Pegasus, Aphonius, Elpidophorus, and Anempodistus

Saturday, November 3

Bishop Raphael Hawaweeny of Brooklyn
5:30PM Great Vespers

Sunday, November 4

5th Sunday of Luke
Daylight Savings Time Ends
Liturgical and Education Ministry meeting
9:30AM Divine Liturgy

Monday, November 5

Galaktion & his wife Episteme, the Martyrs of Emesa
Maneil Mena - B

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:

Joyous Feast to all those who take St Anastasia as their patron.

—
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:

Repose of Ven. Job, Abbot and Wonderworker of Pochaev (1651). Martyrs Terence and Neonila, and their children: Sarbelus, Photus, Theodulus, Hierax, Nitus, Bele, and Eunice. Ven. Stephen of St. Sabbas' Monastery, Hymnographer (9th c.). Repose of St.

Arsenius, Archbishop of Serbia (1266). Greatmartyr Paraskeva of Iconomium (3rd c.). St. Dimitry, Metropolitan of Rostov (1709). Ven. Nestor, not the Chronicler, of the Kiev Caves (Far Caves—14th c.). Martyrs Africanus, Terence, Maximus, Pompeius, and 36 others, of Carthage (3rd c.). Hieromartyr Cyriacus, Patriarch of Jerusalem (363). Ven. John the Chozebite (6th c.). St. Neophytus, Bishop of Urbinsk in Georgia (7th c.). Ven. Athanasius the Younger, Patriarch of Constantinople (14th c.).

Hymns of the Day

Tone 5 Troparion (Resurrection)

Let us, the faithful, praise and worship the Word,
co-eternal with the Father and the Spirit,
born for our salvation from the Virgin;
for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Tone 8 Troparion (Venerable Stephen)

Champion of Orthodoxy, teacher of purity and of true worship,
enlightener of the universe and the adornment of hierarchs:
all-wise Father Stephen, your teachings have gleamed with light upon all things.//
Intercede before Christ God to save

our souls!

Tone 5 Kontakion (Resurrection)

You descended into hell, O my Savior, shattering its gates as Almighty, resurrecting the dead as Creator, and destroying the sting of death. You have delivered Adam from the curse, O Lover of Man,//
and we cry to You: "O Lord, save us!"

Tone 4 Kontakion (Venerable Stephen)

You planted a garden of the virtues, most glorious one,
and watered it with the streams of your tears. Since you have received the tree of life, O Stephen,
save your flock from corruption by your prayers!
Deliver from all evil,
all of those who fervently honor you, O wise one,
for we have acquired you as a great intercessor through faith and love!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 5th Tone. Psalm 11.7,1.