

the elderly, school children, families and people with disabilities. The IOCC web site features news of country programs and of IOCC's ever-expanding Emergency Response Network.

To assist parishes in highlighting IOCC's ministries, a variety of resources, including the [IOCC Sunday Encyclical](#) from the Assembly of Bishops. Also available online are [bulletin/newsletter inserts and posters](#). IOCC suggests that youth can get involved by organizing an [emergency-kit drive](#) or hosting a small IOCC fundraiser—bake sale, angel tree, spaghetti dinner, etc. Parishes wishing to set up an information table during coffee hour are invited to contact an IOCC outreach coordinator—call 410-243-9820 or write to outreach@iocc.org—to request posters, prayer booklets, brochures, icon cards, magnets and other materials for distribution.

[Contributions may be made on-line](#), by toll-free call to 1-877-803-IOCC (4622), or by mail to IOCC, PO Box 17398, Baltimore, MD 21297-0429.



St. Alexis of Wilkes-Barre Church

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Rector

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Services Schedule

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

Bulletin for Sunday, November 11, 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.

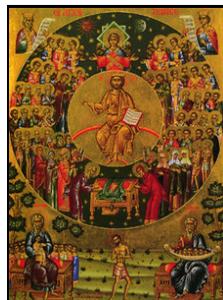
Announcements

The Annual Parish Meeting will be held on Sunday, Nov 18th, following Liturgy. All members of the parish community are expected to attend.

Wednesday, Nov 21st, is the Feast of the Entrance of the Theotokos. This year, because (in part) of it's proximity to Thanksgiving, I am planning on celebrating Liturgy at 6:30a. If you are able to attend, I am also planning on following Liturgy with breakfast at the Coffee Break". Please let me know if you would like to join me.

The Nativity (or Apostle Philip's Fast) begins on Thursday, Nov 15th. As this is one of the Church's four primary fasting seasons, you are encouraged to devote more time to your prayer life (both private and corporate), alms-giving, and ,of course, fasting. We enter in to this Fast as a community, and we ought to fast as a community as well. We do so, not only to receive support, but to encourage one another as well. General Confession will be offered on Wednesday, Nov 7th at 6pm. This does NOT and should NOT replace your individual confession. Beginning Wed, Nov 28th, I begin a series of Nativity Reflections, which will be held on each subsequent Wednesday until the conclusion of the Fast.

Saints and Feasts



the same sky and air, the same days and nights, and, though some be good, others bad, some righteous, others unrighteous, yet GOD is bountiful to all, kind to all.

St. Gregory the Dialogist

Sermon 12, On the Fast, 6th century

'The Lord your God is one Lord' (cf. Deut. 6:4), revealed in the Father, Son and Holy Spirit: in the unbegotten Father; in the Son, who is begotten eternally, timelessly and impassibly as the Logos, and who through Himself anointed that which He assumed from us and so is called Christ; and in the Holy Spirit, who also comes forth from the Father, not begotten, but proceeding. This alone is God and alone is true God, the one Lord in a Trinity of Hypostases, undivided in nature, will, glory, power, energy, and all the characteristics of divinity. Him alone shall you love and Him alone shall you worship with all your mind and with all your heart and with all your strength.

St. Gregory Palamas

A New Testament Decalogue no. 1, Philokalia Vol. 4 edited by Palmer, Sherrard and Ware; Faber and Faber pg. 323, 14th century

Reflection



November 18
designated IOCC
"Day of Sharing"
Sunday

BALTIMORE, MD [IOCC]



Each year, the [Assembly of Canonical Orthodox Bishops of the United States of America](#) designates the Sunday before US Thanksgiving Day as "IOCC Sunday." This year's commemoration falls on Sunday, November 18.

[International Orthodox Christian Charities](#) [IOCC], the official humanitarian aid agency of the Assembly of Bishops, is supported by generous donations from Orthodox Christians. Since its establishment in 1992, IOCC has provided emergency relief, sustainable development and self-help programs to people in need worldwide. Programs are active in more than 50 countries across Europe, Asia, Africa, and North and South America. All assistance is provided based on need without discrimination and benefits orphans, refugees and displaced persons,

Verse: Bring to the Lord, O sons of God, bring to the Lord honor and glory.

The reading is from St. Paul's Letter to the Ephesians 2:14-22.

Brethren, Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit.

Gospel Reading

8th Sunday of Luke

The Reading is from Luke 10:25-37

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do

you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

Wisdom of the Fathers

For the One Maker fashioned us, the One Creator breathed life into us; we all enjoy

November 11

Holy Martyr Vincent

Saint Vincent is the most illustrious of the Martyrs of Spain. Because of his virtue, he was ordained deacon by Valerius, Bishop of Saragossa, who, because of his advanced age and an impediment in his speech, commissioned Vincent to be preacher of the Gospel. In 303, the impious Emperors Diocletian and Maximian sent Dacian to Spain as governor, with an edict to persecute the clergy. Saint Vincent was brought with Bishop Valerius to Valencia; the bishop was sent into exile, but the holy deacon was tortured on a rack, and after suffering other cruel torments, gave up his soul into the hands of God on January 22 in the year 304.



November 11

Victor and Stephanie

Saints Victor and Stephanie contested in Damascus in 160, during the reign of Antoninus Pius. The pagans arrested Saint Victor as a Christian and cut off his fingers, put out his eyes, and beheaded him. As Saint Stephanie, the wife of a certain soldier, and a Christian, saw Victor's nobility in his sufferings, she loudly cried out to call him blessed and to say that she saw two crowns prepared, one for him, and one for herself. She also was taken,

and was tied to two palm trees which had been bowed down; when they were released, she was torn asunder.



November 11

Theodore the Studite

Saint Theodore the Studite was born in Constantinople in 759; his pious parents were named Photinus and Theoctiste.

He assumed the monastic habit in his youth, at the monastery called Sakkoudion, and became abbot there in 794. About the year 784 he was ordained deacon, and later presbyter by the most holy Patriarch Tarasius. On joining the brotherhood of the Monastery of Studium (which was named after its founder Studius, a Roman consul), the Saint received the surname "Studite." He proved to be a fervent zealot for the traditions of the Fathers and contested even unto death for the sake of his reverence for the holy icons. He endured three exiles because of his pious zeal. During the third one, to which he was condemned by the Iconoclast autocrat, Leo the Armenian, he endured courageously - being beaten and bound and led from one dark dungeon to another - for seven whole years. Finally he was recalled from exile by Michael the Stutterer. Receiving thus a small respite from his labours of long endurance, he reposed in the Lord on November 11, 826, a Sunday, while his disciples, who stood round about

him, chanted the 118th Psalm. Some say that after receiving the immaculate Mysteries, he himself began chanting this psalm. And on reaching the verse, ' I will never forget Thy statutes, for in them hast Thou quickened me" (Ps. 118:93), he gave up his spirit, having lived for sixty-seven years. In addition to his other sacred writings, he composed, with the collaboration of his brother Joseph, almost the whole of the compunctionate book of the Triodion (see also July 14).

Lives of the Saints

St. John Chrysostom the Archbishop of Constantinople
Commemorated on November 13



Saint John Chrysostom, Archbishop of Constantinople, one of the Three Hierarchs [January 30], was born at Antioch in about the year 347 into the family of a military commander. His father, Secundus, died soon after the birth of his son. His mother, Anthusa, widowed at twenty years of age, did not seek to remarry but rather devoted all her efforts to the raising of her son in Christian piety. The youth studied under the finest philosophers and rhetoricians. But, scorning the vain disciplines of pagan knowledge, the future hierarch turned

himself to the profound study of Holy Scripture and prayerful contemplation. Saint Meletius, Bishop of Antioch (February 12), loved John like a son, guided him in the Faith, and in the year 367 baptized him.

After three years John was tonsured as a Reader. When Saint Meletius had been sent into exile by the emperor Valens in the year 372, John and Theodore (afterwards Bishop of Mopsuestia) studied under the experienced instructors of ascetic life, the presbyters Flavian and Diodorus of Tarsus. The highly refined Diodorus had particular influence upon the youth. When John's mother died, he embraced monasticism, which he called the "true philosophy." Soon John and his friend Basil were being considered as candidates for the episcopal office, and they decided to withdraw into the wilderness to avoid this. While Saint John avoided the episcopal rank out of humility, he secretly assisted in Basil's consecration.

During this period Saint John wrote his "Six Discourses on the Priesthood," a great work of Orthodox pastoral theology. The saint spent four years struggling in the wilderness, living the ascetic life under the guidance of an experienced spiritual guide. And here he wrote three books entitled, "Against the Opponents of Those Attracted to the Monastic Life", and a collection entitled, "A Comparison of the Monk with the Emperor" (also known as "Comparison of Imperial Power, Wealth and Eminence, with the True and Christian Wisdom-Loving Monastic Life"), both works which are marked by a profound reflection of the worthiness of the monastic vocation.

Martýrii, Abbot of Zelénsk (Pskov—1603).
Repose of Saint Stephen Dečani of Serbia.
Saint Martin the Merciful, Bishop of Tours (397).

Hymns of the Day

Tone 7 Troparion (Resurrection)

By Your Cross You destroyed death.
To the thief You opened Paradise.
For the Myrrhbearers You changed weeping into joy.
And You commanded Your disciples, O Christ God,
to proclaim that You are risen, //
granting the world great mercy.

Tone 4 Troparion (for the Martyrs)

Your holy martyrs Menas, Victor, Vincent, and Stephanida, 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 8 Troparion (Venerable Theodore)

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

our souls!

Tone 7 Kontakion (Resurrection)

The dominion of death can no longer hold mankind captive,
for Christ descended, shattering and destroying its powers.
Hell is bound, while the Prophets rejoice and cry:
"The Savior has come to those in faith; //
enter, you faithful, into the Resurrection!"

Tone 8 Kontakion (for the Martyrs)

Today the Church honors those who fought the good fight and died for their faith:
the victorious Menas, the noble Victor, and the ascetic Vincent.
The Church glorifies their divine struggle and cries out with love:
"Glory to You, O Christ, Lover of mankind!"

Tone 2 Kontakion (Venerable Theodore)

Your ascetic life, equal to an Angel's,
made you radiant through your athlete's contest;
blessed by God, O Theodore, you became a companion of the Angels,
with whom you unceasingly intercede for us all.

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 7th Tone. Psalm 28.11,1.
The Lord will give strength to his people.

Saturday, November 17

Gregory the Wonderworker & Bishop of Neo-Caesarea
Natalie Davis - B
9:30AM Liturgy at St Nicholas Church
5:30PM Great Vespers

Sunday, November 18

9th Sunday of Luke
Annual Meeting
Evangelism and Outreach Ministry meeting
IOCC Sunday
9:30AM Divine Liturgy

Monday, November 19

Thomas Brubaker - B
Obadiah the Prophet

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:

Natalie Kucharski on the occasion of her birthday and to Greg Jankura and Vincent Melesko on the occasion of their Name's Days.

—
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:

Martyrs Menas of Egypt (304), Victor at Damascus (2nd c.) and Vincent of Spain (204). Martyr Stephanida (Stepanida, Stephanie) of Spain (2nd c.). Ven. Theodore the Confessor, Abbot of the Studion (826). Repose of Bl. Maxim, Fool-for-Christ and Wonderworker in Moscow (1434). Ven.

For two years, the saint lived in a cave in complete silence, but was obliged to return to Antioch to recover his health. Saint Meletius, the Bishop of Antioch, ordained him deacon in the year 381. The following years were devoted to work on new theological writings: "Concerning Providence" ("To the Ascetic Stagirios"), "Book Concerning Virginity," "To a Young Widow" (2 discourses), and the "Book of Saint Babylos, and Against Julian and the Pagans."

In the year 386 Saint John was ordained presbyter by Bishop Flavian of Antioch. Saint John was a splendid preacher, and his inspired words earned him the name "Golden-Mouthed" ("Chrysostom"). For twelve years the saint preached in church, usually twice a week, but sometimes daily, deeply stirring the hearts of his listeners.

In his pastoral zeal to provide Christians with a better understanding of Holy Scripture, Saint John employed hermeneutics, an interpretation and analysis of the Word of God (i.e. exegesis). Among his exegetical works are commentaries on entire books of the Holy Scripture (Genesis, the Psalter, the Gospels of Matthew and John, the Epistles of the Apostle Paul), and also many homilies on individual texts of the Holy Bible, but also instructions on the Feasts, laudations on the Saints, and also apologetic (i.e. defensive) homilies (against Anomoeans, Judaizers and pagans). As a priest, Saint John zealously fulfilled the Lord's command to care for the needy. Under Saint John, the Antiochian Church provided sustenance each day to as many as 3,000 virgins

and widows, not including in this number the shut-ins, wanderers and the sick.

Saint John began his commentary on Genesis at the beginning of Great Lent in 388, preaching thirty-two homilies during the forty day period. During Holy Week he spoke of how Christ was betrayed, and about the Cross. During Bright Week, his pastoral discourse was devoted to the Resurrection. His exegesis of the Book of Genesis was concluded only at the end of October (388).

At Pascha in the following year the saint began his homilies on the Gospel of John, and toward the end of the year 389 he took up the Gospel of Matthew. In the year 391 the Antioch Christians listened to his commentary on the Epistles of the holy Apostle Paul to the Romans and to the Corinthians. In 393 he explained the Epistles to the Galatians, the Ephesians, Timothy, Titus, and the Psalms. In his homily on the Epistle to the Ephesians, Saint John denounced a schism in Antioch, "I tell you and I witness before you, that to tear asunder the Church means nothing less than to fall into heresy. The Church is the house of the heavenly Father, one Body and one Spirit."

The fame of the holy preacher grew, and in the year 397 with the death of Archbishop Nectarius of Constantinople, successor to Saint Gregory the Theologian, Saint John Chrysostom was summoned from Antioch, and elected to the See of Constantinople. At the capital, the holy archpastor was not able to preach as often as he had at Antioch. Many matters awaited the saint's attention, and he began with the most important -- the

spiritual perfection of the priesthood. He himself was the best example of this. The financial means apportioned for the archbishop were channeled by the saint into the upkeep of several hospices for the sick and two hostels for pilgrims. He fasted strictly and ate very little food, and usually refused invitations to dine because of his delicate stomach.

The saint's zeal in spreading the Christian Faith extended not only to the inhabitants of Constantinople, but also to Thrace to include Slavs and Goths, and to Asia Minor and the Pontine region. He established a bishop for the Bosphorus Church in the Crimea. Saint John sent off zealous missionaries to Phoenicia, to Persia, and to the Scythians, to convert pagans to Christ. He also wrote letters to Syria to bring back the Marcionites into the Church, and he accomplished this. Preserving the unity of the Church, the saint would not permit a powerful Gothic military commander, who wanted the emperor to reward his bravery in battle, to open an Arian church at Constantinople. The saint exerted much effort in enhancing the splendor of the church services: he compiled a Liturgy, he introduced antiphonal singing for the all-night Vigil, and he wrote several prayers for the rite of anointing the sick with oil.

The saintly hierarch denounced the dissolute morals of people in the capital, especially at the imperial court, irrespective of person. When the empress Eudoxia connived to confiscate the last properties of the widow and children of a disgraced dignitary, the saint rose to their defense. The arrogant empress would not relent,

and nursed a grudge against the archpastor. Eudoxia's hatred of the saint blazed forth anew when malefactors told her that the saint apparently had her in mind during his sermon on vain women. A court was convened composed of hierarchs who had been justly condemned by Chrysostom: Theophilus of Alexandria, Bishop Severian of Gabala, who had been banished from the capital because of improprieties, and others.

This court of judgment declared Saint John deposed, and that he be executed for his insult to the empress. The emperor decided on exile instead of execution. An angry crowd gathered at the church, resolved to defend their pastor. In order to avoid a riot, Saint John submitted to the authorities. That very night there was an earthquake at Constantinople. The terrified Eudoxia urgently requested the emperor to bring the saint back, and promptly sent a letter to the banished pastor, beseeching him to return. Once more, in the capital church, the saint praised the Lord in a short talk, "For All His Ways."

The slanderers fled to Alexandria. But after only two months a new denunciation provoked the wrath of Eudoxia. In March 404, an unjust council was convened, decreeing the exile of Saint John. Upon his removal from the capital, a fire reduced the church of Hagia Sophia and also the Senate building to ashes. Devastating barbarian incursions soon followed, and Eudoxia died in October 404. Even pagans regarded these events as God's punishment for the unjust judgment against the saint.

In Armenia, the saint strove all the more

to encourage his spiritual children. In numerous letters (245 are preserved) to bishops in Asia, Africa, Europe and particularly to his friends in Constantinople, Saint John consoled the suffering, guiding and giving support to his followers. In the winter of 406 Saint John was confined to his bed with sickness, but his enemies were not to be appeased. From the capital came orders to transfer Saint John to desolate Pityus in Abkhazia on the Black Sea. Worn out by sickness, the saint began his final journey under military escort, traveling for three months in the rain and frost. He never arrived at his place of exile, for his strength failed him at Comana.

At the crypt of Saint Basiliscus (May 22), Saint John was comforted by a vision of the martyr, who said, "Despair not, brother John! Tomorrow we shall be together." After receiving the Holy Mysteries, the hierarch fell asleep in the Lord on September 14, 407. His last words were, "Glory to God for all things!"

The holy relics of Saint John Chrysostom were solemnly transferred to Constantinople in the year 438. The disciple of Saint John, the venerable Isidore of Pelusium (February 4), wrote: "The house of David is grown strong, and the house of Saul enfeebled. He is victor over the storms of life, and has entered into heavenly repose."

Although he died on September 14, Saint John's celebration was transferred to this day because of the Feast of the Elevation of the Holy Cross. Saint John Chrysostom is also celebrated on January 27 and January 30.

Parish Calendar

Service and Events

November 11 to November 19, 2018

Sunday, November 11

8th Sunday of Luke
Fellowship and Stewardship Ministry
Dana Andrews - B
9:30AM Divine Liturgy

Monday, November 12

John the Merciful, Patriarch of Alexandria

Tuesday, November 13

Akathist to St John Chrysostom
John Chrysostom, Archbishop of Constantinople
8:30AM Daily Matins
9:00AM Book Study

Wednesday, November 14

Philip the Apostle
Akathist to St Gregory Palamas
4:30PM Open Doors
6:30PM Diocesan Council

Thursday, November 15

Nativity Fast Begins
Nativity Fast
8:30AM Daily Matins
7:00PM Book Study

Friday, November 16

Matthew the Apostle & Evangelist
Akathist to St Matthew Evangelist
Akathist to St Matthew Evangelist
Natalie Kucharski - B