



Orthodox Church in America Image Release Form

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I am 18 years of age and am competent to contract in my own name, or if I am under age 18, a parent or guardian has signed below. I have read this release before signing below and I fully understand the contents, meaning and impact of this release.

(Signature) _____ (Date)

(Printed Name)

If the person signing is under age 18 we would ask that that person sign but there must also be the signed consent by a parent or guardian, below:

I hereby certify that I am the parent or guardian of _____, named above, and do hereby give my consent without reservation to the foregoing release on behalf of this person.

(Parent/Guardian's Signature) _____ (Date)

(Parent/Guardian's Printed Name)



St. Alexis of Wilkes-Barre Orthodox Church

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Fr Steven Hosking
Rector

Phone: 860-866-5802

Email: frsteve@stalexischurch.org

Services Schedule

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

Bulletin for Sunday, February 10, 2019

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:

Greg Jankura - Council President
Natalie Kucharski - Council Treasurer
Kyle Hollis - Member at Large
Glenn PenkoffLedbeck - Council Secretary
Michael Kuziak - Council Vice President
Roderick Seurattan - 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

Differences with Online Calendar

Several of you have noticed that the parish online calendar has, on occasion, different scripture readings and commemoration of saints than those printed on the paper calendar or posted on the OCA web site. This is because the shared calendar I use is based on the Greek Typikon as opposed to the Slavic Typikon used by the OCA. For the most part, they are the same, but there are some differences, particularly with how the scriptures are read when Pascha is late in the year.

I have not been able to find a shared calendar which uses the Slavic Typikon (Lectionary) and is based on the "New" Revised Julian Calendar, hence, the use of the Greek Typikon.

Financial Update as of 1/31/2019

2018 Parish Giving

Parish Portion of Budget	Actuals	
Over/(Under)		
\$99,250	\$88,205	(\$11,045)
shortfall		

Of our 46 members,

34 pledged \$83,840 and collectively gave \$85,980.
12 did not pledge and collectively gave \$2,225.
11 members exceeded their pledge, 1 did not meet it.

2018 EOY

2018 ended with a deficit of \$7,401 which was funded out of savings. Savings are at an all time low of \$32,829.

Some members paid for church expense out of their own pocket and did not ask for reimbursement. That totaled \$1,800 in church operating expenses.

2019 Parish Giving

Parish Portion of Budget	Pledges received	Remaining needed to meet Budget
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channels. Do not engage in any such behavior and do not make or comment on any such behavior, comments, or remarks.

11. You may comment on other churches, but you agree to do so respectfully without ridiculing, defaming, or libeling them in any way.
12. If you are not officially authorized to speak on behalf of the ORTHODOX CHURCH IN AMERICA, use a disclaimer saying that what you communicate is your personal opinion and not that of the organization when you are engaging in conversation on the ORTHODOX CHURCH IN AMERICA's social media channels. Two sample social media disclaimers include: (1) "I work for the ORTHODOX CHURCH IN AMERICA, and this is my personal opinion."; and (2) "I am not an official spokesperson, but my personal opinion is" This requirement is not meant to interfere with your rights to bargain collectively or engage in concerted or protected activities but rather to ensure that others can easily distinguish the official position of the organization or the organization's leadership from those of our employees/volunteers.
13. Users should use their best judgment when engaging in social media activities and should be on guard against actions and discussions that could harm the interests of our community, faith, or other persons.
14. Before posting photographs of any person, obtain his/her permission.
15. If you see a violation of this Code of Conduct, report it to Central Administration of the ORTHODOX CHURCH IN AMERICA. If you have questions about the Code of Conduct, please contact DESIGNATED PERSON.
16. All of the ORTHODOX CHURCH IN AMERICA's other policies apply to the use of digital and social media. All communication by employees or volunteers should take into account the organization's values, reputation, and workplace policies.
17. You agree to provide the church with your identity and website url if you choose to write about the church. You also agree to make anyone designated by the church as your "friend" so that the church may monitor your postings.
18. Any violations of the ORTHODOX CHURCH IN AMERICA's Code of Conduct may result in discipline and/or termination of employment or volunteer opportunities.

I have received a copy of ORTHODOX CHURCH IN AMERICA's Social and Digital Media Code of Conduct. I understand it is my responsibility to become familiar with and adhere to the information contained herein. I understand that these policies are the property of the ORTHODOX CHURCH IN AMERICA

Print Name

Signature

Date



Social and Digital Media Code of Conduct

Social media has been defined in many ways. It includes electronic communications and online activities, such as text messages; email; wikis; and social networking like Facebook, Twitter, and the like; and posting comments, such as on blogs. Because of the blur between personal and professional communications, this Code of Conduct helps explain what is recommended and expected.

1. Remember all internet postings are permanent — able to be duplicated and may go viral.
2. Use your common sense. If you wonder whether or not to communicate or post, don't do it until you consult with the ORTHODOX CHURCH IN AMERICA leadership.
3. For your protection and the protection of the ORTHODOX CHURCH IN AMERICA, you are prohibited from using internal or external social media channels to discuss confidential items, legal matters, litigation, or the organization's financial performance. Confidential information includes anything labeled as such or information not available to the public. When asked by others to discuss any of these matters, you should relay that "Our social media policy only allows authorized individuals to discuss these types of matters. I can refer you to an authorized individual if you'd like to ask them," and then refer the question to the APPROPRIATE TEAM OR INDIVIDUAL.
4. Be open and honest about who you are when you communicate. The ORTHODOX CHURCH IN AMERICA trusts and expects you to exercise personal responsibility whenever you use social media, which includes respecting the trust of those with whom you are engaging. However, these policies are not meant to interfere with your legal rights to bargain collectively or engage in concerted or protected activities.
5. Respect your privacy, your coworkers' privacy, and the organization's privacy by not providing personal or confidential information without permission. Also, employees/volunteers are prohibited from sharing anything via social media channels that could violate another employee/volunteer's right to personal privacy.
6. Only those officially designated may use social media to speak on behalf of the organization in an official capacity, though employees/volunteers may use social media to speak for themselves individually. If and when designated persons use social media to communicate on behalf of the organization, they should clearly identify themselves as an employee/volunteer.
7. If you are communicating with youth through any digital or social media, act as you would if you were communicating in person. Specifically, communicate with minors using transparency and in a group, or do not communicate at all. If it is necessary to send an individual message outside of a public area to a minor, copy another adult or a parent. Do not initiate a one-on-one relationship (such as friending from a personal profile) with a minor.
8. Do not violate copyright and fair use laws and do not plagiarize another's work. Obtain permission if you wish to use material created by someone else.
9. Do not use the ORTHODOX CHURCH IN AMERICA's email address or social media channels for personal use.
10. Harassment, threats, intimidation, ethnic slurs, personal insults, pornography, obscenity, racial or religious intolerance, abuse, and any other form of behavior prohibited by law is also prohibited via social media

\$93,300

Total Pledged: \$47,700

Amount Needed: \$45,600

As of 1/31/19, 20 members have submitted a pledge for 2019. Please submit your pledge to Fr. Steven by 2/28/19. If you haven't increased your pledge in the past 5 years, please consider doing so in 2019. Five members have already done so in 2019. Pledge forms are on the candle desk or can be downloaded from our website.

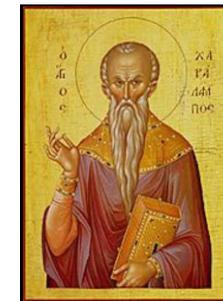
- a few volunteers to help coordinate with this event.
- *Diocesan Assembly (Oct 25-26)* - Planning for this event is well underway. We will still need a few volunteers for this very important event.

I am in the process of filing for a Diocesan Grant to help fund the activities.

Saints and Feasts

25th Anniversary Events and Dates

- *Great Vespers with LITYA for the Feast of St Alexis (May 6th), Divine Liturgy (May 7th)*
- *25th Anniversary Dinner (May 18th)* - More specific details for this will be forth coming soon.
- *Guest Speaker, Nicole Roccas, author of "Time and Despondency" (Jun 1st)* - Dr Roccas has agreed to visit and talk with us about her book and other related events. This event will be open to the public. I would like to have a few volunteers to help with the coordinating this event.
- *Wedding of Anastasia Elliott and Malcolm Littlefield (Jun 30th)*
- *Visit to Holy Ghost, Bridgeport (July 13th TENTATIVE)*
- *Rummage Sale (Sept 21st)* - We will need a whole parcel of volunteers for this. More details will be forth coming.
- *Lyra Concert (Oct 19th TENTATIVE)* - We have reserved the Clinton Town Auditorium for this event, which will be open to the public. We will need



February 10

Hieromartyr Haralambos

This Saint was a priest of the Christians in Magnesia, the foremost city of Thessaly, in the diocese having the same name. He contested

during the reign of Alexander Severus (222-235), when Lucian was Proconsul of Magnesia. At the time of his martyrdom the Saint was 103 years of age.

St. Haralampus is commemorated on February 10th, with the exception when this date falls on the Saturday of the Souls preceding Lent or on Clean Monday (the first day of Lent), in which case the feast is celebrated on February 9th.

Parish Calendar

Service and Events

February 10 to February 18, 2019

Sunday, February 10

Sunday of the Canaanite
Scout Sunday
Fellowship and Stewardship Ministry

Monday, February 11

Blaise the Holy Martyr of Sebastia

Tuesday, February 12

Tuesday of Publican and Pharisee
Vera Martin
Robert Pavlik
8:30AM Daily Matins
9:00AM Bible Study

Wednesday, February 13

Wednesday of Publican and Pharisee
4:30PM Open Doors
6:00PM Evening Vespers

Thursday, February 14

Thursday of Publican and Pharisee
8:30AM Daily Matins
7:00PM Bible Study

Friday, February 15

Alex Martins
Friday of Publican and Pharisee
PenkoffLidbeck
Boyd

Saturday, February 16

Saturday of Publican and Pharisee
5:30PM Great Vespers

Sunday, February 17

Sunday of the Publican and Pharisee:
Triodion Begins Today
Evangelism and Outreach Ministry meeting
Mission Sunday

Monday, February 18

Nadia PenkoffLidbeck
Monday of Prodigal Son

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: Robert Pavlik, Vera Martin and Alex Martins on the occasion of their birthday. To Glenn and Stasia PenkoffLedbeck on the occasion of their anniversary.
—

our families have done for so long. It is a temptation to become comfortable with our level of spiritual growth or with the place that we have allowed God in our lives. St. Paul surely knew that, so he instructed Timothy straightforwardly to remain focused, take nothing for granted, and give his all to the Lord each day.

At different points in our lives, we will identify more with Zacchaeus and at other times more with Timothy. Some have given their lives to the Savior after falling into the worst forms of corruption that the world has to offer. They have found the way of Christ as a relief and a blessing that stands in stark contrast to the darkness they had previously known.

Some have grown up with the faith and always had some sense of living a Christian life. Nonetheless, we are all Zacchaeus when we turn away from the Lord by embracing darkness in our thoughts, words, and deeds. We may not be traitors and corrupt tax collectors, but we murder people in our hearts when we hate and refuse to forgive them. We fall into adultery whenever we allow lust to take root in our hearts. Married or single, we sin whenever we fuel our passions with images, thoughts, or actions that make us slaves to self-centered desire, that lead us to reject the calling to direct our deepest desires to union with God. When we are stingy with our resources, time, and attention in relation to the needs of our family members and neighbors, we steal from them. But when we reorient ourselves according to the Lord's purposes for us like Zacchaeus did, salvation will come to our house.

And even if we came to faith from a broken and dark past, we are all Timothy in having gifts of which we must be good stewards. We must devote ourselves to remaining on the path by which we have begun the journey to the Kingdom, refusing to be distracted from our high calling. We must remember the struggles of the past and never take our deliverance for granted, for we are all only one grave sin away from weakening our relationship with the Lord. And if we want to continue on the path to healing and strength that we have begun, we must actually continue on it. St. Paul's words apply to us also: "Practice these duties; devote yourself to them, so that all may see your progress." Yes, we all owe it to one another to set the best example possible in striving to grow in holiness. This is not a journey that any of us can take entirely by yourselves.

The personal histories of Zacchaeus and Timothy were profoundly different, but they both became shining examples of our Lord's salvation. The same will be true of us when we turn from sin like that tax collector and mindfully stay focused on serving Christ like that young apostle. No matter where we are on the journey to the Kingdom, we can all learn from these two faithful men. The beauty of our unique personalities will shine all the more brightly when, through humble repentance, salvation comes to our house and when, through steadfast commitment, we refuse to be distracted from offering our lives faithfully to the Savior each day. That is surely His calling to each and every one of us.

the Messiah to say about someone like Zacchaeus: “Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost.” Unlike those who wanted a Messiah to reward the righteous, destroy the sinners, and defeat the Romans, our Savior came to bring the lost sheep back into the fold, even those who were so lost that they had gone over to the side of the wolves.

There have been many people whose journey to the Kingdom has much in common with Zacchaeus. Like him, they had turned away from God and many people probably thought that they would be the very last people to find healing for their souls. Remember that St. Paul actually persecuted Christians before the risen Lord appeared to him on the road to Damascus. St. Peter denied the Lord three times during His Passion. In the Old Testament, King David committed murder and adultery. St. Mary of Egypt was a grossly immoral person before repenting so profoundly that she rose up off the ground in prayer. St. Moses the Black was a feared criminal before becoming a model of holiness in the monastic life. The list goes on and on of outrageous sinners who shockingly redirected their lives to the Lord through humble repentance. In contrast with all the darkness of their past lives, His glory shines especially brightly in them.

Not everyone follows that particular path to the Kingdom, however. Today we commemorate St. Timothy the Apostle, who was converted to the Christian faith by St. Paul together with his grandmother Lois

and his mother Eunice. He became the bishop of Ephesus and was martyred there for opposing the worship of false gods. St. Paul thought highly of him as his spiritual son, and exhorted him to embrace his calling fully and to be a good steward of his gifts. As St. Paul wrote, “Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties; devote yourself to them, so that all may see your progress.”

St. Timothy came to the faith early in life and the reference to his youth shows that he had responsibilities in ministry as relatively young adult. St. Paul instructed him to be responsible to the great dignity of his calling, to devote himself to cultivating all the spiritual strength that he possibly could, and to be fully aware of the gravity of the grace given him to serve as a shepherd of the flock.

Unlike with Zacchaeus, Timothy apparently did not need astounding repentance. He had the benefit of coming to Christ early in life and needed primarily to be faithful with all the blessings that he had received. That may seem easier than turning away from a life of grave sin, but it is a path with its own temptations, which can be subtle and deadly. It is easy to take for granted what we have known for so long, perhaps for our whole lives. It is appealing to denigrate “the same old thing” that we and

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:

Sunday of Zacchaeus. Hieromartyr Haralambos, Bishop of Magnesia in Thessaly, and Martyrs Porphyrius, Baptus and three women Martyrs (202). Synaxis of the Hierarchs of Novgorod, buried in the Cathedral of the Holy Wisdom (Sophia) in Novgorod: Joachim (1030), Luke (1058), Theodore (1077), Herman (1096), Arkádii (Arcadius)—(1163), John (1185), Gabriel (1193), Martyrii (1199), Anthony (1231), Easily (Basil)—(1352), Moses (1362), Simeon (1421), Evfim (Euthymius)—(1458) and Aftonii (Aphthonius—1652). Rt. Blv. Princess Anna of Novgorod (1056). Ven. Prokhor (Prochorus) of the Kiev Caves (Near Caves—1107). Ven. Lóngin (Longinus) of Koryazhensk (Vologdá—1540). Virgin

Martyrs Ennatha, Valentina and Paula, of Palestine (308).

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 4 Troparion (Hieromartyr Haralambos)

You became a firm pillar in the Church of Christ, wise Haralambos; a lamp of everlasting light to the world: well known to the world through your martyrdom, you dispelled the dark night of idolatry. // Boldly intercede with Christ God that He may 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 4 Kontakion (Hieromartyr Haralambos)

You rose from the East like a star, Hieromartyr Haralambos, and enlightened the faithful with the brightness of your miracles.// Therefore we honor your holy contest.

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 6th Tone. Psalm 27.9,1.

O Lord, save your people and bless your inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's First Letter to Timothy 4:9-15.

TIMOTHY, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when

the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress.

Gospel Reading

The Reading is from Luke 19:1-10

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaios; he was a chief collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaios, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaios stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

Wisdom of the Fathers

In this reading we note Zacchaeus' sense of eager expectation, the intensity of his desire to see our Lord, and we apply this

to ourselves. If, as we prepare for Lent, there is real eagerness in our hearts, if we have an intense desire for a clearer vision of Christ, then our hopes will be fulfilled during the fast; indeed, we shall, like Zacchaeus, receive far more than we expect.

Bishop Kallistos of Diokleia

The Meaning of the Great Fast from the Lenten Triodion

Reflection



Two Paths to the Kingdom: Homily on Zacchaeus and the Apostle Timothy in the Orthodox Church

January 22, 2017 · Fr. Philip LeMasters

1 Timothy 4:9-15; Luke 19:1-10

One of the worst mistakes that we can make in life is to insist that everyone be just the same. Part of the beauty of the human being is the distinctiveness of our personalities, our interests, and our abilities. We see that in our families, in our friendships, in our work, and in the Church, where the different members of the Body of Christ have different functions in working together for the strength and blessing

of all. We should also learn to see that in the spiritual paths that we pursue, in the journeys that we take to share more fully in the life of our Lord.

Zacchaeus' path to salvation was shocking, decisive, and scandalous. As a chief tax collector, he was a high ranking traitor to the Jews because he worked collecting taxes for the pagan Roman Empire, which occupied Israel. He became rich basically by stealing from his fellow Jews when he took even more of their money than the Romans required and lived off the difference. He was the last person whom anyone would have expected to entertain the Messiah in his home, but that is precisely what he did at the instruction of Jesus Christ. And when people complained how disreputable it was for the Lord to enter his home, Zacchaeus made a bold change in an instant. This man who had apparently loved money and comfort more than his own people or righteousness, repented of his own accord. There is no record that Christ told him to take any particular action, but he immediately committed himself publicly to giving half of his possessions to the poor and to giving back four times the amount that he had stolen. Since he was a chief tax collector and wealthy, these acts of restitution surely involved large sums of money. No one would have ever expected someone like him to do that, and it was such a grand gesture that many probably found it hard to believe.

Jesus Christ knew, however, that he was sincere and would follow through with these outrageous acts of repentance. That is why He said what no Jew ever expected