



St. Alexis of Wilkes-Barre Orthodox Church

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CT 06413-0134

Phone: 860-664-9434

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

Email: stalexis@ dneoca.org

Fr Steven Hosking

Rector

Phone: 860-866-5802 (Message)

Email: frsteve@stalexischurch.org

Services Schedule

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

Bulletin for Sunday, July 14, 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 - General Confession;
First Wed of the Month
(The Church is open at 4:30p for "Open Doors"
- during fasting seasons or by appointment).
Thursday at 8:30a - Daily Matins
Saturday at 5:30p - Great Vespers
Sunday at 9:30a - Divine Liturgy

Members of our Parish Council are:

Deacon Timothy Skuby - Attached
Greg Jankura - Council President
Michael Kuziak - Council Vice President
Natalie Kucharski - Council Treasurer
Glenn PenkoffLidbeck - Council Secretary
Kyle Hollis - Member at Large
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

I would like to do a study on Metropolitan Tikhon short monograph entitled "Of What Life Do We Speak?", to begin the week of August 12th. This work is available on the OCA web [here](#)

<https://oca.org/holy-synod/statements/his-beatitude-metropolitan-tikhon/of-what-life-do-we-speak-four-pillars-for-the-fulfillment-of-the-apostolic>

A Study Guide is also available for downloading [here](#)

<https://oca.org/study-guide-available>

Please download these documents, print them out if so desired, and we will have a few planned discussions about

the Metropolitan's work.

Anne and I will be taking our vacation from Sunday, July 28th through Sunday, August 4th.

Fr Sergei Bouteneff will be the celebrant on the 28th and Fr. David Mezynski will be the celebrant on the 4th. Vespers will be held the Saturday's before each Liturgy. Fr Dn Timothy will be the celebrant.

Beginning when I return from vacation in August, Open Doors will only be held only on the FIRST WEDNESDAY of the month, to be followed by General Confession: except during fasting seasons, when Open Doors will continue to be held every Wednesday. I will be available, by appointment, for all other Wednesdays.

Here is the link to last week's sermon... [Worry and the Simply Things](#)

<https://stalexischurch.org/files/sermons/3rd-Sunday.mp3>

Saints and Feasts



July 14

Sunday of the Holy Fathers of the 4th Ecumenical Council

On the Sunday that falls from the 13th to the 19th of the present month, we chant the Service to the 630 Holy and God-bearing Fathers who came together for the 4th Ecumenical Council who assembled in Chalcedon in 451, to condemn Eutyches, who taught that there was only one nature, the divine, in Christ after the Incarnation, and Dioscorus, Patriarch of Alexandria, who illegally received Eutyches back into communion and deposed Saint Flavian, Patriarch of Constantinople, who had excommunicated Eutyches.

In the Slavic tradition, on this Sunday, the Fathers of the first six Ecumenical Councils are all commemorated.



July 14

Aquila the Apostle among the 70

Saint Aquila, who was from Pontus of Asia Minor, was a Jew by race and a tent-maker by trade. In the year 52 he and his wife Priscilla were in

Corinth when Saint Paul first came there. They gave him hospitality, and the Apostle remained with them for many days, himself working at the same trade as they (Acts 18:2-3). And having believed in Christ through Paul, they followed him from that time on, working together with him and

suffering perils with him for the sake of the preaching of the Gospel, as he himself testifies concerning them in his Epistle to the Romans, saying: "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the nations" (Rom. 16:3-4). When and where they reposed is unknown.



July 15

Vladimir, Equal-to-the-Apostles of Kiev

Grandson of Saint Olga, Saint Vladimir ascended the throne of Kiev in 980.

Though a zealous idolater, he was illumined by the grace of God, accepted the

Christian Faith, and completely changed his ways. He was baptized in Cherson in 988, receiving the name Basil; he came forth from the font not only healed of a blindness lately afflicting him, but also from being passionate and warlike, he became meek, peaceable, and exceedingly godly. Whereas his grandmother had refused marriage with the Emperor in Constantinople (see July 11), he married Anna, sister of the Emperors Basil and Constantine, and was accompanied home by priests from Constantinople. Diligently seeking to spread Christianity throughout his realm like a new Constantine, he destroyed the idols (having the chief diety Perun scourged and then cast into the Dnieper River), and summoned all his subjects to Holy Baptism. He reposed in peace in 1015.



July 20

The Glorious Prophet Elias (Elijah)

Elias of great fame was from Thisbe or Thesbe, a town of Galaad (Gilead), beyond the Jordan. He was of priestly lineage, a man of a solitary and

ascetical character, clothed in a mantle of sheep skin, and girded about his loins with a leathern belt. His name is interpreted as "Yah is my God." His zeal for the glory of God was compared to fire, and his speech for teaching and rebuke was likened unto a burning lamp. From this too he received the name Zealot. Therefore, set aflame with such zeal, he sternly reprov'd the impiety and lawlessness of Ahab and his wife Jezebel. He shut up heaven by means of prayer, and it did not rain for three years and six months. Ravens brought him food for his need when, at God's command, he was hiding by the torrent of Horraath. He multiplied the little flour and oil of the poor widow of Sarephtha of Sidon, who had given him hospitality in her home, and when her son died, he raised him up. He brought down fire from Heaven upon Mount Carmel, and it burned up the sacrifice offered to God before all the people of Israel, that they might know the truth. At the torrent of Kisson, he slew 450 false prophets and priests who worshipped idols and led the people astray. He received food wondrously at the hand of an Angel, and being strengthened by this food he walked for forty days and forty nights. He beheld God on Mount Horeb, as far as this is possible for human nature. He foretold the destruction of the house of Ahab,

and the death of his son Ohozias; and as for the two captains of fifty that were sent by the king, he burned them for their punishment, bringing fire down from Heaven. He divided the flow of the Jordan, and he and his disciple Elisseus passed through as it were on dry land; and finally, while speaking with him, Elias was suddenly snatched away by a fiery chariot in the year 895 B.C., and he ascended as though into heaven, whither God most certainly translated him alive, as He did Enoch (Gen. 5:24; IV Kings 2: 11). But from thence also, after seven years, by means of an epistle he reproached Joram, the son of Josaphat, as it is written: "And there came a message in writing to him from Elias the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way," and so forth (II Chron. 21:12). According to the opinion of the majority of the interpreters, this came to pass either through his disciple Elisseus, or through another Prophet when Elias appeared to them, even as he appeared on Mount Tabor to the disciples of Christ (see Aug. 6).

Parish Calendar

Service and Events

July 14 to July 22, 2019

Sunday, July 14

Sunday of the Holy Fathers of the 4th Ecumenical Council

Fellowship and Stewardship Ministry

9:15AM Reading of the 3rd Hour

9:30AM Divine Liturgy

Monday, July 15

St. Vladimir Equal to the Apostles
The Holy Martyrs Cyricus and His Mother
Julitta
Skip & Deborah Bray - A

Tuesday, July 16

Athenogenes the Holy Martyr of
Heracleopolis
Marina Leonidas - B
8:30AM Daily Matins

Wednesday, July 17

The Holy Great Martyr Marina (Margaret)
4:30PM Open Doors
6:00PM Evening Prayers

Thursday, July 18

New Martyr Elizabeth
Holy Martyr Emilian
Akathist to St Elizabeth
Marina Leonidas - N
8:30AM Daily Matins

Friday, July 19

Repose of Olga Kurcharski
Akathist to St Seraphim of Sarove
Macrina the Righteous, sister of St. Basil
Kerollos Mena - B

Saturday, July 20

Mother Maria Skobtsova
The Glorious Prophet Elias (Elijah)
Akathist to Prophet Elijah
5:00PM Memorial for Olga Kurcharski
5:30PM Great Vespers

Sunday, July 21

5th Sunday of Matthew
Evangelism and Outreach Ministry meeting
Melody Sacotas - B
9:15AM Reading of the 3rd Hour
9:30AM Divine Liturgy

Monday, July 22

Mary Magdalene, the Holy Myrrh-bearer and
Equal to the Apostles

Prayers, Intercessions and Commemorations



William, Sophia, Robert,
Ann, Evelyn, Nina, John,
Alex, Vincent, James,
Luke, Aaron, Kathryn,
Anastasia, Malcolm,
Veronica, Richard,
Darlyne, Irene, Nancy,
Susanne

All of our College
Students: Alex, Sam, Nadia, Isaac and
Matthew.

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:

Fathers of the 1st Six Ecumenical Councils. Apostle Aquila of the Seventy (1st c.). Ven. Stephen, Abbot of Mákhreshche (Vologdá—1406). Martyr Justus at Rome (1st c.). Ven. Ellius (Hellius), of Egypt (4th c.). Ven. Onesimus of Magnesia (4th c.). Repose of Ven. Nicodemus the Hagiorite (1809).

Hymns of the Day

Tone 3 Troparion (Resurrection)

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

Tone 8 Troparion (Fathers)

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

Tone 3 Kontakion (Resurrection)

On this day You rose from the tomb, O
Merciful One,
leading us from the gates of death.

On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs//
they unceasingly praise the divine majesty of
Your power.

Tone 8 Kontakion (Fathers)

The Apostles' preaching and the Fathers'
doctrines have established one
Faith for the Church.
Adorned with the robe of truth, woven from
heavenly theology,//
It defines and glorifies the great mystery of
piety.

Gospel and Epistle Readings

Gospel Reading

The Reading is from Matthew 8:5-13

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from

east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

Wisdom of the Fathers

Those who entrust themselves to their spiritual Father with simplicity, walk with much certainty and are restful (carried as they are on their Elder's shoulders), and reach Paradise joyfully. On the contrary, the disciples who try to escape obedience suffer like the lively young calves that constantly pull their rope left and right until they remove the stake. Then they run like crazy outside the garden and get seriously entangled in the bushes, and if no one reaches them in time, God forbid, they are strangled.

Elder Paisios of the Holy Mountain

Mitrakos, Thomas. Wisdom of the Divine Philosophers . . . (+1994)

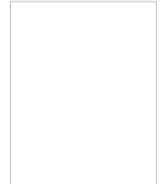
Reflection



SAINT PORPHYRIOS ON OBEDIENCE

Rev. Gregory Jensen

For



Christians as well as those outside the Church, probably no topic is as misunderstood as obedience. And yet, obedience is foundational not only to our relationship with Christ but for the whole of the Church's life. Obedience to Holy Tradition, to our bishop and our conscience all serve to keep us united to God and our brothers and sisters in Christ.

Again, for many people—Christian or not—**obedience** is morally problematic. In most cases this reflects not ill will but a lack of understanding. In the Scriptures the command to be obedient is not a command that we give a mechanical submission to an authority (divine or human). Obedience isn't passive submission of the vanquished to the victor; it isn't "'giving in' or 'surrender' but freely chosen, voluntary mutual cooperation—or synergy."^[1]

In [Wounded by Love: The Life and Wisdom of Elder Porphyrios](#). Elder Porphyrios (+1991), a Greek monk and priest "tells the story of his life and, in simple, deeply reflected and profoundly wise words, he expounds the Christian Faith today." Writing on obedience he recalls that as a young [monk](#),

My whole life was a paradise: prayer, worship, handicraft, and obedience. But my obedience was the outcome of love not coercion. This blessed obedience benefitted me greatly. It changed me. I became sharp-witted, quick and stronger in body and soul. ... Obedience shows love for Christ. And Christ especially loves the obedient (Wounded by Love, p. 25).

At a minimum, obedience requires the absence of coercion. There can be nothing abusive or forced if obedience is going to be true to what it means to be human. Obedience properly so called is always an appeal to human freedom and an affirmation of human dignity.

For the fathers of the Church, freedom is "one of the manifestations of God in human nature. According to [St. Gregory of Nyssa](#), "Man became Godlike and blessed, being honored with freedom (ἀντεξουσίω)" (Sermon on the Dead). For this reason, the Church in her pastoral practice and spiritual guidance takes so much care of the inner world of a person and his freedom of choice. Subjection of human will to any external authority through manipulation or violence is seen as a violation of the order established by God."

We can't, however, make "freedom of choice ... an absolute or ultimate value." As it comes to us from the hand of God, our freedom is "at the service of human well-being." This means that when a person exercises his freedom he "should not harm either himself or those around him." Unfortunately, "due to the power of sin inherent in the fallen human nature, no human effort is sufficient to achieve genuine goodness."^[2]

Elder Porphyrios is helpful here.

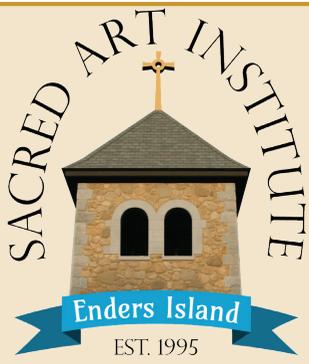
I can't give you an example of what real obedience is. It's not that we have a discussion about the virtue of obedience and then I say "go and do a somersault," and you obey. That's not obedience. You need to be entirely carefree and not thinking at all about the matter of obedience, and then suddenly you are asked to do something and you are ready to do it joyfully (Wounded by Love, p. 19).

Freedom, love and joy; these are characteristic of Christian obedience. But these are also all inter-personal; they are social and not merely individual. Being obedient means learning to make choices that foster freedom, love and joy not simply in my life but yours as well. It isn't so much a matter of my being obedient to you (or the other way around) but our being obedient together to God Who is the source of all good things. Obedience, in other words, is mutual; what we do together and not what I do alone.

To be obedient means to live as a member of a community in which we work together for the flourishing, sanctification and salvation of each other. It is the end of mere individualism and the beginning of life patterned after the Holy Trinity.

[Rev. Gregory Jensen](#)

3/8/2016



BYZANTINE DRAWING

with Dr. George Kordis

February 24-28, 2019

Reg. Deadline: February 8

Join Master Iconographer Dr. George Kordis for a 4-day drawing retreat workshop to learn the skills of traditional iconographic drawing using the principles and rhythm of the Byzantine system as a strong foundation for creating beautiful Christian icons.

Dr. Kordis will teach the specific skills of the Byzantine approach through in-depth demonstrations and detailed drawing exercises in the art, expression and language of the icon. Along with teaching the importance of good freehand drawing skills (the critical basis of all contemporary Byzantine icon-painting), Dr. Kordis will also share an observational window into the unique, artistic and spiritual process of iconography. Along with the daily hands-on sessions, there will be short lectures and other visual inspiration addressing iconography, icon history and theology.



A demonstration of on-site fresco work through preliminary drawing process will be shared.

The main goal of the workshop is that students will acquire, develop and improve good, practical and artistic icon-drawing skills while gaining a deeper sense of the art, beauty and meaning of icons.

All students – beginners and experienced alike -- will benefit from the valuable techniques learned in this rare opportunity to study with one of the world's top iconographers.

Commuter (includes Lunch and Dinner)	\$660
Shared Room	\$840
Private Room.....	\$930

Workshop check-in is at 4:30 pm on Sunday. Departure is at 3:00 pm on Thursday.

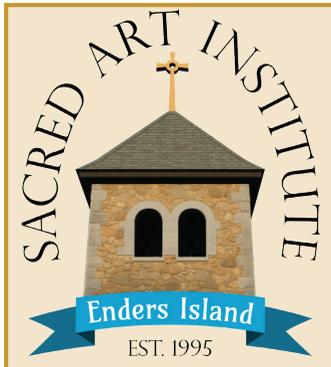
Register online at

www.enders.is/KordisDrawing

1 Enders Island
 PO Box 399
 Mystic, CT 06355
 (860) 536-0565

OFFICE HOURS:

Monday - Friday
 8:30 am - 4:30 pm
 Closed Noon - 12:45



ICONOGRAPHY OF MARY WORKSHOP

with Grace Zazzaro

Our Lady of the Gate of Dawn August 18-23, 2019

Reg. Deadline: August 2

Ancient and contemporary methods of iconography meet with the art of medieval icon painting in Our Lady of the Gate of Dawn. (Lithuania 17th Century)

This workshop will combine classical traditional, Byzantine and contemporary iconography techniques for the concentration of this week long, intensive iconography workshop of Our Lady of the Gate of Dawn.

A lecture sets off the workshop, as the theology of Mary icons is explored. Methods that date back over two thousand years will be used within this fully instructed, hands on course, special attention is given to each student, decorations, and importance of symbolic application used in the icon will also be examined. This hands on workshop will include classical, byzantine and contemporary methods of iconography techniques.



The design for the icon is analyzed and will be directly taken from an ancient prototype provided. A review of icon board theory, history of the icon and fundamentals of classical egg tempera paint medium, including understanding of pigments, paint mixing, and application of painting medium is reviewed in its entirety. Students will learn gold leaf theory, and will make varying recipes for shell gold, beer gold, oil gilding and water gilding, while learning to apply gold leaf for decoration and gold assist lines on the icon.



Grace Zazzaro is a fine artist, specializing in painting Byzantine and contemporary icons, egg tempera medium, encaustic, gilding, gold, and iconography design. With more than twenty years in apprenticeships, tutelage, travel and concentrated study, under renowned master iconographers of Russia, Italy, and Greece. Grace is an established, professional, iconographer from a direct lineage of iconographers. Grace is a professional speaker who loves to share experiences in travel, spiritual life, icons, theology, history, materials used in the making of the icon and joy that comes from embracing God in every moment. Athella Icon Studio established in 2003 is a frequently visited site by those interested in icons or learning about the art of iconography and is located in Mystic, CT.

Commuter (includes Lunch and Dinner).....	\$660
Shared Room	\$985
Private Room.....	\$1,135

Workshop check-in is at 4:30pm on Sunday. Departure is at 1:00pm on Friday.

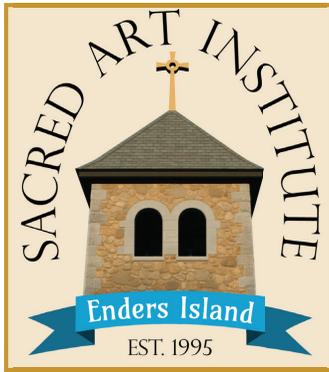
Register online at

www.enders.is/MaryIcon

1 Enders Island
PO Box 399
Mystic, CT 06355
(860) 536-0565

OFFICE HOURS:

Monday - Friday
8:30 am - 4:30 pm
Closed Noon - 12:45



MINIATURE ICON OF CHRIST WORKSHOP

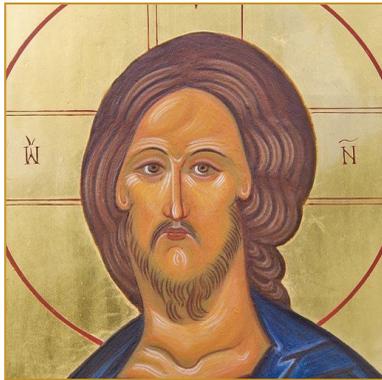
with Grace Zazzaro

October 18-20, 2019

Reg Deadline: October 4

Used in Christian art throughout the ages, miniatures have long been important to the faithful as a deep and personalized aspect of Iconography. In this specialized, weekend icon workshop, the concentration of study will be a miniature icon of Christ, Pantocrator. The Pantocrator Icon of Christ represents Christ as the ruler of the universe, especially in Byzantine church decoration.

In this workshop students will learn how to prepare a miniature wooden 4x6 size icon board; explore and utilize Byzantine principles of iconographic design; paint the icon with two historically ancient organic paint mediums - egg tempera (earthen mineral pigments) and encaustic medium (Beeswax & pigment).



Theology of the icon, the history and the concentration of the Jesus prayer used in iconography will be in focus as students write their icons. miniature wooden 4x6 size icon board; explore and utilize Byzantine principles of iconographic design; paint the icon with two historically ancient organic paint mediums - egg tempera (earthen mineral pigments) and encaustic medium (Beeswax & pigment).



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Commuter (includes Lunch and Dinner)	\$255
Shared Room	\$420
Private Room	\$480

Workshop check-in is at 4:30pm on Sunday. Departure is at 1:00pm on Friday.

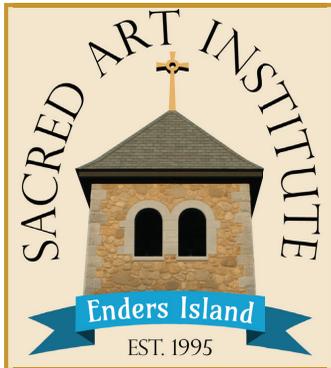
Register online at

www.enders.is/ChristIcon

1 Enders Island
PO Box 399
Mystic, CT 06355
(860) 536-0565

OFFICE HOURS:

Monday - Friday
8:30 am - 4:30 pm
Closed Noon - 12:45



BYZANTINE PAINTING

with Dr. George Kordis

November 3-8, 2019

Reg. Deadline: October 18

Dr. Kordis will teach the specific skills of the Byzantine approach through in-depth demonstrations and detailed exercises in the art, expression and language of the icon. Along with reinforcing the importance of good freehand drawing skills (the critical basis of all contemporary Byzantine icon-painting), Dr. Kordis will share an invaluable window into the unique, artistic and spiritual process of creating an limited-palette icon from beginning to end



with his tetrachrome palette technique. Along with the daily hands-on sessions, there will be short lectures and other visual inspiration addressing iconography, icon history and theology.

A demonstration with on-site fresco painting as a continuation from the drawing workshop will also be offered.

All students – beginners and experienced alike -- will benefit from the valuable techniques learned in this opportunity to study with one of the world's top iconographers.

The icon subject for the workshop will be determined at the time of workshop, with George allowing the subject to be open for independent choice for those with prior icon painting experience.

Commuter (includes Lunch and Dinner)	\$970
Shared Room	\$1360
Private Room.....	\$1540

Workshop check-in is at 4:30 pm on Saturday. Departure is at 3:00 pm on Thursday.

Register online at

www.enders.is/KordisPainting

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