



## St. Alexis of Wilkes-Barre Orthodox Church

**Address:** PO Box 134, 108 E Main St, Clinton, CT 06413-0134

**Phone:** 860-664-9434

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

**Email:** [stalexis@ dneoca.org](mailto:stalexis@ dneoca.org)

**Fr Steven Hosking**

Rector

**Phone:** 860-866-5802 (Message)

**Email:** [frsteve@stalexischurch.org](mailto:frsteve@stalexischurch.org)

Services Schedule

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

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Bulletin for Sunday, September 29, 2019

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### Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality. To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine

Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians we stand against racism and bigotry. All human beings share one common identity as children of God. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all

one in Christ Jesus" (Galatian 3:28)

### Weekly Services

Tuesdays at 8:30a - Daily Matins

Wednesdays at 6:00p - 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**

40th Day Connecticut Deanery Memorial Service for His Eminence, Archbishop NIKON: On Wednesday evening, October 9, the Eve of the 40th Day of Repose of His Eminence, our Archbishop NIKON, beginning at 7:00 PM, we will celebrate a solemn Memorial Service ("Panikhida") at Saints Cyril and Methodius Orthodox Church, Terryville, CT. All Members of the CT Deanery, clergy and lay, are invited to attend and participate in this service. The service will be followed by fellowship time with light refreshments appropriate to a fasting day. Those who wish to bring some food to share are cordially invited to do so. Clergy who wish to concelebrate are asked to bring white or gold vestments. On this solemn occasion, priests will be vested

in epitrachelion, phelonion, and cuffs, and deacons in full vestments. For further information, please contact Fr. John Hopko, Dean of the Connecticut Deanery and Pastor of the Terryville Parish.

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As we will be hosting the Diocesan Assembly this coming [October 24th](#) and 25th, you have a unique privilege of attending the meeting. Metropolitan Tikhon will be presiding (this will be the first time that His Beatitude will be at St Alexis). If you would like to attend any of the scheduled meetings, please talk with me about signing up as an observer. I have the necessary form to be filled out.

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### **LYRA Concert**

<https://stalexischurch.ticketleap.com/>

**LYRA**, an a cappella group or professional singers from St. Petersburg, Russia, The first part of the concert - sacred music of Russian Orthodox church, includes ancient songs to works of famous masters and little-known but remarkable Russian composers of 18th - 20th centuries. The second part of their program is made up of Russian folk songs: comic, lyric, dancing, and love songs. The duration of the concert is 60 - 70 minutes. As part of its 25th Anniversary celebration, St. Alexis Church of Clinton, Connecticut, is proud to host this cultural event for the town of Clinton. We're very excited to welcome these professional musicians and singers for their only Connecticut performance during their current six-week East Coast tour.

**Ticket prices** are \$15 General

Admission; \$10 Student (w/ID). Children 12 and younger are free. A Special Rate for student groups is available (\$5 each, (balcony seats). Tickets available online or at the door.

ANDREWS MEMORIAL TOWN HALL  
AUDITORIUM [54 E Main St, Clinton, CT 06413](#) **SATURDAY, OCTOBER 19 2019 4:00 PM — 5:30 PM**

<https://stalexischurch.ticketleap.com/>

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The link for last week's sermon on the 14th Sunday after Pentecost - We are all called to be priests  
<https://stalexischurch.org/files/sermons/14th-Sunday.mp3>

### Prayers, Intercessions and Commemorations



William, Sophia, Robert, Ann, Evelyn, Nina, John, Alex, Vincent, James, Luke, Aaron, Kathryn, Veronica, Richard, Darlyne, Irene, Nancy, Susanne  
All of our College Students: Alex, Sam, Nadia, Isaac, Jack and Matthew.

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Many years! to Loydd and Susan and Alex and Luba Martins on the occasion of their

anniversaries.

Memory Eternal +Archbishop Nikon, and Nadine Faro

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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.

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Today we commemorate:

Ven. Cyriacus the Hermit, of Palestine (556).  
Martyrs Dadas, Gabdelas, and Casdoë (Casdoa) of Persia (4th c.). Ven. Theophanes the Merciful of Gaza.

## Parish Calendar

### Services and Events

September 29 to October 7, 2019

#### Sunday, September 29

2nd Sunday of Luke  
Annette Andrews - B  
Veneri - A  
9:15AM Reading of the 3rd Hour  
9:30AM Divine Liturgy

#### Monday, September 30

Davis - A  
Matushka Cindy - B

#### Tuesday, October 1

Akathist to Protection of the All-Holy  
Theotokos  
8:30AM Daily Matins

#### Wednesday, October 2

The Holy Hieromartyr Cyprian and the  
Virgin Martyr Justina  
Akathist to St Cyprian  
Repose of Nadine Faro  
4:30PM Open Doors  
6:00PM General Confession

#### Thursday, October 3

Dionysios the Areopagite  
Alex & Luba Martins - A  
John Chobor - B  
8:30AM Daily Matins

#### Friday, October 4

Hierotheus, Bishop of Athens

#### Saturday, October 5

Charitina the Martyr

5:30PM Great Vespers

#### Sunday, October 6

Akathist to St Innocent  
3rd Sunday of Luke  
Liturgical and Education Ministry meeting  
Glorification of St. Innocent, Apostle to  
America  
9:15AM Reading of the 3rd Hour  
9:30AM Divine Liturgy

#### Monday, October 7

Sergius & Bacchus the Great Martyrs of  
Syria  
Gail Ferris - B  
Alexandra Richards - B

### Saints and Feasts

#### September 29

##### Cyriacus the Hermit of Palestine

This Saint was born in Corinth in 448. He went to Palestine to the Lavra of Euthymius the Great, but because of his youth was sent by Saint Euthymius to Saint Gerasimus; after the death of Saint Gerasimus he returned to the Lavra of Saint Euthymius. Later he took on a more rigorous life of asceticism in the wilderness of Natoufa, where there was nothing to eat except the exceedingly bitter wild herb called squills, which, however, through his prayers, God made sweet for him and his disciple. He lived 107 years and reposed in the year 555.

## **September 30**

### **Gregory the Illuminator, Bishop of Armenia**

This Saint, a Parthian by race, was the son of Anak. He was born about the year 240 and was taught the Faith of Christ in Caesarea of Cappadocia. He entered the service of Tiridates, King of Armenia, but when discovered to be a Christian, he was subjected to many horrible torments at the King's hands, then was cast into a pit of mire with poisonous serpents and left to die. By the power of God, however, he abode there unharmed for fourteen years, his needs provided by a certain widow, until he was made known by revelation and set free. He converted to piety innumerable multitudes of Armenians, including Tiridates himself, and was consecrated bishop by Leontius, Archbishop of Caesarea, to shepherd the vast flock he had gained for Christ. He spent the last part of his life in retirement in the ascetical discipline, and reposed in peace about the year 325. Saint Gregory is honoured as the Illuminator of Armenia.

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## **October 01**

### **Romanos the Melodist**

Saint Romanos flourished during the reign of Anastasius (491-518). He was from Emesa of Syria, and apparently was born of Jewish parents, for a hymn written in his honour in Greek says he was "of Hebrew stock," and it has furthermore been noted

that he uses many Semitic idioms in his writings. He was baptized an Orthodox Christian, and at some time became a deacon in the Church of Beirut. He was the first composer of the kontakia, the foremost of which is that of the feast of Christ's Nativity, On this day the Virgin .... In composing many of his kontakia. Saint Romanos was inspired by the hymns of Saint Ephraim of Syria.

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## **October 03**

### **Dionysios the Areopagite**

This Saint was from Athens, a learned man, and a member of the famous judicial court of Mars Hill (in Greek Aros Pagos, hence the name Areopagite (see Acts 17:19-34). When Saint Paul preached in Athens, he was one of the first there to believe in Christ, and, according to some, became the first bishop of that city. Others say -- and this may be more probable--that he was the second Bishop of Athens, after Saint Hierotheus, whom Dionysios calls his friend and teacher "after Paul" (On the Divine Names, 3:2). With Saint Hierotheus he was also present at the Dormition of the most holy Theotokos; the Doxasticon of the Aposticha for the service of the Dormition is partly taken from a passage in Chapter III of On the Divine Names. According to ancient tradition, he received a martyr's end (according to some, in Athens itself) about the year 96.

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**October 05**

**Peter, Alexis, Jonah, Hermogenes & Tikhon, Metropolitans of Moscow**

The feast of the Hierarchs of Moscow was established during the reign of Tsar Theodore Ioannovich and Patriarch Job in the year 1596. Their individual feasts are: Saint Peter (+1326), December 21, and August 24, translation of holy relics; Saint Alexis (+14th cent.), February 12, and May 20, recovery of holy relics; Saint Jonah (+1461), March 31 and June 15, with the recovery of his holy relics celebrated on May 27. In 1875, at the proposal of Metropolitan Innocent of Moscow, to this feast was joined the commemoration of Saint Philip of Moscow (+1569), whose feast is kept on January 9, and the recovery of his holy relics on July 3. In more recent times, the holy Patriarchs Hermogenes (+1612) and Tikhon (+1925) have been added to the Synaxis. Saint Hermogenes, who was starved to death by the Poles, is also celebrated on February 17 and May 12, and Saint Tikhon, a confessor under the atheist yoke, on March 25. the Menaion service itself makes reference only to Saints Peter, Alexis, Jonah, and Philip.

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**Hymns of the Day**



**Tone 6 Troparion (Resurrection)**

The angelic powers were at Your tomb;  
the guards became as dead men.  
Mary stood by Your grave,  
seeking Your most pure body.  
You took captive hell, //  
not being tempted by it.  
You came to the Virgin, granting life. //  
O Lord, Who rose from the dead, glory to You.

**Tone 1 Troparion (Venerable Kyriakus)**

Dweller of the desert and angel in the body,  
You were shown to be a wonder-worker, our  
God-bearing Father Kyriakus.  
You received heavenly gifts through fasting,  
vigil, and prayer;  
healing the sick and the souls of those drawn  
to you by faith.  
Glory to Him who gave your strength!  
Glory to Him Who granted ↑ you a crown!  
Glory to Him Who through you grants healing  
to all!

**Tone 6 Kontakion (Resurrection)**

When Christ God the Giver of Life,  
raised all of the dead from the valleys of  
misery with His mighty hand,  
He bestowed resurrection on the human  
race. //  
He is the Savior of all, the Resurrection, the  
Life, and the God of all.

**Tone 8 Kontakion (Venerable Kyriakus)**

The sacred Lavra honors you as a mighty  
champion and helper,  
and yearly celebrates your memory.  
As you have boldness before the Lord:  
preserve us from our enemies

so that we may sing: "Rejoice, thrice-blessed Kyriacus!"

### **Communion Hymns**

Praise the Lord from the heavens! Praise Him in the highest!  
Alleluia, Alleluia, Alleluia!

### **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 Second Letter to the Corinthians 4:6-15.**

Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal

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flesh. So death is at work in us, but life in you.

Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believe, and so we speak, knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

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#### **Gospel Reading**

##### **2nd Sunday of Luke**

##### **The Reading is from Luke 6:31-36**

The Lord said, "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

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## Wisdom of the Fathers

The sign that thou lovest God, is this, that thou lovest thy fellow; and if thou hatest thy fellow, thy hatred is towards God. For it is blasphemy if thou prayest before God while thou art wroth. For thy heart also convicts thee, that in vain thou multipliest words: thy conscience rightly judges that in thy prayers thou profitest nought.

### **St. Ephraim the Syrian**

*ON ADMONITION AND REPENTANCE.*

Let us then, bearing in mind all the things which have been said, show forth great love even towards our enemies; and let us ease away that ridiculous custom, to which many of the more thoughtless give way, waiting for those that meet them to address them first.

### **St. John Chrysostom**

*Homily 18 on Matthew 5, 4th Century*

Every work which does not have love as its beginning and root is nothing.

### **St. John Chrysostom**

*Unknown, 4th century*

Why do we judge our neighbors? Because we shun knowing ourselves. Someone busy trying to understand himself has no time to notice the shortcomings of others. Judge yourself ... and you will stop judging others. Judge a poor deed, but do not judge the doer. It is necessary to consider yourself the most sinful of all, and to forgive your neighbor every poor deed.

### **St. Seraphim of Sarov**

*Unknown, 19th century*

## Beyond the Sermon



### Jars of Clay

There are so many sick in this world. There are so many people who suffer. Compounding this, there is the mistaken belief that we should bear our pain in secret. While there is a

time and a place for stoicism, this is not it. How can we be healed, how can we know Christ if we hide our sickness and pain from His Church?

In today's epistle, St. Paul is teaching us how to understand and overcome our suffering. St. Paul calls us "earthen vessels" to remind us of the frailty of our bodies; and to tell us that despite this frailty we endure. We endure because it is God Himself, the one who "commanded light to shine out of

the darkness” has come into our hearts through the mercy of Jesus Christ. It is thanks to what fills us that we are able to endure.

“We are hard-pressed on every side, yet not crushed.” Here, St. Paul is referring to the Roman practice of putting criminals under slabs of granite, adding weight until they were crushed beneath them. Have you felt this way? Of course you have, and probably do now. We use the word “stressful” to describe modern life, and it fits with this metaphor. St. John Chrysostom says that these “sides” are “concerning our foes, our friends, necessities, other needs, from them that are hostile and of our own household”. The responsibilities of this world – and our inability to address them all properly – seek to crush us. Despite this and the frailties of our fallen bodies and minds, we endure.

“We are perplexed, but not in despair.” St. Paul wrote this referring to the impossibility of getting every calculation right – how much more is that true now! The array of choices before us is bewildering, and often the consequences of failure seem so catastrophic that it can be paralyzing. And none of us have gone through this gauntlet unscathed: everyone has miscalculated and suffered as a result. Worse yet, we have all caused others – people we love dearly – to suffer as a result of our miscalculations. Such mistakes and the fear of making more can build over time, threatening to throw us into hopelessness; to suck the life and joy out of our world. Yet somehow we endure.

“[We are] persecuted, but not forsaken. Struck down but not destroyed”. A person is persecuted for going against the prevailing

law; it cannot happen unless those who administer the law hate you or see you as an enemy. They see you as an enemy and they try to destroy you. And please do not doubt that the powers and principalities of this world work for your destruction. But the ultimate power; the authority greater than those that rule this world; never turns against you. Never forsakes you. As long as we walk in this world, its fallen powers will strike us down. We fall so many times, both due to our weakness and the strength of those that oppress us. But despite this persecution, we are not destroyed.

This flesh and blood, this earthen vessel, is so fragile, so weak, but it does not break. It does not break because it is “always carrying about in the body the dying of the Lord Jesus.” God does not will us to suffer- it is the evil we ourselves have planted here that does that – but God will (through the Christ we bear within us) preserve and strengthen us through our suffering.

To summarize St. Paul’s lesson, we are able to endure and thrive through suffering because Christ makes us more than the easily shattered jars of clay that we inhabit.

But there is something more. There is another way that Christ works through us in our suffering. We are made to live in community. Just as our miscalculations harm those around us, so to do the things we do right strengthen those around us. I am not talking about making the right investments, keeping a sound budget, or being attentive to the needs of our family. This is something more profound and more difficult for many to understand and appreciate. St. Paul teaches us that

we persevere despite our human frailty “so that the life of Jesus may be manifested in our mortal flesh”. Christ endured suffering not for Himself, but so that we might endure through Him; and when we persevere, it is obvious to all that we do it in Christ. We become victors that inspire others toward victory.

I say that this is difficult for many to understand because endurance and perseverance do not always look like victory to the world. It, in its fallenness, thinks the suffering to be humiliating; something shameful to be hidden. Worse yet, it teaches us to think this way. We hide our suffering in our hearts, in our veiled expressions, in our closed mouths, behind our closed doors. We do not think it proper to share our pain, to let others see our weakness. This is the culture we must break. And we must break it for at least two reasons.

First, the Church is not just for those who are well. It is the hospital and Christ is the Great Physician. You do not go to the hospital when you are well, but when you are ill. We should not wait until we have healed from the pain of broken relationships to come back to Church, we should come immediately and constantly so that Christ can hasten this healing. God ate with lepers, healed them, and brought them salvation. He wants to do the same with you. Do not hide your pain from the Church He established for this very purpose.

Second, we suffer together so that the Love of Christ might grow among us. I am occasionally allowed to see things that few others do, so let me share a short testimony. Part of my calling is to visit the sick,

and especially those whose bodies have all but failed them. This is a very difficult time for everyone. To many it seems as though the sick have been robbed of all dignity; that they have been “brought low”; that, perhaps, it would be better for it all to have ended long ago. I sympathize with this sentiment – no one desires to see anyone suffer, much less those whom they love. But the inference is incorrect because it turns Christ and the Christian whom He inhabits into an object to be pitied rather than a witness and instructor to be followed. These encounters are challenging, but I always come away from such encounters humbled. The tears they bring are not just of sorrow for the pain and loss; but due to the love the encounter has grown in my heart – for Christ is so strongly “manifested in our mortal flesh”. When we suffer alone, we keep this witness hidden, like a light beneath a bushel.

We suffer together because we are Christ to one another and to this world. When we see the cross, we do not focus on the anguish, but on the resurrection. We are strengthened in suffering, knowing that “He who raised up the Lord Jesus will also raise us up... For all things are for [our] sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.”

May this grace and the comfort that comes with it transform your sorrow into joy through our Lord Jesus Christ.

Fr. Anthony Perkins



ANNUAL BANQUET SUNDAY, OCT. 6, 2019  
TO BE HELD AT  
HOLY TRINITY GREEK ORTHODOX CHURCH  
4070 PARK AVE., BRIDGEPORT



Guest speaker: Fr. Archimandrite Sergius  
Abbot of The Monastery of St. Tikhon of  
Zadonsk

Menu: Chicken or Fish

Tickets: Adult = \$35.00 (paid by Sept. 26<sup>th</sup>)  
\$45.00 (paid between Sept. 27<sup>th</sup> - Oct. 5<sup>th</sup>)  
Child = \$10.00 (up to age 12)

**Reservations Required by Sept. 26<sup>th</sup>**

**Advance ticket sales only**

**NO TICKETS SOLD/PAID AT THE DOOR**

**Contact your parish FORCC representative or Nina Kosowsky 203-924-0936**

**Program journal ads: Evelyn Balamaci 203-876-2379**

**Proceeds of this dinner provide major funding for FORCC programs.**

# Fr. Paul Tarazi

on the

# Rise of Scripture



## When:

October 5, 2019

10 AM to 4 PM, lunch provided

Vespers at 5 PM

## Where:

Holy Resurrection Church

99 Sullivan St.

Claremont, NH 03743

Read The Bible Like Ancient Literature

◆  
Learn the Origins and Intent of the Hebrew Scriptures

◆  
Discover the context of the New Testament in the Old Testament  
and

What does it mean to submit to the text?

Visit [www.TaraziTalk.com](http://www.TaraziTalk.com) for full details and contact info