



St. Alexis of Wilkes-Barre Orthodox Church

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Services Schedule

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

Bulletin for Sunday, March 08, 2020

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:

Joseph Barbera - Council Member at Large
Dori Kuziak - Council Secretary
Natalie Kucharski - Council Treasurer
Glenn PenkoffLidbeck - Council President
Kyle Hollis - Member at Large
Roderick Seurattan - Council Vice President

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

Clarification

The Lenten Vespers (held on Sunday afternoons) sometimes have two different services listed: the Deanery of Connecticut and the OCAGB. The OCAGB represents the Orthodox Churches of the Greater Bridgeport Area. This loose confederate of multi-jurisdictional Churches often holds services together, particularly given the number of Orthodox Churches in the area. You are invited to attend either service.

Inquirer's Reading

If you are interested in reading more about Orthodoxy, or would like to make reading recommendations to friends and family, please consider the series of books called "An Inquire's Guide to Orthodox Christianity" authored by Fr Joseph Irvin. There are 13 volumes of fairly short books. They are available in both print and digital format at amazon.com and barnesandnoble .com. What follows is a list of the books.

1. A Patristic & Scriptural Commentary on the 23rd Psalm
2. The Orthodox Christian's Obligations
3. Spiritual Food For Life's Journey
4. Patristic View Of The Nicene Creed
5. The Two Natures Of Christ In St. Paul's Epistle To The Hebrews
6. Death And Dying Orthodox Style
7. The Christology Of Saint Patrick
8. An Abridged Celtic Breviary
9. Celtic Blessings For All Occasions
10. Different Gods
11. St. Innocent's Missionary Instructions: A Blueprint For Evangelizing America
12. The Church Fathers Speak
13. Orthodox Etcetera

Hosting Lenten Vespers

On Sunday, March 15th, the parish of St Alexis will be hosting the Deanery Lent Vespers Service, beginning at 4pm. Service will be followed by a Lenten meal of soups, salads and bread. Please sign up (a list is at the candle desk) to bring food and offer hospitality to our guests. Thank you.

Also, if you would like to sing during the Vespers service, choir rehearsal will begin at 3p.

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.

- 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.

Many Years! to Kyra Seurattan on the occasion of her birthday.

Today we commemorate:

FIRST SUNDAY OF LENT — Tone 5. Sunday of Orthodoxy. St. Theophylactus, Bishop of Nicomedia (842-845). Ven. Lazarus (1391) and Athanasius (15th c.), of Múrom. Apostle Hermas of the Seventy (1st c.). Hieromartyr Theodoretus of Antioch (4th c.). Ven. Dometius (363).

Parish Calendar

Services and Events

March 8 to March 16, 2020

Sunday, March 8

Sunday of Orthodoxy
Fellowship and Stewardship Ministry
9:15AM Reading of the 3rd Hour
9:30AM Divine Liturgy

Monday, March 9

The Holy Forty Martyrs of Sebastia

Tuesday, March 10

Kyra Elliot
Quadratus the Martyr & his Companions
8:30AM Daily Matins
9:00AM Bible Study

Wednesday, March 11

Sophronius, Patriarch of Jerusalem
4:30PM Open Doors
6:00PM Liturgy of Presanctified Gifts

Thursday, March 12

Theophanes the Confessor
9:00AM Daily Matins

Friday, March 13

Removal of the relics of Nicephorus,
Patriarch of Constantinople
6:00PM Lenten Compline

Saturday, March 14

Second Saturday of Lent
5:30PM Great Vespers

Sunday, March 15

Sunday of St. Gregory Palamas
Evangelism and Outreach Ministry meeting
9:15AM Reading of the 3rd Hour
9:30AM Divine Liturgy

Monday, March 16

Sabine the Martyr of Egypt

Saints and Feasts

March 08

Theophylact the Confessor, Bishop of Nicomedia

Theophylact was from the East; his native city is unknown. In Constantinople he became a close friend of Tarsius, who afterwards became Patriarch of Constantinople (see Feb. 25). Theophylact was made Bishop of Nicomedia. After the death of Saint Tarsius, his successor

Nicephorus (see June 2) called together a number of Bishops to help him in fighting the iconoclasm of Emperor Leo the Armenian, who reigned from 813-820. Among them was Euthymius, Bishop of Sardis (celebrated Dec. 26), who had attended the holy Seventh Ecumenical Council in 787 - he was exiled three times for the sake of the holy icons, and for defying the Emperor Theophilus' command to renounce the veneration of the icons, was scourged from head to foot until his whole body was one great wound, from which he died eight days later, about the year 830; Joseph of Thessalonica (see July 14); Michael of Synnada (see May 23); Emilian, Bishop of Cyzicus (see Aug. 8); and Saint Theophylact, who boldly rebuked Leo to his face, telling him that because he despised the long-suffering of God, utter destruction was about to overtake him, and there would be none to deliver him. For this, Theophylact was exiled to the fortress of Strobilus in Karia of Asia Minor, where, after 30 years of imprisonment and hardship, he gave up his holy soul about the year 845. Leo the Armenian, according to the Saint's prophecy, was slain in church on the eve of our Lord's Nativity, in 820.

March 08

Sunday of Orthodoxy

For more than one hundred years the Church of Christ was troubled by the persecution of the Iconoclasts of evil belief, beginning in the reign of Leo the Isaurian (717-741) and ending in the reign of Theophilus (829-842). After Theophilus's

death, his widow the Empress Theodora (celebrated Feb. 11), together with the Patriarch Methodius (June 14), established Orthodoxy anew. This ever-memorable Queen venerated the icon of the Mother of God in the presence of the Patriarch Methodius and the other confessors and righteous men, and openly cried out these holy words: "If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema." Then with common prayer and fasting during the whole first week of the Forty-day Fast, she asked God's forgiveness for her husband. After this, on the first Sunday of the Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people and restored the holy icons, and again adorned the Church of Christ with them. This is the holy deed that all we the Orthodox commemorate today, and we call this radiant and venerable day the Sunday of Orthodoxy, that is, the triumph of true doctrine over heresy.

March 09

The Holy Forty Martyrs of Sebastia

These holy Martyrs, who came from various lands, were all soldiers under the same general. Taken into custody for their faith in Christ, and at first interrogated by cruel means, they were then stripped of their clothing and cast onto the frozen lake which is at Sebastia of Pontus, at a time when the harsh and freezing weather was at its worst. They endured the whole night naked

in such circumstances, encouraging one another to be patient until the end. He that guarded them, named Aglaius, who was commanded to receive any of them that might deny Christ, had a vision in which he saw heavenly powers distributing crowns to all of the Martyrs, except one, who soon after abandoned the contest. Seeing this, Aglaius professed himself a Christian and joined the Martyrs on the lake, and the number of forty remained complete. In the morning, when they were almost dead from the cold, they were cast into fire, after which their remains were thrown into the river. Thus they finished the good course of martyrdom in 320, during the reign of Licinius. These are their names: Acacius, Aetius, Aglaius, Alexander, Angus, Athanasius, Candidus, Chudion, Claudius, Cyril, Cyrion, Dometian, Domnus, Ecdicius, Elias, Eunoicus, Eutyches, Euty chius, Flavius, Gaius, Gorgonius, Helianus, Heraclius, Hesychius, John, Lysimachus, Meliton, Nicholas, Philoctemon, Priscus, Sacerdon, Severian, Sisinius, Smaragdus, Theodulus, Theophilus, Valens, Valerius, Vivianus, and Xanthias.

Hymns of the Day



Tone 5 Troparion (Resurrection)

Let us, the faithful,
praise and worship the
Word,
co-eternal with the
Father and the Spirit,
born for our salvation

from the Virgin;

for He willed to be lifted up on the Cross in the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Tone 2 Troparion (Sunday of Orthodoxy)

We venerate Your most pure image, O Good One;
and ask forgiveness of our transgressions, O Christ our God.
Of Your own will You were pleased to ascend the cross in the flesh
and deliver Your creatures from bondage to the Enemy.
Therefore with thankfulness we cry aloud to You:
“You have filled all with joy, O our Savior,//
by coming to save the world.”

Tone 8 Kontakion (from the Lenten Triodion)

No one could describe the Word of the Father;
but when He took flesh from you, O Theotokos,
He accepted to be described,
and restored the fallen image to its former state by uniting it to divine beauty.//
We confess and proclaim our salvation in words and images.

(Instead of “It is truly meet...,” we sing the following)

Hymn to the Theotokos

All of creation rejoices in you, O Full of Grace:
the assembly of Angels and the race of men.
O sanctified temple and spiritual paradise,
the glory of virgins,
from whom God was incarnate and became

a Child –
our God before the ages.
He made your body into a throne,
and your womb He made more spacious than the heavens.
All of creation rejoices in you, O Full of Grace.//
Glory to you!

Communion Hymns

Praise the Lord from the heavens, praise Him in the highest!
Rejoice in the Lord, O you righteous; praise befits the just! Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 4th Tone. Daniel 3.26,27.

Blessed are you, O Lord, the God of our fathers.

Verse: For you are just in all you have done.

The reading is from St. Paul's Letter to the Hebrews 11:24-26, 32-40.

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge

of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Gospel Reading

Sunday of Orthodoxy

The Reading is from John 1:43-51

At that time, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How

do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

Wisdom of the Fathers

Peter, when after so many miracles and such high doctrine he confessed that, "Thou art the Son of God" (Matt. xvi. 16), is called "blessed," as having received the revelation from the Father;

St. John Chrysostom

Homily 21 on John 1, 1. B#58, pp. 72, 73, 4th Century

... while Nathanael, though he said the very same thing before seeing or hearing either miracles or doctrine, had no such word addressed to him, but as though he had not said so much as he ought to have said, is brought to things greater still.

St. John Chrysostom

Homily 21 on John 1, 1. B#58, pp. 72, 73, 4th Century

Beyond the Sermon



Metropolitan Anthony of
Sourozh

Triumph of Orthodoxy
Sunday

4 March 1990

In the Name of the
Father, the Son, and the
Holy Ghost.

Week after week in the
period of preparation for

Lent, we have been confronted with parables in which our own condition is so clearly, so sharply, so accusingly depicted; and also with stern warnings that there is no middle way between the way of life and the way of death, that we can live on earth in a twilight of unconsciousness, but a moment will come when the full light will shine before us, and then it will become clear whether we, ourselves, have been children of light or prisoners of darkness. And the culminating point of this process is the reading of the Canon of Saint Andrew of Crete in which both sin and repentance are so powerfully depicted. But now we enter into a new phase of our preparation for Easter; we enter into Lent which is an old word that means 'spring', the beginning of life; a period when we will no longer be confronted with our twilight or the darkness which still has power over us, but with the light of God, the light that dispels darkness, the light that makes all things to shine and to be light itself according to the word of Christ.

And today we remember the day of the Triumph of Orthodoxy, the day when

the Church recognised in its last Ecumenical Council, in the 9th century, that all that was essential to the Christian faith had been proclaimed. And what had been proclaimed was our hope, our absolute, unshakeable hope, because what it proclaimed was that God had become Man; that God had chosen, in an act of love for us, of solidarity with us, however sinful, however fallen, however darkened we were, had chosen to become a man in our midst, taking responsibility, yes, responsibility!, for His act of creation performed without our ascent, and the freedom He gave us that is the absolute condition for our being able to love and to chose life rather than death, but at the same time which is the frightening condition of our fall.

And today we have read the Gospel, in which St. John proclaims, in the words of Nathaniel, that Christ is the Son of God, the King of Israel, that Salvation has come, that God is in our midst, that all things are possible if we only, if we only believe.

We have read, or heard, today in the Epistle how before us millions of people have believed in the unbelievable: that God can love us in such a way, that God can love each of us and all of us with His life and His death, that God can love us however unlovable we feel within ourselves and seem to others. We are called to believe the unbelievable, to be sure that God has a heart deep and wide enough to contain us; or, if you prefer, that His love is sacrificial; that He not only became a man to share with us all our condition, including the horror of having lost God: My God, My God, why hath Thou forsaken Me? but He is prepared day in day out to seek us out, to take us upon His shoulders as the shepherd

takes the lost sheep, or if necessary, to take us upon His shoulder the way He, in Holy Week, took up His cross to walk, to fall under it, to be crucified upon it, and because in His free gift of Himself He could obtain the power to forgive: Forgive them, Father: They don't know what they are doing.

And we are looking now towards the vision of Holy Week, step after step; but this Holy Week is not a Week of horror: we know that this Holy Week is suffused with the glory of the risen Christ, that the Holy Week is a week when we are confronted, each of us, all of us together and singly, with love Divine, with the extent, the depth of Divine Love, a personal love, a love addressed to each of us.

And we will see in the course of these weeks two things: today, that God has come in our midst, He, the Light is in the midst of the twilight of history, or in the darkness of the darkest soul and the most sinisterly dark situation!

If that is true, then all things are possible! Then indeed we can believe the unbelievable! And more than this: we will be shown week after week what God can do. Next week, on the day of St. Gregory of Palamas, we will hear proclaimed by him the fact that God does not only

cherish us as it were, from the outside, not, but He gives us His grace which like fire pervades us, making us gradually, if we only accept it, to be like the Burning Bush in the desert that burnt without been consumed, because God does not consume, does not destroy, unless we turn against Him. Yes, He is the consuming fire until and unless we accept Him. But accepted, He makes us partakers of His Divine nature, He fills

us with His own life, He is life itself in us, and we in Him.

These are the two messages that come now; and then we will see that St. John of the Ladder teaches us how to move Godwards, how to overcome the twilight or the darkness which is in us. And we can see the result of this struggle, of this cry of the soul, of this hunger for life and for light in the person of St. Mary of Egypt and of other sinners who received Christ and were transformed, transfigured, saved.

This is the way that leads us step by step to meet Holy Week, a Week so holy when the love of God has been expressed not in words, not in blessings, not in tenderness, but in the vision of the cost of love to God Himself, the cost of our falling away from Him to the Son of God become the Son of Man.

How can we respond to it? What is then the message of this period? In the first period which I have mentioned we were confronted with evil in us, been challenged by it: This is what you are! And this is what is bound to happen. But now we are confronted with this vision of unutterable beauty and hope: how can we respond to it?

By gratitude! Gratitude is the next stop; gratitude is what must carry us through all this week: gratitude, a sense of wonder: how can God be as He is? How can He love me as I know myself, and indeed, horror of horrors, as others know me!

And if that is understood by us, then the only answer we can give to God is gratitude. To express our gratitude, is to say, 'Lord, however weak I am, however imperfect, however sinful, however unworthy, from the depth of my gratitude for Who You are and what You do, I will do all within my power,

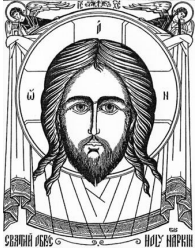
however frail my will, however weak my power, I will do all I can to show you that I have understood the message of love, the message of the cross, the message of mercy, that I have understood with all my being and that I want to prove it by living in such a way that would be a proof of my understanding, live in such a way that I should be a joy to You, a joy to God, a consolation to God!

O God! To think that we can do this! Aren't we going to do it? Let us enter into these weeks of Lent really as one begins to live in spring! Enter into newness of life, and throughout, throughout these weeks, in gratitude, to give joy to God. And then we will be able to face Holy Week not as the ultimate horror that condemns the ungrateful, the murderer of Christ, no: as a Week that is a full and perfect revelation of a love understood, received, and insofar as we can enacted by us.

O, let us gather all our strength, and when our strength will not suffieth, let us remember the promise of Christ: My strength deploys itself in weakness; all things are possible to me, as Paul puts it, in the power of Christ that sustains me; And the words of Christ: What is impossible to men is possible to God. Let us surrender to God to give Him joy! And all will be of God, and all will be well. Amen.



CTd - OCAGB lenten vespers 2020

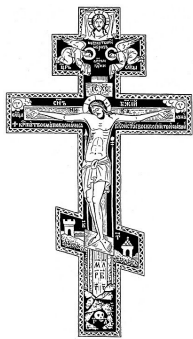


Sunday March 8 Sunday of Orthodoxy—Vespers

CT Deanery: Christ the Savior, Southbury 4:00 p.m.
OCAGB: St. John the Baptist, Bridgeport 4:00 p.m.

Sunday March 15 2nd Sunday of Lent St. Gregory Palamas—Vespers

CT Deanery: St. Alexis Church, Clinton — 4:00 p.m.
OCAGB: Holy Brancoveanu Martyrs, Fairfield 4:00 p.m.



Sunday March 22 3rd Sunday of Lent Veneration of the Holy Cross—Vespers— FORCC Sunday

Holy Trinity Church, Bridgeport—4:00 p.m.

Sunday March 29 4th Sunday of Lent St. John Climacus—Vespers

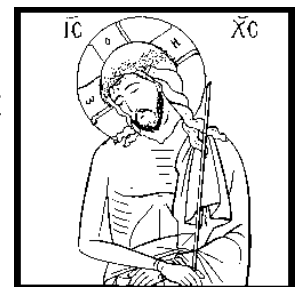
CT Deanery: Holy Transfiguration, New Haven 4:00 p.m.
OCAGB: St. John the Baptist Church –
Silver Lane, Stratford 4:00 p.m.



Sunday April 5 5th Sunday of Lent - St. Mary of Egypt - Holy Unction Service Three Saints Church – Ansonia 4:00 p.m.

Sunday April 12 6th Sunday of Lent Bridegroom Matins

Holy Ghost Church, Bridgeport, (in cooperation
with Saint George Church, Trumbull, CT) 4:00 p.m.





CAMP ST. HERMAN and Youth Rally

AUGUST 9-15



AT ST. METHODIOS
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OPEN TO AGES 9-17

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