



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, December 06, 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)

Members of our Parish Council are:

Joseph Barbera - Council Member at Large
Dori Kuziak - Council Secretary
Caroline Neiss - Council Member Elect
Marlene Melesko - Council Member Elect
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

Weekly Services

During this COVID era, services dates and times are subject to change. Please read the schedule provided within the bulletin itself for the dates and times of services, All services are streamed via Zoom (please see the invitation below). Currently only Sunday Liturgies may be attended in person, with the blessing of Fr Steven.

Topic: Services

Time: This is a recurring meeting Meet anytime

Join Zoom Meeting

[https://us02web.zoom.us/j/4716784843?](https://us02web.zoom.us/j/4716784843?pwd=dzB0MTY1cnVIUUFWNXBCako1ekZ0Zzc)
pwd=dzB0MTY1cnVIUUFWNXBCako1ekZ0Zzc

Meeting ID: 471 678 4843

Passcode: 1994

One tap mobile

+19292056099,,4716784843#,,,,,0#,,1994#
US (New York)

+13017158592,,4716784843#,,,,,0#,,1994#
US (Washington D.C)

Dial by your location

+1 929 205 6099 US (New York)

+1 301 715 8592 US (Washington D.C)

+1 312 626 6799 US (Chicago)

+1 669 900 6833 US (San Jose)

+1 253 215 8782 US (Tacoma)

+1 346 248 7799 US (Houston)

Meeting ID: 471 678 4843

Passcode: 1994

Find your local number:

<https://us02web.zoom.us/j/4716784843>

Prayers, Intercessions and Commemorations



Archpriest Michael,
Archpriest
Dennis, Deacon
Timothy, Evelyn,
Katheryn,
Anne, Veronica, Richard,
Nancy, Susann, Carol,
Luke, Aaron, Alexander,
Gail, Vincent, Nina,
Ellen, Maureen
Elizabeth, Christopher,
Joshua, Jennifer Petra,
Olivia, Jessica , Sean,
Sarah, Justin, Arnold, Michael, Kirk, Carol-
Anne, Anthony, Natasha, Janice, Gene, John

Many Years! to Dori Kuziak on the occasion of her birthday.

Memory Eternal! Archbishop David of Sitka
and All Alaska

—

- 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:

**St. Nicholas the Wonderworker,
Archbishop of Myra in Lycia** (ca. 345). St
Maximus (1280).

[Parish Calendar](#)

[Services and Events](#)

December 6 to December 14, 2020

Sunday, December 6

10th Sunday of Luke
St. Nicholas the Wonderworker
9:30AM Divine Liturgy

Monday, December 7

Ambrose, Bishop of Milan

Tuesday, December 8

Forefeast of the Conception by St. Anna of
the Most Holy Theotokos
8:30AM Daily Matins
6:30PM Vespers for the Conception of the
Theotokos

Wednesday, December 9

The Conception by St. Anna of the Most Holy
Theotokos
4:30PM Open Doors
6:30PM Akathist Service

Thursday, December 10

The Holy Martyrs Menas, Hermogenes, and
Eugraphus
Dori Kuziak - B
8:30AM Daily Matins

Friday, December 11

Daniel the Stylite of Constantinople

Saturday, December 12

Spyridon the Wonderworker of Trymithous
5:00PM Akathist to St Herman
5:30PM Great Vespers

Sunday, December 13

11th Sunday of Luke
Repose of St. Herman of Alaska
9:30AM Divine Liturgy

Monday, December 14

The Holy Martyrs Thyrsus, Leucius, and Callinicus of Asia Minor, and Philemon, Apollonius, and Arian of Alexandria

Saints and Feasts

December 06

Nicholas the Wonderworker, Archbishop of Myra

This Saint lived during the reign of Saint Constantine the Great, and reposed in 330, As a young man, he desired to espouse the solitary life. He made a pilgrimage to the holy city Jerusalem, where he found a place to withdraw to devote himself to prayer. It was made known to him, however, that this was not the will of God for him, but that he should return to his homeland to be a cause of salvation for many. He returned to Myra, and was ordained bishop. He became known for his abundant mercy, providing for the poor and needy, and delivering those who had been unjustly accused. No less was he known for his zeal for the truth. He was present at the First Ecumenical Council of the 318 Fathers at Nicaea in 325; upon hearing the blasphemies that Arius brazenly uttered against the Son of God, Saint Nicholas struck him on the face. Since the canons of the Church forbid the clergy to strike any man at all, his fellow bishops were in perplexity what disciplinary action was to be taken against this hierarch whom all revered. In the night our Lord Jesus Christ and our Lady Theotokos appeared to certain of the bishops, informing them that no action was to be taken against him, since he had acted not out of passion,

but extreme love and piety. The Dismissal Hymn for holy hierarchs, The truth of things hath revealed thee to thy flock ... was written originally for Saint Nicholas. He is the patron of all travellers, and of sea-farers in particular; he is one of the best known and best loved Saints of all time.

December 07

Ambrose, Bishop of Milan

This Saint was born in Gaul in 340, and was a member of the Roman Senate. After the death of Auxentius, the Arian Bishop of Milan, a violent dispute arose among the Orthodox and Arians about who would succeed him. Ambrose, desiring as Governor of the province to restore the peace, attempted to mediate between them. As he spoke to the people, eloquently persuading them to elect a new bishop without tumult and disorder, a young child, inspired from on high, suddenly cried out "Ambrose, bishop!" To his astonishment and dismay, the people immediately took up this cry themselves, and over his many protests, he was raised to the episcopal throne of Milan on December 7, 374. A great Father of the Church, he wrote many works in Latin, and was both an unwearrying opponent of Arianism, and a fearless accuser of emperors when they transgressed the law of God. Having lived fifty-seven years, he reposed on April 4, on the eve of Pascha, in the year 397.

December 09

The Conception by St. Anna of the Most Holy Theotokos

According to the ancient tradition of the Church, since Saint Anna, the Ancestor of God, was barren, she and her husband Joachim remained without children until old age. Therefore, sorrowing over their childlessness, they besought God with a promise that, if He were to grant them the fruit of the womb, they would offer their offspring to Him as a gift. And God, hearkening to their supplication, informed them through an Angel concerning the birth of the Virgin. And thus, through God's promise, Anna conceived according to the laws of nature, and was deemed worthy to become the mother of the Mother of our Lord (see also Sept. 8).

December 12

Spyridon the Wonderworker of Trymithous

Spyridon, the God-bearing Father of the Church, the great defender of Corfu and the boast of all the Orthodox, had Cyprus as his homeland. He was simple in manner and humble of heart, and was a shepherd of sheep. When he was joined to a wife, he begat of her a daughter whom they named Irene. After his wife's departure from this life, he was appointed Bishop of Trimythous, and thus he became also a shepherd of rational sheep. When the First Ecumenical Council was assembled in Nicaea, he also

was present, and by means of his most simple words stopped the mouths of the Arians who were wise in their own conceit. By the divine grace which dwelt in him, he wrought such great wonders that he received the surname "Wonderworker." So it is that, having tended his flock piously and in a manner pleasing to God, he reposed in the Lord about the year 350, leaving to his country his sacred relics as a consolation and source of healing for the faithful.

About the middle of the seventh century, because of the incursions made by the barbarians at that time, his sacred relics were taken to Constantinople, where they remained, being honoured by the emperors themselves. But before the fall of Constantinople, which took place on May 29, 1453, a certain priest named George Kalokhairetes, the parish priest of the church where the Saint's sacred relics, as well as those of Saint Theodora the Empress, were kept, took them away on account of the impending peril. Travelling by way of Serbia, he came as far as Arta in Epirus, a region in Western Greece opposite to the isle of Corfu. From there, while the misfortunes of the Christian people were increasing with every day, he passed over to Corfu about the year 1460. The relics of Saint Theodora were given to the people of Corfu; but those of Saint Spyridon remain to this day, according to the rights of inheritance, the most precious treasure of the priest's own descendants, and they continue to be a staff for the faithful in Orthodoxy, and a supernatural wonder for those that behold him; for even after the passage of 1,500 years, they have remained incorrupt, and even the flexibility of his

flesh has been preserved. Truly wondrous is God in His Saints! (Ps. 67:3 5)

Hymns of the Day



Tone 1 Troparion (Resurrection)

When the stone had been sealed by the Jews, while the soldiers were guarding Your most pure body,
You rose on the third

day, O Savior,
granting life to the world.
The powers of heaven therefore cried to You,
O Giver of Life:
“Glory to Your Resurrection, O Christ!
Glory to Your Kingdom!//
Glory to Your dispensation, O Lover of mankind!”

Tone 4 Troparion (St. Nicholas)

In truth you were revealed to your flock as a rule of faith,
an image of humility and a teacher of abstinence;
your humility exalted you;
your poverty enriched you.
O Hierarch Father Nicholas,
entreat Christ our God//
that our souls may be saved!

Glory to the Father, and to the Son, and to the Holy Spirit,

Tone 1 Kontakion (Resurrection)

As God, You rose from the tomb in glory,

raising the world with Yourself.
Human nature praises You as God, for death has vanished.

Adam exults, O Master!

Eve rejoices, for she is freed from bondage and cries to You://

“You are the Giver of Resurrection to all, O Christ!”

now and ever and unto ages of ages. Amen.

Tone 3 Kontakion (St. Nicholas)

You appeared as a priest in Myra, O Saint Nicholas,
fulfilling the Gospel of Christ, O venerable one;
you laid down your life for your people and rescued the innocent from death.//
Therefore, you have been blest as a great initiate of the grace of God.

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 7th Tone. Psalm 149.5,1.

The saints shall rejoice in glory.

Verse: Sing to the Lord a new song.

The reading is from St. Paul's Letter to the Ephesians 5:8-19.

Brethren, walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret;

but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light." Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.

Gospel Reading

The Reading is from Luke 17:12-19

At that time, as Jesus entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said: "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus's feet, giving him thanks. Now he was a Samaritan. Then said Jesus: "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And he said to him: "Rise and go your way; your faith has made you well."

Wisdom of the Fathers

He who has received a gift from God, and is ungrateful for it, is already on the way to losing it.

~ St. Peter of Damascus

Mitrakos, Thomas N.. Wisdom of the Divine Philosophers: Volume Two . Orthodox Calendar Company. Kindle Edition.

The mouth, which is continuously giving thanks, receives blessing from God. In the heart that always shows gratitude, grace abides.

~ St. Isaac the Syrian

Mitrakos, Thomas N.. Wisdom of the Divine Philosophers: Volume Two . Orthodox Calendar Company. Kindle Edition.

Beyond the Sermon



Glorification of the
Priestmartyr Alexander
Hotovitzky
Commemorated on
December 4

The New Martyr of
Russia Alexander
Hotovitzky was born on
February 11, 1872 in the

city of Kremenetz, into the pious

family of Archpriest Alexander, who was Rector of the Volhynia Theological Seminary and would later be long remembered in the hearts of the Orthodox inhabitants of Volhynia as a good shepherd. Young Alexander received a good Christian upbringing from his parents, who instilled in him love for the Orthodox Church and for the people of God.

The future pastor was educated at the Volhynia Seminary and the Saint Petersburg Theological Academy, from which he graduated with a Master's degree in 1895.

After graduation from the Academy, he was sent for missionary service to the Diocese of the Aleutians and North America, where he was assigned to the position of reader at the newly-established Saint Nicholas Orthodox Church in New York City. Following his marriage to Maria Scherbufhina, a graduate of the Pavlovsk Institute in Saint Petersburg, the Hieromartyr Alexander was ordained to the diaconate, and soon after, on February 25, 1896, to the priesthood by Bishop Nicholas (Ziorov) of the Aleutians, whom Father Alexander would always later remember with gratitude and love.

The ordination took place at the diocesan cathedral in San Francisco. In his address to the newly-ordained Father Alexander, Bishop Nicholas explained his selection of the new priest for ordained ministry in these words:

“Your special sense of decency, your good upbringing, your noble idealism, and your sincere piety immediately caused me to look favorably upon you and compelled me to single you out among the young people,

with whom you used to visit me in Saint Petersburg...I could see that you had that special spark from God, which makes any service an action truly done for God's sake, and without which a vocation becomes soulless and dead work...Your first experience in preaching has shown you the power of this kind of inspiration: you saw how the people gathered around you and how attentively they stood and listened at length to your discourses... Why did these people listen to you rather than going to hear other preachers? Clearly the spark which burns within you attracts the hearts of these people like a magnet.”

A week after his ordination, the young priest returned to New York to assume the pastorate of the parish where he had previously served as reader. From 1898 to 1907, the New Martyr Alexander served as a pastor under the omophorion of Bishop Tikhon. Saint Tikhon, who, in the tragic year of 1917, was to be elevated by Divine Providence to the primatial see as Patriarch of Moscow, valued highly Father Alexander's sincere piety, his gift of pastoral love, and his multifaceted theological erudition. The spectrum of his activity in the United States was quite broad and very fruitful. He was successful in missionary service, primarily among Uniates newly-emigrated from Galicia and Carpathian Rus. He was also one of the closest collaborators of the Orthodox archpastors in America and represented the Orthodox Church before American religious institutions and meetings.

Father Alexander's missionary work was not without many temptations and sorrows.

Archbishop, later Metropolitan, Platon (Rozhdestvensky) expressed gratitude for the Passion-bearer Alexander's labors in America in an address delivered at the Divine Liturgy on February 26, 1914. Bidding farewell to Father Alexander, the Archbishop said, "One morning, during the years we worked together, you came to my room and, without saying much, unbuttoned your shirt, revealing a very large, bluish, bloody abrasion on your chest. That wound from a fanatic, who in a fit of rage attacked you wildly with a stick, followed the meeting of Russian people at which you had encouraged your own ethnic brother to renounce the pernicious Unia with Rome... My entire being was shaken to the core and I was profoundly moved, for before me at that moment was a genuine example of witness for Christ."

Through Father Alexander's efforts, Orthodox parishes were established in Philadelphia, Yonkers, and Passaic as well as other large and small towns throughout North America. The parishioners of these churches were cradle Orthodox whom fate had brought to the New World, as well as Carpatho-Russians converted from the Unia and former Protestant converts to the Orthodox Church.

An important contribution to the witness of the truth of Orthodoxy before heterodox American society was made by the American Orthodox Messenger, which was published in English and Russian under Father Alexander's editorship. Articles by the editor regularly appeared in this journal.

The New Martyr Alexander actively

participated in the establishment of an Orthodox diocesan mutual aid society and at various times, he served as treasurer, first secretary, and president of this organization. The society provided material aid to Austrian Carpatho-Russians, Macedonian Slavs, Russian troops in Manchuria, and to Russian prisoners of war in Japanese camps.

Father Alexander also took upon himself the ascetical burden of constructing the architecturally remarkable and majestic Saint Nicholas Cathedral in New York to replace the small parish church. The cathedral was to become an adornment of the city. He visited Orthodox communities throughout America soliciting funds for the construction of the Cathedral. In 1901, he also traveled to his homeland, Russia, for this purpose. In the annals of Saint Nicholas Church, which in 1903 became the diocesan Cathedral, it is recorded that, "This Cathedral was established and constructed in the City of New York in North America, under the supervision and through the efforts and labors of the most honorable Archpriest Father Alexander Hotovitzky in the year of Our Lord 1902."

On February 26, 1906, Orthodox America celebrated the tenth anniversary of priestly service of Archpriest Alexander, one of its most remarkable pastors. Bishop Tikhon greeted the jubilarian with these words:

"As you remember your ordination as a priest of God at this anniversary, you are doubtless unwillingly contemplating how you have used your God-given talents, and asking yourself if the Grace of God was bestowed on you in vain and how far you

have advanced on the path of moral perfection. As you judge yourself in this way, you are at the same time the judge and the accused. In order for a judgment to be fair, the testimony of onlookers, the witnesses, must be heard. Now they are speaking before you—listen to them. Thanks be to the Lord! We just heard their eloquent and heartfelt testimony praising you. For myself as your superior, I can testify that you have proven to be trustworthy, and have justified the expectations which were hoped for at your ordination.”

The sacrificial and dedicated pastoral service of the New Martyr Alexander in America was concluded on February 26, 1914, exactly eighteen years after his ordination to the priesthood. In his farewell address, Father Alexander said, “Farewell, American Orthodox Rus—my dear Mother, the Holy American Church. I, your ever-grateful son, bow fully to the ground before you. You gave birth to me spiritually, you nurtured me, from your depths you inspired me by your strength. Through the shining witness of your founders, through the enlightened apostolic teachings of your preachers, through the fervor of your faithful flock, you have given me the greatest possible joy—to be your son.”

From 1914 to 1917, Father Alexander served as a priest in Helsinki, Finland, where the majority of the population was Protestant. Although Finland was then part of the Russian Empire, the Orthodox clergy there had to exert great efforts to protect the Orthodox Karelians from the proselytic expansionism of the Finnish Lutherans. In Finland, the New Martyr Alexander was a

loyal, active, and dedicated assistant to his archpastor—Sergius (Stragorodsky), the future Patriarch.

In August 1917, Archpriest Alexander was transferred to Moscow and assigned as assistant pastor of Christ the Savior Cathedral. Here he was again under the direct guidance of Saint Tikhon, with whom he had already been closely associated in America.

The Passion-bearer Alexander participated in the deliberations of the Church Council of 1917-18. When the Council discussed the drafting of a message to the Orthodox flock concerning elections to the State Council, he stated that, as the fate of Russia was at stake, the Church and the Council in particular should not shy away from the struggle to save the nation. Speaking about the efforts of the Council to upbuild the Church, he outlined his preliminary plans for order and healing in the internal life of the Church and stated with some bitterness, “It seems as if there were builders who were furiously preparing blueprints, plans and so forth for the construction of an edifice and at the same time were calmly observing the destruction brick by brick of this edifice by enemies.”

During the difficult years of the Civil War, the New Martyr Alexander collaborated closely with Saint Tikhon in the administration of the Moscow diocese. In 1918, under the spiritual leadership of the rector, Father Nicholas Arseniev, and the assistant pastor, Father Alexander, a brotherhood affiliated with Christ the Savior Cathedral was established. As its first activity, the brotherhood issued an appeal

to the Orthodox flock, which Father Alexander helped write.

This document stated, "People of Russia! Christ the Savior Cathedral, the adornment of Moscow, the pride of Russia, the joy of the Orthodox Church has been condemned to slow destruction. This glorious monument to the great exploits of Russian warriors, who gave their lives for their native land and the Holy Orthodox Faith, has been denied state support...People of Russia! Will you really surrender this wonderful church of the Savior to mockery? Is it really true, as is claimed by the persecutors of the Holy Church, that the people of Russia no longer need holy things—Churches, sacraments, services, because all this is outdated and superstitious? Respond, you faithful! All of you, respond as one! Rise up and protect your holy things! May the generous and well-intentioned donations of the rich be added to the precious pennies of the faithful poor. Moscow, you are the heart of Russia! Preserve your holy shrine—your golden-domed Church of the Savior!..."

In response to this appeal, Orthodox inhabitants of Moscow joined the brotherhood of Christ the Savior Cathedral, and gave their alms to support the majestic church.

Pastoral service at that time was accompanied by much grief and danger. In May 1920 and November 1921 Father Alexander was arrested for brief periods. He was accused of violating the decrees concerning the separation of the Church from the state, and the school from the Church, by holding church school for the

children.

In 1922, the Church was subjected to harsh tribulations when, under the pretext of helping the starving, ecclesiastical treasures including sacred vessels, icons, and other holy things were violently confiscated by the state. Heeding the appeal of Her holy primate, the Orthodox Church made generous donations to assist the starving. However, when Saint Tikhon issued a statement to his flock throughout Russia forbidding the cooperation of the clergy in surrendering sacred vessels for non-ecclesiastical use based on canon law, a slanderous campaign against the Church was begun in the press, Her primate was arrested, and a wave of court cases took place throughout Russia, in which servants of the Lord's altar were accused of counter-revolutionary activity. During these trials many faithful servants of the Church of Christ were sentenced to death and shed their blood as hieromartyrs and martyrs.

During this difficult time for the Church, Father Alexander was unwaveringly guided by the statements of the Holy Patriarch to his flock and also followed his directives. Funds to assist the starving were collected at Christ the Savior Cathedral. At the same time, measures were undertaken to protect the sacred objects of this church. Meetings of the clergy and parishioners of Christ the Savior Cathedral were held at Father Alexander's apartment in order to draft a resolution of the general parish meeting concerning the state decree.

A draft of the resolution, prepared by Father Alexander, protested against the violent confiscation of church valuables.

A general meeting of parishioners was convened on March 23, 1922 at Christ the Savior Cathedral, presided by Archpriest Nicholas Arseniev. Father Alexander had already been arrested. This meeting adopted the final text of the resolution, which demanded guarantees from the state that all donations be used to save the lives of the starving. The participants in the meeting protest the poisonous publications against the Church as well as insults against the hierarchy. The drafting of this document was deemed by the authorities to be criminal counter-revolutionary activity.

After two court cases against the Church, in Petrograd and Moscow, which resulted in the executions of hieromartyrs and martyrs, a new highly visible trial of clergy and laity began in Moscow on November 27, 1922, during which they were accused of supposedly “attempting to retain in their hands possession of church valuables and, through the resulting starvation, to topple the Soviet regime.”

On trial in this case were 105 clergy and laity. Among the main defendants were Archpriest Sergius Uspensky, dean of the second district of forty churches in Prechistenka, Archpriest Nicholas Arseniev, dean of Christ the Savior Cathedral, Archpriest Alexander Hotovitzky, assistant pastor of this Cathedral, Ilya Gromoglasov, priest of Christ the Savior Cathedral, Lev Evgenievich Anohin, warden of this Cathedral, and Archpriest Simeon Golubev, rector of Saint John the Warrior Church.

The most significant part of the indictment submitted to the Court concerned the activity of the clergy and laity of Christ

the Savior Cathedral. The indictment stated, “The main organizers and leaders of this criminal activity were Priest Hotovitzky, chairman of the council of parishes in this area, Priest Arseniev, rector of the Cathedral, Priest Zotikov, Priest Gromoglasov, former lawyer Kayutov, former deputy minister Shchepkin, the merchant Golovkin, and engineer Anohin. When the decree of the Supreme Central Executive Committee concerning the confiscation of church valuables was issued, they began their preliminary activities under the leadership of the priest Hotovitzky, who repeated to secretly gather the above named people at his apartment in order to plan with them the measures which they proposed to enact to achieve their criminal intentions.”

The case was in court for two weeks. After the detailed indictment was read, questioning of the defendants began. Father Alexander remained cool and calm during the questioning as he tried to protect the other defendants. He did not admit any guilt, stating, “I consider that it is not counter-revolutionary to ask for a corresponding amount of metal in return for church valuables.”

Following the interrogation of all the defendants and witnesses, at the Court session on December 6, the later infamous, sinister prosecutor Vishinsky delivered the concluding statement for the prosecution. He asked the court for a sentence of capital punishment for thirteen defendants including Archpriests Alexander Hotovitzky, Nicholas Arseniev, Sergius Uspensky, Priest Ilya Gromoglasov, Abbess Vera

(Pobedinskaya) of the Novodevichii Women's Monastery and L.E. Anohin. Vishinsky requested that the other defendants be sentenced to prison terms of varying length.

On December 11, defendants were given an opportunity to say a final word to the court. In his comments, Father Alexander attempted, first of all, to obtain the court's leniency and mercy for his brother clergy, "I direct your attention to those who were at the meeting in my apartment: some of them are old and the others are very young and guilty of nothing. This was a completely ordinary meeting, it was not counter-revolutionary and it cannot by any means be characterized as a shady plot."

The lengthiest final comments were delivered by the professor and priest Ilya Gromoglasov. This defendant attempted to gain the favor of the court by expounding on his former opposition to the Holy Synod. Concerning the conclusions of the prosecution, he said that he "knew nothing of the criminal organization headed by Hotovitzky."

On December 13, the verdict of the revolutionary tribunal was announced. It was milder than the bloodthirsty verdicts delivered at previous trials held in Petrograd and Moscow in conjunction with the confiscation of church valuables. Each of the main defendants—Abbess Vera (Pobedinskaya), Archpriest Sergius Uspensky, and Archpriest Alexander Hotovitzky were sentenced to ten years in prison, the confiscation of their personal property and the deprivation of their civil rights for five years. The others were

sentenced to lesser terms of imprisonment. Appeals for pardon, made by those who were sentenced to the longest terms of imprisonment, including that of Archpriest Alexander, were rejected by the presidium of the Supreme Central Executive Committee on February 16, 1923.

After the holy Patriarch Tikhon resumed his administration of the Church and made several statements regarding loyalty to the governmental authorities, many hierarchs, clergy, church leaders and laity, who had previously received sentences from the judiciary in conjunction with the confiscation of church valuables, were granted amnesty. Father Alexander was among those freed in October 1923. Following his liberation, he was not assigned to a parish but served by invitation at various churches in Moscow.

He remained free for only a short time. Already on September 4, 1924, E. Tuchkov, head of the 6th section of the Department of State Political Management, compiled a list of thirteen clergy and church leaders of Moscow and recommended that they be subjected to administrative exile. The New Martyr Alexander, who was included in the list, was characterized as follows in this document, "A priest and preacher with a post-graduate education, very active, zealous and influential among the Tikhonites. His outlook is anti-Soviet."

On September 9, 1924, the New Martyr Alexander was subjected to an interrogation. "In my religious convictions," he said at that time, "I consider myself to be a Tikhonite. My relations with the Patriarch are intimate rather than just strictly

administrative, but lately, I have avoided meeting with Patriarch Tikhon, as I felt that this might inconvenience him due to my conviction in conjunction with the confiscation of church valuables. I have never expressed an opinion concerning the restoration of the former government and such a thought has not even crossed my mind."

By a decision of a special meeting of the administration of the Department of State Political Management, the New Martyr Alexander was exiled to the Turuhan region for a period of three years. His already failing health was further weakened by his sojourn in the far north.

Following his return from exile, Father Alexander was raised to the rank of protopresbyter and became one of the closest assistants of the Deputy Locum Tenens of the Patriarchal Throne, Metropolitan (later Patriarch) Sergius, who knew him well since the time of his service in Finland.

In the 1930s, Protopresbyter Alexander served as rector of the Church of the Deposition of the Robe on Donskoy Street. One of the parishioners of this church recalls, "In 1936, Father Alexander did not preach, as he was apparently forbidden to do so. In 1936-7, I was present many times when Father Alexander served. He was a tall, gray-haired priest with gentle facial features, who looked extremely intelligent. Gray, trimmed hair, a small beard, very kind gray eyes, a high-pitched, loud tenor...pronounced exclamations distinctly and with inspiration...His appearance reminded me of many priests who were

exiles from the western regions...Father Alexander had many parishioners who greatly revered him...Even today, I remember Father Alexander's eyes. It seemed as if his glance penetrated your heart and embraced it with affection. I had the same feeling when I saw the holy Patriarch Tikhon...The same light also shining in Father Alexander's eyes was testimony of his sanctity."

In the fall of 1937, the New Martyr Alexander was arrested again. The documentary evidence about him at our disposal ends with this; however, a majority of oral reports testify to his death as a martyr. The Orthodox Church in America, on whose territory Protopresbyter Alexander served as a priest until 1914, venerates him as a passion-bearer, whose life as a confessor ended with sufferings for Christ. The place of his burial is unknown.

The Church of Russia also commemorates Saint Alexander on August 7, along with the Archpriests Alexei Vorobiev, Michael Plishevsky, John Voronets, the priests Demetrius Milovidov, and Peter Tokarev, the deacon Elisha Sholder, and Igumen Athanasius Egorov.

Diocese of New England

Strategic Plan Call for Volunteers



Mission: to proclaim the Gospel of Jesus Christ, to assist parishes and individuals to live the fullness of the Orthodox faith, and to reach out and care for others in God's love.

Vision Statement

Develop and staff a Diocesan Office
Increase outreach, evangelization and missions
Optimize communication
Create a vocational program
Expand education
Support our Bishop and Clergy more fully
Encourage a Christ-centered life for all



We welcome all the faithful of our Diocese to join us on this holy journey of faith!

Volunteer to work with or lead one of three task forces in these areas:

Lay and Clergy Leadership



Research, develop and implement an effective Leadership Training program in at least 75% of the Diocese parishes within 24 months.

Parish and Liturgical Life



Research, develop and implement an effective Parish Ministry and Liturgical Life Engagement Program in at least 14 of the Diocese parishes within 24 months.

Parish Health Assessment



Research, develop and complete an effective parish health assessment process in at least 33% of the Diocese parishes within 24 months.