



## St. Alexis of Wilkes-Barre Orthodox Church

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Rector

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Attached

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Services Schedule

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

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Bulletin for Sunday, May 23, 2021

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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)

#### **Members of our Parish Council are:**

Joseph Barbera - Council Member at Large  
Dori Kuziak - Council Secretary  
Carolyn Neiss - Vice President  
Marlene Melesko - Council Member at Large  
Kyle Hollis - President  
Roderick Seurattan - Treasurer

## **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**

### **Update on Aaron**

Aaron is recovering after his operation. He has been moved from the cardiac ISU to a general ward, and they have him up and walking about. His progress couldn't be more remarkable.

### **New Study**

I would like to begin a new, open-ended, study. I will take your questions; any questions with regards to faith, liturgy, history, prayer, music etc. a week in advance and then we can discuss them (anonymously). If I receive no questions, then I will present a short "lesson" for the evening. The purpose of this study is to

provide an opportunity to increase our understanding of Faith. I don't pretend to be an expert in all things Orthodox, but given enough time, and research, much can be accomplished. I might even try to convince one or two other participants to research a question or two.

So send me some questions. We will begin our first session on Thursday, May 27th at 7pm via Zoom.

After two or three meetings, if there are no questions or participation, we will move on to something else.

## **Prayers, Intercessions and Commemorations**



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

Natasha, Gene, John, John, Michael, Kelley,  
Krisha, Alix, Natalie, Edward, Nathan, Caila,  
Julianna, Paul, John, Jacob, Lynn, Anna,  
Richard, Robert, Dorothy, Elaina

Many years to Sophia and Bill Brubaker, to Vinny and Marlene Melesko, Michael and Dori Kuziak and Greg and Christine Jankura

on the occasion of their anniversaries; and to Kathryn Brubaker and Alex Melesko on the occasion of their birthdays.

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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, intolerance and pestilence; all those departed this life in the hope of the Resurrection.
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Paralytic. St. Michael the Confessor, Bishop of Synnada (831). Synaxis of the Saints of Rostov—Yaroslavl'. Ven. Euphrosynē, Abbess of Polótsk (1173). Ven. Paísii, Abbot of Galich (1460). Martyr Michael "the Black-robbed" of St. Savva Monastery (9th c.).

## Saints and Feasts

May 23

### Sunday of the Paralytic

Close to the Sheep's Gate in Jerusalem, there was a pool, which was called the Sheep's Pool. It had round about it five porches, that is, five sets of pillars supporting a domed roof. Under this roof there lay very many sick people with various maladies, awaiting the moving of the water. The first to step in after the troubling of the water was healed immediately of whatever malady he had.

It was there that the paralytic of today's Gospel was lying, tormented by his infirmity of thirty-eight years. When Christ beheld him, He asked him, "Wilt thou be made whole?" And he answered with a quiet and meek voice, "Sir, I have no man, when the water is troubled, to put me into the pool." The Lord said unto him, "Rise, take up thy bed, and walk." And straightaway the man was made whole and took up his bed. Walking in the presence of all, he departed rejoicing to his own house. According to the expounders of the Gospels, the Lord Jesus healed this paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and dwelt there teaching and working miracles. According to Saint John the Evangelist, this miracle took place on the Sabbath.

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**May 23**

**Mary the Myrrhbearer & wife of Cleopas**

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**May 24**

**Symeon the Stylite of the Mountain**

Saint Symeon, the "New Stylite," was born in Antioch; John his father was from Edessa, and Martha his mother was from Antioch. From his childhood he was under the special guidance of Saint John the Baptist and adopted an extremely ascetical way of life. He became a monk as a young man, and after living in the monastery for a while he ascended upon a pillar, and abode upon it for eighteen years. Then he came to Wondrous Mountain, and lived in a dry and rocky place, where after ten years he mounted another pillar, upon which he lived in great hardship for forty-five years, working many miracles and being counted worthy of divine revelations. He reposed in 595, at the age of eighty-five years, seventy-nine of which he had passed in asceticism.

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**May 24**

**Saint Vincent of Lerins**

Saint Vincent was born in Toul in Gaul; he was the brother of Saint Lupus, Bishop of Troyes, who was a companion of Saint Germanus of Auxerre. Saint Vincent was first a soldier, then left the world to become a monk of the renowned monastery of Lerins, where he was also ordained priest.

He is known for his Commonitorium, which he wrote as an aid to distinguish the true teachings of the Church from the confusions of heretics; his most memorable saying is that Christians must follow that Faith which has been believed "everywhere, always, and by all." He wrote the Commonitorium about the year 434, three years after the Third Ecumenical Council in Ephesus, which he mentions in the Commonitorium, and defends calling the holy Virgin Theotokos, "She who gave birth to God," in opposition to the teachings of Nestorius which were condemned at the Third Council.

Without identifying by name Augustine, Bishop of Hippo, Saint Vincent condemns his doctrine of Grace and predestination, calling it heresy to teach of "a certain great and special and altogether personal grace of God [which is given to the predestined elect] without any labour, without any effort, without any industry, even though they neither ask, nor seek, nor knock" (Commonitorium, ch. XXVI). See also Saint John Cassian, February 29; Saint John Cassian wrote his refutations before, and Saint Vincent after, the condemnation of Nestorius at the Third Council in 431, and the death of Augustine in 430. Saint Vincent reposed in peace about the year 445.

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**May 25**

**Third Finding of the Precious Head of St. John the Baptist**

Because of the vicissitudes of time, the venerable head of the holy Forerunner was lost for a third time and rediscovered

in Comana of Cappadocia through a revelation to 'a certain priest, but it was found not, as before, in a clay jar, but in a silver vessel, and "in a sacred place." It was taken from Comana to Constantinople and was met with great solemnity by the Emperor, the Patriarch, and the clergy and people. See also February 24.

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**May 26**

#### **4th Wednesday after Pascha - Mid-Pentecost**

After the Saviour had miraculously healed the paralytic, the Jews, especially the Pharisees and Scribes, were moved with envy and persecuted Him, and sought to slay Him, using the excuse that He did not keep the Sabbath, since He worked miracles on that day. Jesus then departed to Galilee. About the middle of the Feast of Tabernacles, He went up again to the Temple and taught. The Jews, marvelling at the wisdom of His words, said, "How knoweth this man letters, having never learned?" But Christ first reproached their unbelief and lawlessness, then proved to them by the Law that they sought to slay Him unjustly, supposedly as a despiser of the Law, since He had healed the paralytic on the Sabbath. Therefore, since the things spoken by Christ in the middle of the Feast of Tabernacles are related to the Sunday of the Paralytic that is just passed, and since we have already reached the midpoint of the fifty days between Pascha and Pentecost, the Church has appointed this present feast as a bond between the two great feasts, thereby uniting, as it were,

the two into one, and partaking of the grace of them both. Therefore today's feast is called Mid-Pentecost, and the Gospel Reading, "At Mid-feast"--though it refers to the Feast of Tabernacles--is used.

It should be noted that there were three great Jewish feasts: the Passover, Pentecost, and the Feast of Tabernacles. Passover was celebrated on the 15th of Nisan, the first month of the Jewish calendar, which coincides roughly with our March. This feast commemorated that day on which the Hebrews were commanded to eat the lamb in the evening and anoint the doors of their houses with its blood. Then, having escaped bondage and death at the hands of the Egyptians, they passed through the Red Sea to come to the Promised Land. It is also called "the Feast of Unleavened Bread," because they ate unleavened bread for seven days. Pentecost was celebrated fifty days after the Passover, first of all, because the Hebrew tribes had reached Mount Sinai after leaving Egypt, and there received the Law from God; secondly, it was celebrated to commemorate their entry into the Promised Land, where also they ate bread, after having been fed with manna forty years in the desert. Therefore, on this day they offered to God a sacrifice of bread prepared with new wheat. Finally, they also celebrated the Feast of Tabernacles from the 15th to the 22nd of "the seventh month," which corresponds roughly to our September. During this time, they live in booths made of branches in commemoration of the forty years they spent in the desert, living in tabernacles, that is, tents (Ex. 12:10-20; Lev. 23).

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May 27

### John the Russian of Evia

The Holy New Confessor John, a native of Russia, was captured during the Russian campaign against the Turks in 1711 and was thereafter sold into slavery in Asia Minor. In this condition he struggled to serve God in piety even while he served his earthly master in all that was needful. He remained steadfast in the Christian Faith in the face of the many enticements the Moslems provided to lure him to their error, and was granted the grace to work miracles by his prayers. He reposed in peace in 1730. His relics remained incorrupt and are found at New Procopion of Euvoia in Greece.

### Hymns of the Day



*To begin the Divine  
Liturgy...*

Priest: "Blessed is the  
Kingdom..."

Choir: "Amen."

Priest: "Christ is risen..."  
" (2 ½ times)

Choir: "and upon those

in the tombs bestowing life!"

### 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.

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

### **Tone 3 Kontakion (Pentecostarion)**

By Your divine intercession, O Lord,  
as You raised up the Paralytic of old,  
so raise up my soul, paralyzed by sins and  
thoughtless acts;  
so that being saved I may sing to You://  
"Glory to Your power, O compassionate  
Christ!"

***now and ever and unto ages of ages.  
Amen.***

### **Tone 8 Kontakion (Pascha)**

You descended into the tomb, O Immortal,  
You destroyed the power of death.  
In victory You arose, O Christ God,  
proclaiming: "Rejoice!" to the Myrrhbearing  
Women,//  
granting peace to Your Apostles, and  
bestowing Resurrection on the fallen.

***(Instead of "It is truly meet...", we sing:)***

The Angel cried to the Lady, full of grace:  
"Rejoice, O pure Virgin! Again, I say: Rejoice,  
your Son is risen from His three days in the  
tomb!  
With Himself He has raised all the dead."  
Rejoice, O ye people!

Shine, shine, O new Jerusalem!

The glory of the Lord has shone on you.  
Exult now, and be glad, O Zion!  
Be radiant, O pure Theotokos,  
in the Resurrection of your Son!

### **Communion Hymn**

Receive the Body of Christ; taste the fountain  
of immortality!  
Praise the Lord from the heavens, praise Him  
in the highest! Alleluia 3X

Alleluia, Alleluia, Alleluia!

Priest: "In the fear of God..."

Choir: "Blessed is He that comes in the Name  
of the Lord... "

Priest: "O God, save Your people... "

Choir: "Christ is risen from the dead... " (sung  
once, instead of "We have seen the True  
Light...)

Priest: "Always, now and ever..."

Choir: "Let our mouths be filled..."

At the Dismissal, the Priest says: "Glory to  
You, O Christ..." and the choir sings "Christ is  
risen from the dead..." (thrice).

And unto us He has given eternal life.  
Let us worship His Resurrection on the third  
day!

## **Gospel and Epistle Readings**

### **Epistle Reading**

#### **Prokeimenon. 3rd Tone. Psalm 46.6,1.**

Sing praises to our God, sing praises.

Verse: Clap your hands, all you nations.

### **The reading is from Acts of the Apostles 9:32-42.**

In those days, as Peter went here and there  
among them all, he came down also to the  
saints that lived at Lydda. There he found a  
man named Aeneas, who had been bedridden  
for eight years and was paralyzed. And Peter  
said to him, "Aeneas, Jesus Christ heals you;  
rise and make your bed." And immediately he  
rose. And all the residents of Lydda and  
Sharon saw him, and they turned to the Lord.  
Now there was at Joppa a disciple named  
Tabitha, which means Dorcas. She was full of  
good works and acts of charity. In those days  
she fell sick and died; and when they had  
washed her, they laid her in an upper room.  
Since Lydda was near Joppa, the disciples,  
hearing that Peter was there, sent two men to  
him entreating him, "Please come to us  
without delay." So Peter rose and went with  
them. And when he had come, they took him  
to the upper room. All the widows stood  
beside him weeping, and showing tunics and  
other garments which Dorcas made while she  
was with them. But Peter put them all outside  
and knelt down and prayed; then turning to  
the body he said, "Tabitha, rise." And she  
opened her eyes, and when she saw Peter she  
sat up. And he gave her his hand and lifted her  
up. Then calling the saints and widows he  
presented her alive. And it became known  
throughout all Joppa, and many believed in  
the Lord.

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## Gospel Reading

### Sunday of the Paralytic

#### The Reading is from John 5:1-15

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.' "They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See,

you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

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## Wisdom of the Fathers

In that case [Matt 9:2] there was remission of sins, (for He said, "Thy sins be forgiven thee,") but in this, warning and threats to strengthen the man for the future; "Sin no more, lest a worse thing come unto you."

### **St. John Chrysostom**

*Homily 37 on John 1, 4th Century*

Great is the profit of the divine Scriptures, and all-sufficient is the aid which comes from them ... For the divine oracles are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread under foot the love of money, ... from them one may find abundant resource.

### **St. John Chrysostom**

*Homily 37 on John 5, 4th Century*

For where tears are-- or rather, where miracles are, there tears ought not to be; not where such a mystery is celebrating. Hear, I beseech you: although somewhat of the like kind does not take place now, yet in

the case of our dead likewise, a great mystery is celebrating. Say, if as we sit together, the Emperor were to send and invite some one of us to the palace, would it be right, I ask, to weep and mourn? Angels are present, commissioned from heaven and come from thence, sent from the King Himself to call their fellow servant, and say, dost thou weep? Knowest thou not what a mystery it is that is taking place, how awful, how dread, and worthy indeed of hymns and lauds? Wouldest thou learn, that thou mayest know, that this is no time for tears? For it is a very great mystery of the Wisdom of God. As if leaving her dwelling, the soul goes forth, speeding on her way to her own Lord, and dost thou mourn? Why then, thou shouldst do this on the birth of a child: for this in fact is also a birth, and a better than that.

### ***St. John Chrysostom***

*Homily 21 on Acts 9, 4th Century*

### **Beyond the Sermon**



#### **Overcoming Egoism: On the Sunday of the Paralytic Man**

PROTOPRESBYTER  
ALEXANDER  
SCHMEMANN | 05 MAY  
2012

On the third Sunday after Easter, the reading from the gospel of John recounts Christ's healing of a paralytic. "There was a feast," writes the Evangelist John, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. (Jn 5:1-9)

That is the gospel record, and having heard it, many will respond that it's just another miracle, another unbelievable event that has nothing whatsoever in common with our life, interests, needs, questions ... But we listen carefully and reflect: the gospel is so childishly simple, and its stories so short, that a person of today is easily fooled by this brevity and simplicity. It seems to him or her that the truth about themselves and about their life must be complicated and cumbersome, because they themselves are complicated. But perhaps the gospel's ageless power resides in its reduction of everything to the most essential,

elementary, fundamental: good and evil, darkness and light, man and God, life and death. And indeed, any focused and deep thought that involves not merely the mind, but one's entire being, in the end always concerns what is most essential. For all of life's complexity balances on the simplicity of eternal questions: good and evil, life and death, God and man.

So, in this particular gospel story, what is eternal and enduring? At its center, very clearly, are the paralytic's words to Christ, "I have no man." This truly is the cry of someone who has come to know the terrible power of human selfishness, narcissism. Every man for himself. Looking out for number one. All of them, all that great multitude of blind, sick, paralyzed, are all "waiting for the troubling of the waters," in other words, waiting for help, concern, healing, comfort. But...each waits by himself, for himself. And when the waters are troubled, each throws himself forward and forgets about the others... From the gospel's point of view, this pool is of course an image of the world, an image of human society, a symbol of the very organization of human consciousness.

Oh, of course, within the world one can find many examples of people who overcome egoism, examples of goodness and self-sacrifice. But even when someone has apparently overcome personal selfishness, he is still held prisoner by the category "his." He may have overcome bondage to himself as an individual, but then it is "his" family, and for "his" family, since "charity begins at home." If not family, then "his" ethnic group or country. If not this, then

"his" social class, "his" political party. His, always his! And this "his" is invariably opposed to someone else's, which by definition becomes alien and hostile. We're told that this is how the world works, what can you do? But is this really true, is this really the ultimate, objective, and scientific truth about the person and human life?

Is it really true that everything in this world boils down to personal or collective self-interest, and that everyone lives by this? We are told that capitalism is wrong because it is self-serving and must, therefore, be destroyed in the name of communism. But self-serving is exactly what communism has been, constantly trumpeting its own worldview, its own class, its own party and so forth: its own against not-its-own, the other. .. And there is no escape whatsoever from this vicious cycle.

Unknown to us, however, we no longer feel suffocated by this world so totally drunk on all-consuming ego. We have become accustomed to blood, hatred, violence and, at best, indifference. Sometime in the 1920's, a young man, practically a boy, left a note and then committed suicide: "I do not want to live in a world where everyone is playing a con game ... " All of this was suffocating him, he could not stand it any longer. But we are gradually harassed into accepting this as normal, and the horror of self-centeredness we cease experiencing as horrible ... This is what the gospel story of the paralytic is about. All these sick, helpless, paralyzed people are sick first and foremost with incurable narcissism. This is what brings a person to cry: "I have no man!" There is no one! And this means that

a person comes into being when narcissism is overcome; it means that human beings, above all, are a face turned toward the other person, eyes looking intently with concern and love into the eyes of the other person. It is love, co-suffering and care. The gospel also tells us that this new and authentic human being has been revealed to us, has come to us in Christ. In him, the One who comes to the lonely and long-suffering paralytic is no stranger, but "his own"; He comes in order to take up the sick man's sufferings as his own, his life as his own, to help and to heal.

"Do you want to be healed?" This is not the question of someone intent on forcing, convincing or subduing others. It is the question of genuine love, and therefore, genuine concern. Religion, alas, can also become narcissism, exclusively busy with itself and its own. But it is important to understand that this kind of religion, in spite of whatever Christian cloak it might be wearing, is in reality not Christianity ... For the whole of Christianity consists of breaking through the terrible walls of self-centeredness, breaking through to that love which, in the words of St Paul, God has "poured into our hearts" (Rom 5:5). That is Christianity's new, eternal commandment, and the content of the entire gospel and all our faith ...

## Parish Calendar

May 23 to June 7, 2021

| SUN  | MON                                | TUE  | WED  | THU   | FRI   | SAT   |
|--|------------------------------------|--|--|---|---|---|
| <b>23</b>  | <b>24</b>                          | <b>25</b>  | <b>26</b>  | <b>27</b>   | <b>28</b>   | <b>29</b>   |
| Brubaker<br>Sunday of the Paralytic<br>9:30AM Divine Liturgy | Melesko<br>4th Monday after Pascha | Third Finding of the Precious Head of St. John the Baptist | Kathryn Brubaker<br>4th Wednesday after Pascha - Mid-Pentecost<br>6:30PM Diocese Council Meeting | Alexander Melesko<br>The Holy Hieromartyr Helladius<br>7:00PM Faith Study | Michael & Dori Kuziak<br>The Holy Hieromartyr Eutychius, Bishop of Melitene | Greg & Christine Jankura<br>Theodosia the Virgin-Martyr of Tyre<br>5:30PM Great Vespers |
| <b>30</b>  | <b>31</b>                          | <b>JUN 1</b>   | <b>2</b>   | <b>3</b>  | <b>4</b>  | <b>5</b>  |
| Sunday of the Samaritan Woman<br>9:00AM Divine Liturgy       | Hermias the Martyr at Comana       | Justin the Philosopher and Martyr and his Companions       | Sarah Luft<br>5th Wednesday after Pascha   | Repose of Joseph Anselmo<br>5th Thursday after Pascha                     | Our Father Metrophanes, Archbishop of Constantinople                        | The Holy Hieromartyr Dorotheus, Bishop of Tyre<br>5:30PM Great Vespers                  |

# Vacation Church School at Three Saints 2021:

## The Mother of God

July 12<sup>th</sup> - 16<sup>th</sup>, 2021

9 a.m. – 4 p.m. Monday through Thursday

9 a.m. – 6:30 p.m. Friday, (Family night begins at 5:00pm)

Located at Three Saints Park: 112 Miller Road, Bethany, CT 06524

Each day we will: Pray, Learn, Sing, Work, Play and Have fun together!!!

Fee: \$40 per child\* Ages 5 and up (checks payable to Three Saints VCS)

\*Those who cannot afford this fee, or are unable to supply lunches for their children, are urged to contact Fr. Patrick to discuss other options – **NO ONE will be turned away for financial reasons**

**Beginning at 5 pm, Friday Family Night** will include Vespers sung by children, a Lenten potluck cookout and awarding of certificates of completion. Parents and families are responsible for organizing and running Family Night so please speak to **Oana Zarku** at 203-715-0442 oana.basuzharku@yahoo.com

### *More Information about VCS Contact*

*Fr. Patrick Burns (203) 734-3988 or [pnevmaticmotives@gmail.com](mailto:pnevmaticmotives@gmail.com)*

**Each day your child will need:** Bathing suits, towels, extra change of clothes, bug spray and medications (if required.) Participants will be responsible for providing their own lunches (see Fr. Patrick for assistance if necessary). Refrigerators and freezers are on site for use. Snacks, beverages and Spray-on Sunscreen provided.

**Please be sure your children DO NOT bring the following:** Cell phones, MP3s/IPODs, video games or electrical gadgets of any kind. If any these items are brought, they will be held by a staff member until pickup at the end of the day.

**Volunteers** – Because our program has grown each year, parents or young adults 16 years and older, are welcome to volunteer for our program. Jr. Staff, as approved by Fr. Patrick, are welcome at a reduced rate of \$20. **ALL** Potential volunteers must let Fr. Patrick know of their interest in volunteering **no later than July 1<sup>st</sup>** so that training and background checks may be completed in a timely manner.

**PLEASE NOTE:** Due to state and Church guidelines regarding background checks and training qualifications, requests to volunteer made after July 1st will not be considered.

**(Please retain this page as a reference to program guidelines and schedule)**



Parish Shared Folder

<http://bit.ly/St-Alexis>



Parish COVID Questionnaire

<http://bit.ly/stalexis-covid>

Join Zoom Meeting

<https://us02web.zoom.us/j/4716784843?pwd=dzB0MTY1cnVIUUFWNXBCako1ekZ0Zz09>

Meeting ID: 471 678 4843

Passcode: 1994

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