



St. Alexis of Wilkes-Barre Orthodox Church

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

Phone: 860-664-9434

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

Email: stalexis@ dneoca.org

Fr Steven Hosking

Rector

Phone: 860-866-5802 (Message)

Email: frsteve@stalexischurch.org

Dn Timothy Skuby

Attached

Phone: (808) 341-1813

Email: dntimothy@stalexischurch.org

Services Schedule

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

Bulletin for Sunday, October 10, 2021

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

Diocese Assembly

If you are interested in attending the upcoming Diocese Assembly as an Observer, please follow the following link to obtain the necessary registration form. If you are an authorized delegate, you may also find the necessary registration forms at this same link.

<https://stalexischurch.org/files/resources/2021-Assembly-Packet.pdf>

St. Alexis Council Meeting September 21, 2021

- Father thanked all those who put together the brunch for the Anniversary of his Ordination to the Priesthood.
- The 2020 audit of the books

was completed by Christine Jankura and Vincent Melesko. No issues were reported.

-- Outreach Committee reported that 12 boxes of supplies were shipped to an orphanage in Djibouti, Africa, via Fr. James Parnell (All Saints Church) who is the Army Chaplain stationed there.

-- The Diocesan Assembly will be held in Southbury this year on October 29-30. Joan Skrobat is our delegate with Sue Davis as the alternate.

-- The Council has 2 members whose 3 year term will come to an end this year...Kyle Hollis & Roderick Seurattan. Father thanked them for their service to the church. A Nomination Committee is being formed to seek 2 parishioners for the open slots.

-- The quotes to replace the fence next to the church will be updated as costs of materials have changed. Father noted that Greg Hawkins has "repaired" the fence as a temporary fix.

-- New Stewardship forms are being created to be sent out to all parishioners prior to our Annual Meeting on November 14. Father will also be asking for volunteers to form a By-Law Committee to review and update the By-Laws of the church.

-- It was decided to hold the Annual Meeting "in person" as well as on ZOOM this year. This will be reconfirmed depending on the state of COVID at the time.

The Connecticut Hospice, Inc. Volunteers Needed

The Connecticut Hospice in Branford is accepting applications for new volunteers! Our patients and families are in need of your care and support. If you have

an interest in Reception or Patient Companionship, please call Joan Cullen, Director of Volunteers at 203-0315-7510.

Clinton Police Benevolent Association

The Clinton PBA has a long-standing tradition of helping those who have served in uniform and those in our community who have found themselves in need of a helping hand. We partner with many service and charitable organizations in town to provide assistance to those in need and help to ensure that no one in Clinton is overlooked in times of difficulty or distress.

Some of the many causes the Clinton PBA sponsors or participates with, include:

- Families Helping Families - Stuff the Cruiser and other local assistance initiatives.
- Shoreline Food Bank - Food Drives and distribution assistance.
- Trunk-or-Treat - A safe Halloween tradition for the kids.
- Our Annual Toys-for-Tots Drive - Ensuring Christmas gifts for many children who would otherwise go without.
- CT Special Olympics - A long standing tradition for Law Enforcement and Special Athletes
- Annual Morgan School Scholarship.
- Partners in the Community (PIC) - Educational Programs and juvenile Diversion Programs.
- Clinton Public School - DARE as well as other educational educational & sports programs.
- And many more...

We understand the ongoing COVID pandemic has created difficult circumstances for so many people in our little town and elsewhere along the shoreline. If you are able, we kindly ask that you make a donation to the Clinton PBA, so that we may continue looking out for those in our great and caring community. We are proud to serve this community and those who have served it.

Tasos CLADOS: CLINTON PBA President

Prayers, Intercessions and Commemorations



Archpriest Dennis, Archpriest Michael, Deacon Timothy, Evelyn, Katheryn, Anne, Aaron, Veronica, Richard, Nancy, Susanne, Carol, Alexander, Gail, Kelley, Nina, Ellen, Maureen, Elizabeth, Christopher, Joshua, Jennifer, Petra, Olivia, Jessica, Sean, Sarah, Justin, Dayna, Daniel and Gregory.

Many Years to Lloyd Davis and Marlene Melesko on the occasion of their birthdays; and Ed and Susan Hayes on the occasion of their anniversary

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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.

Commemoration of the Holy Fathers of the 7th Ecumenical Council. Martyrs Eulampius and Eulampia, at Nicomedia, and 200 Martyrs with them (303-311). St. Amphilókhy (Amphilochius), Bishop of Vladimir, Volyn' (1122). Synaxis of the Saints of Volyn': Ven. Job of Pochaev, Ss. Stephen and Amphilókhy, Bishops of Vladimir in Volyn'; Hieromartyr Makáry, Archimandrite of Kanev; St. Yaropolk, Prince of Vladimir in Volyn'; Ven. Theodore (in monasticism Theodosius), Prince of Ostrog; and St. Juliana Ol'shanskaya. Bl. Andrew of Tot'ma, Fool-for-Christ (1673). Martyr Theotecnus of Antioch (3rd-4th c.). St. Bassian of Constantinople (5th c.). St. Theophilus the Confessor of Bulgaria (8th c.). Ven. Amvrosy of Optina (1891). Hieromartyr Peter (Polianskii), Metropolitan of Krutitsy (1937—Sept 27th O.S.). The "AKATHIST" Icon of the Mother of God at Zographou (Mt Athos).

Parish Calendar

Schedule of Services and Events

October 10 to October 18, 2021

Sunday, October 10

3rd Sunday of Luke
 Sunday of the 7th Ecumenical Council
 Lloyd Davis - B
 9:30AM Divine Liturgy

Monday, October 11

Three Holy Unmercenary Female Physicians
 Philip the Apostle of the 70, one of the 7
 Deacons

Tuesday, October 12

Probus, Andronicus, & Tarachus, Martyrs of
 Tarsus
 Marlene Melesko - B
 Ed & Susan Hayes - A
 6:30PM Catechumens

Wednesday, October 13

Carpus, Papyrus, Agathodorus, &
 Agathonica, the Martyrs of Pergamus
 8:30AM Akathist to St Zlata (Chyrsa)
 4:30PM Open Doors

Thursday, October 14

Martyrs Nazarius, Gervasius, Protasius, &
 Celsus
 7:00PM Book Study

Friday, October 15

Lucian the Martyr of Antioch

Saturday, October 16

Longinus the Centurion
5:30PM Great Vespers

Sunday, October 17

John & Joan Skobrat - A
9:30AM Divine Liturgy

Monday, October 18

Luke the Evangelist

Saints and Feasts

October 10

Sunday of the 7th Ecumenical Council

On the Sunday that falls on or immediately after the tenth of this month, we chant the Service to the 350 holy Fathers of the Seventh Ecumenical Council, which gathered in Nicaea in 787 under the holy Patriarch Tarasius and during the reign of the Empress Irene and her son, Constantine Porphyrogenitus, to refute the Iconoclast heresy, which had received imperial support beginning with the Edict issued in 726 by Emperor Leo the Isaurian. Many of the holy Fathers who condemned Iconoclasm at this holy Council later died as Confessors and Martyrs for the holy Icons during the second assault of Iconoclasm in the ninth century, especially during the reigns of Leo the Armenian and Theophilus.

October 11

The 14 Holy Elders of Optina Monastery

On this day we also celebrate the Synaxis of the Righteous Fathers of Optina Hermitage in Russia, who struggled valiantly in the monastic life in prayer, humility, obedience, and love, and whom God deemed worthy of the lofty gifts of discernment, prophecy, clairvoyance, and eldership, that is, the grace to guide souls on the unerring path of salvation. They are Leo (who reposed in 1841), Macarius (1860), Moses (1862), Anthony (1865), Hilarion (1873), Ambrose (1891), Anatolius (1894), Isaacius (1894), Joseph (1911), Barsanuphius (1913), Anatolius (1922), Nectarius (1928), Nicon (1931), and Isaacius (1936).

October 11

Symeon the New Theologian

Saint Symeon became a monk of the Studite Monastery as a young man, under the guidance of the elder Symeon the Pious. Afterwards he struggled at the Monastery of Saint Mamas in Constantinople, of which he became abbot. After enduring many trials and afflictions in his life of piety, he reposed in 1022. Marvelling at the heights of prayer and holiness to which he attained, and the loftiness of the teachings of his life and writings, the church calls him "the New Theologian." Only two others, John the Evangelist and Gregory, Patriarch of Constantinople, has the church given the name "Theologian." Saint Symeon reposed on March 12, but since this always falls in the Great Fast, his feast is kept today.

October 13

Chryssi the New Martyr of Greece

October 14

Righteous Paraskeve of Serbia

Saint Paraskeve was born in Thrace in the eleventh century. In her youth she went to Constantinople, and thence journeyed to the Holy Land in pursuit of the ascetical life. After struggling for many years in the wilderness of the Jordan, she was moved by God to return to her homeland. She continued her monastic labours there for a few more years, and then reposed in peace.

October 16

Longinus the Centurion

This Martyr was in the service of Pontius Pilate at the time of Christ our Saviour's Passion. While standing guard at the Cross and beholding the earthquake and all that came to pass, he cried out with fear, "Truly this was the Son of God" (Matt. 27:54). After the Resurrection, he forsook the military and departed for Cappadocia, his homeland, where he preached Christ. By the agency of Pontius Pilate, Tiberius Caesar had him arrested and beheaded.

Hymns of the Day



Tone 7 Troparion (Resurrection)

By Your Cross You
destroyed death.
To the thief You opened
Paradise.
For the Myrrhbearers
You changed weeping

into joy.

And You commanded Your disciples, O Christ God,
to proclaim that You are risen, //
granting the world great mercy.

Tone 8 Troparion (Fathers)

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

Tone 7 Kontakion (Resurrection)

The dominion of death can no longer hold men
captive,
for Christ descended, shattering and
destroying its powers.
Hell is bound, while the Prophets rejoice and
cry:
"The Savior has come to those in faith; //
enter, you faithful, into the Resurrection!"

Tone 6 Kontakion (Fathers)

The Son Who shone forth from the Father
was ineffably born, two-fold in nature, of a
woman.

Having beheld Him, we do not deny the image of His form,
but depict it piously and revere it faithfully.
Thus, keeping the True Faith, //
the Church venerates the icon of Christ Incarnate.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (Ps. 148:1)
Rejoice in the Lord, O you righteous; praise befits the just! (Ps. 32:1)
Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 7th Tone. Psalm 28.11,1.

The Lord will give strength to his people.
Verse: Bring to the Lord, O sons of God, bring to the Lord honor and glory.

The reading is from St. Paul's Second Letter to the Corinthians 6:1-10.

Brethren, working together with him, we entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity,

knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Gospel Reading

3rd Sunday of Luke

The Reading is from Luke 7:11-16

At that time, Jesus went to a city called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with her. And when the Lord saw her, he had compassion on her and said to her, "Do not weep." And he came and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise." And the dead man sat up, and began to speak. And he gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!"

Wisdom of the Fathers

That dead man was being buried, and many friends were conducting him to his tomb. But there meets him Christ, the Life and Resurrection, for He is the destroyer of death and of corruption; He it is "in Whom we live and move and have our being" (Acts 17:28); He it is Who has restored the nature of man to that which it originally was; and has set free our death-fraught flesh from the bonds of death.

St. Cyril of Alexandria

Commentary on the Gospel of St. Luke, Homily 36.42, p. 153., 5th Century

The virgin's son met the widow's son. He became like a sponge for her tears and as life for the death of her son. Death turned about in its den and turned its back on the victorious one.

St. Ephrem the Syrian

Commentary on Tatian's Diatessaron, 6.23. (Ancient Christian Commentary on Scripture. vol. 3: Luke, Intersity Press)

Beyond the Sermon



Metropolitan Anthony Surozh

"Do to one another what you wish others to do to you."

Sunday 15th October 2000

In the Name of the Father, the Son and the

Holy Spirit. Amen.

The Gospel is infinitely simple if we receive it in simplicity. Our main problem lies in the fact that we look for theological depth in it instead of looking at the directness of the speech of God, who is simplicity itself, wholeness, and who addresses us as friends, not even as disciples, but as friends; because He Himself said, on His way to Jerusalem, 'I no longer call you slaves, but I call you friends, because all that I have to say I have shared with you.' And so let us receive the words which we have heard today with the directness with which they were spoken by Christ: 'Do to one another what you wish others to do to you.'

It's something which we have seen repeated all the time; but is it the way in which we live? We want from people around us understanding, patience, compassion, support, friendship and all the simplicity of this world. We don't expect from us heroic deeds, because we are not in heroic times and situations. But that is what we expect to receive. And if we ask ourselves: what do we do about the people who surround us, can we say that we are fulfilling this simple

and direct commandment, this advice of Christ in which He says: 'If you do these things you will be truly human'?

Let us reflect on that, because we think very often of things great, of things heroic, and when we think these great thoughts we must find the simplest things that we could do.

When we read in the Gospel that we should give our lives for one another, we think that we can't do it, because there is no attempt at an attack on the life of our neighbour, certainly of our closest. And yet to give one's life means to devote one's life, to devote all one's energy, all one's understanding, all the patience, all the concern, all the sympathy, to all those who surround us. To do, in other words, as Christ put it, to others what we wish that others do to us.

Let us reflect on this very, very simple commandment, and see that we bring it at every moment; because we expect everything, and we give so little. We give indeed to those who are dear to us, naturally dear, but even they must put up, so often, with our lack of understanding and patience and compassion. Let us reflect on these simple and direct words of Christ and stand in judgement before them; ask ourselves how can I stand before Christ when He will say to me, 'You have heard these words, you have understood them, you have repeated them' - indeed, for us priests - 'you have preached them. And what have you done?' And how sorry it will be to look at Christ and say, 'I have claimed to be your disciple but in fact I have done nothing of what you have wished me to do to save other people from misery, from loneliness, from evil'. Amen.



GLOSSARY OF LITURGICAL TERMS

ALLELUIA.

(See Prokeimenon.)

ANTIPHONS.

The first three hymns sung at the Divine Liturgy (Ps. 103; Ps. 146 and Only-begotten Son... the Beatitudes) are called Antiphons (steps) because they are sung in steps or stages by two Choirs singing opposite each other. Hence this type of singing in steps is called antiphonal.

APOSTIKHA.

These are Stikhera accompanied by verses usually taken from the Psalms. The Apostikha is found at the end of Vespers and also at the end of Matins on ordinary weekdays.

CANON.

The Canon is a series of nine Canticles (or Odes) containing a number of Troparia in each, as well as a Theme Song (Irmos). The Canons are found at Matins, Compline, and certain other services in the Liturgical Cycle. Originally the nine Biblical Canticles were sung and short refrains inserted between each verse of the Canticle, but in time the Canticles themselves dropped out of general usage (except during Great Lent) and only the Theme Song (or Irmos), based on the theme of the original Canticle, and the refrains (now expanded) remained. The Second Ode is sung only as part of the Lenten Cycle and a tenth Biblical Canticle, the Magnificat is almost always sung after the Eighth Ode of the Canon.

DOGOMATIC.

This is a musical composition sung at Vespers and are so named because they speak of the dogma of the Two Natures of Christ.

IKOS.

This is a short composition that follows the Kontakion, between the Sixth and Seventh Odes of the Canon.

IRMOS.

This is the Theme Song of each Ode of the Canon. The word Irmos means link, since originally the Troparia that followed it were sung in the same rhythm, and thus were linked to it.

KATAVASIA.

This is the concluding stanza of a Canticle of the Canon, so-called because, as the title implies (to go down), the Choir members came down into the center of the church to sing it. These are found after each Ode of the Canon on major Feasts and on ordinary days, the Irmos of the last Canon sung (there are usually several Canons sung together) is sung as Katavasia after Odes Three, Six, Eight and Nine.

KATHISMA.

From the word *kathizo* I sit, these are selections from the Psalter, read at Vespers, Matins, and various other services, during which the Faithful are permitted to sit.

KATHISMA HYMN.

These are short hymns sung after the Kathisma readings, during which the Faithful are permitted to sit (except for certain prescribed

days). These are sometimes referred to as Sedalens or Sessional Hymns.

KONTAKION.

The word means pole, since the Kontakion was originally a long poetic composition rolled up on a pole. Now only the brief preliminary stanza remains and is sung before the Ikos after the Sixth Ode of the Canon, at the Liturgy, Hours, and various other services.

PROKEIMENON.

These are verses from the Psalter sung immediately before Scripture Lessons, primarily at Liturgy, Vespers and Matins. [Except for Feasts and during Great Lent, the Scripture Lessons themselves have generally fallen out of use at Vespers.] The Prokeimenon sung immediately before the Gospel Lesson is called the Alleluia.

STIKHERON (STIKHERA).

A Stikheron is a stanza sung between verses taken from the Psalms, primarily at Vespers (at Lord, I have called... and the Apostikha) and Matins (at the Apostikha).

THEOTOKION.

These are Troparia or Stikhera sung in honor of the Theotokos. On Wednesdays and Fridays, these Theotokia usually take the theme of the Theotokos at the Lord's Crucifixion, and thus are called Cross-Theotokia (or Stavro-Theotokia).

TROPARION.

This is simply a short musical composition similar in length and style to the Kontakion. They are sung at the end of Vespers, after God is the Lord... and the Apostikha at Matins, at the Liturgy and other services.

ΥΠΑΚΟΕ.

This is a short Troparion sung at Matins on Great Feasts and Sundays.

Excerpt taken from "These Truths We Hold - The Holy Orthodox Church: Her Life and Teachings". Compiled and Edited by A Monk of St. Tikhon's Monastery. Copyright 1986 by the St. Tikhon's Seminary Press, South Canaan, Pennsylvania 18459.

To order a copy of "These Truths We Hold" visit the [St. Tikhon's Orthodox Seminary Bookstore](#).