



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, July 10, 2022

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

Susan Davis- Council Member at Large

Carolyn Neiss - President

Marlene Melesko - Vice President

Susan Egan - Treasurer

Dn Timothy Skuby - Secretary

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

Schedule this Week

Please note that there will be no Matins on Tuesday of this week.

Youth Rally 2022

Youth Rally is intended to be an event where diocesan youth come together in a camp setting for Orthodox Christian education, fellowship, and worship. It is a time for learning more about our Orthodox Faith and applying it in the world in which we live. It is also a time for making or renewing friendships, and having fun!

You are eligible to attend Youth Rally if, at the time of Rally, you will have completed the fourth grade (or the equivalent) and will have not yet celebrated your 18th birthday.

Youth Rally 2022 takes place the week

of August 7-13. Volunteers and staff report to camp in New Hampshire on Sunday, August 7. Rally attendees ("Rallyers") arrive at the camp on Monday, August 8, between 2:30 PM and 4:30 PM and will depart on Saturday, August 13, at 12:30 PM. Please note that on Saturday morning, August 13, the Divine Liturgy will be celebrated at Youth Rally beginning at 9:00 AM.

Fees for attending Youth Rally are: From any given family: \$300 for the first child, \$250 for the second child, \$200 for the third child, with all further children accepted as participants at no charge. Checks are to be made out to the "Diocese of New England." Or NEW ... Online payments on the rally website! If finances are a obstacles to sending your children to Rally please talk to your parish priest and/or Fr. Moses for financial assistance, nobody will be turned away from Rally due to financial restraints. If God has blessed your family with resources please know that the actual cost to the diocese is closer to \$900 per camper, and that if you can pay more than required it would help the program remain strong for years to come.

Registration with instructions can be found at: www.dneyouthrally.com

In Christ,

Fr. Moses Locke

Camp Rector, Phone # 603-832-6791, email: FrMosesLocke@gmail.com

Prayers, Intercessions and Commemorations



Priest Ceraphim, Deacon Timothy, Evelyn, Katheryn, Anne, Aaron, Veronica, Richard, Nancy, Susanne, Gail, Kelley, Nina, Ellen, Maureen, Elizabeth, Christopher, Joshua, Jennifer, Petra, Olivia, Jessica, Sean, Sarah, Justin, Kyle, Dayna and Maria.

Please pray for our catecumen David.

Many Years! to John Skrobat on the occasion of his birthday; and to Olga Polykova and Gabriel Neiss on the occasion of their Name's Days.

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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.

—

Ven. Anthony of the Kiev Caves, Founder of Monasticism in Russia (1073). Holy 45 Martyrs at Nicopolis in Armenia, including Leontius, Maurice, Daniel, Anthony, Alexander, Sisinius, Meneus, and Belerad (Verelad—ca. 319). The Placing of the Honorable Robe of the Lord at Moscow (1625). Ven. Silvanus, Schema-monk, of the Kiev Caves (Far Caves—13th-14th c.). Martyr Apollonius of Sardis (3rd c.). Martyrs Bianor and Silvanus of Pisidia (4th c.). 10,000 Fathers of the deserts and caves of Scete martyred by the impious Patriarch Theophilus of Alexandria (ca. 398). Martyr Nikódēmos of Elbassan (Albanian—1722). Monastic Martyr Nectarius of St. Anne Skete (Mt. Athos—1820).

Parish Calendar

Schedule of Services and Events

July 10 to July 18, 2022

Sunday, July 10

4th Sunday of Matthew
9:30AM Divine Liturgy

Monday, July 11

Euphemia the Great Martyr
St. Olga, Princess of Russia

Tuesday, July 12

Proclus & Hilary the Martyrs of Ancyra

John Skrobat - B

Wednesday, July 13

Synaxis of Archangel Gabriel
4:30PM Open Doors

Thursday, July 14

Aquila the Apostle among the 70
8:30AM Daily Matins
6:00PM Parish Council Meeting

Friday, July 15

St. Vladimir Equal to the Apostles
The Holy Martyrs Cyricus and His Mother
Julitta
Skip & Deborah Bray - A

Saturday, July 16

Athenogenes the Holy Martyr of
Heracleopolis
5:00PM Memorial for Olga Kurcharski
5:30PM Great Vespers

Sunday, July 17

Sunday of the Holy Fathers of the 4th
Ecumenical Council
9:30AM Divine Liturgy

Monday, July 18

New Martyr Elizabeth
Church Clearing: Joe Barbera
Holy Martyr Emilian
All American Council

Saints and Feasts

July 10

Righteous Father Anthony of the Kiev Caves

Saint Anthony, who was born in the

province of Chernigov, was tonsured in the Monastery of Esphigmenou on the Holy Mountain, Athos, from whence he was sent by his abbot to Kiev to plant the monastic life in 1013, two years before the death of Saint Vladimir, Great Prince of Kiev. Dwelling at first as a hermit, the Saint gradually drew to himself others wishing to emulate his way of life. When the number of the brethren grew, a wooden church in honour of the Dormition of the Theotokos was built, thus laying the foundation of what was to become the renowned Kiev Caves Lavra. Refusing the abbotship, Saint Anthony entrusted this to his disciples, first to the blessed Barlaam, then to Saint Theodosius (See May 3), and his whole life struggled as a cave-dwelling hermit. He reposed in peace in 1073 at the age of ninety.

July 11

Euphemia the Great Martyr

In 451, during the reign of the Sovereigns Marcian and Pulcheria, the Fourth Ecumenical Council was convoked in Chalcedon against Eutyches and those of like mind with him. After much debate, the Fathers who were the defenders of Orthodoxy, being 630 in number, agreed among themselves and with those who were of contrary mind, to write their respective definitions of faith in separate books, and to ask God to confirm the truth in this matter. When they had prepared these texts, they placed the two tomes in the case that held Saint Euphemia's relics, sealed it, and departed. After three days of night-long

supplications, they opened the reliquary in the presence of the Emperor, and found the tome of the heretics under the feet of the Martyr, and that of the Orthodox in her right hand. (For her life, see Sept. 16.)

July 11

The All-Praised Olga, Equal-to-the-Apostles, Princess of Kiev

Saint Olga, renowned for her wisdom and sobriety, in her youth became the wife of Igor, Great Prince of Kiev, who ruled during the tenth century. After her husband's death, she herself ruled capably, and was finally moved to accept the Faith of Christ. She traveled to Constantinople to receive Holy Baptism. The Emperor, seeing her outward beauty and inward greatness, asked her to marry him. She said she could not do this before she was baptized; she furthermore asked him to be her Godfather at the font, which he agreed to do. After she was baptized (receiving the name of Helen), the Emperor repeated his proposal of marriage. She answered that now he was her father, through holy Baptism, and that not even among the heathen was it heard of a man marrying his daughter. Gracefully accepting to be outwitted by her, he sent her back to her land with priests and sacred texts and holy icons. Although her son Svyatoslav remained a pagan, she planted the seed of faith in her grandson Vladimir (see July 15). She reposed in peace in 969.

July 13

Synaxis of Archangel Gabriel

It is believed that the Synaxis of the Archangel Gabriel was transferred to this day from March 26 so that it could be celebrated more festively than in the period of the Great Fast; and, in fact, all the miracles of the Archangel are celebrated on this feast day, which has been listed here in the church books since the ninth century.

July 15

Vladimir, Equal-to-the-Apostles of Kiev

Grandson of Saint Olga, Saint Vladimir ascended the throne of Kiev in 980. Though a zealous idolater, he was illumined by the grace of God, accepted the Christian Faith, and completely changed his ways. He was baptized in Cherson in 988, receiving the name Basil; he came forth from the font not only healed of a blindness lately afflicting him, but also from being passionate and warlike, he became meek, peaceable, and exceedingly godly. Whereas his grandmother had refused marriage with the Emperor in Constantinople (see July 11), he married Anna, sister of the Emperors Basil and Constantine, and was accompanied home by priests from Constantinople. Diligently seeking to spread Christianity throughout his realm like a new Constantine, he destroyed the idols (having the chief diety Perun scourged and then cast into the Dnieper River), and summoned all his subjects to Holy Baptism. He reposed

in peace in 1015.

Hymns of the Day



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.

Tone 4 Troparion (St. Anthony)

Having left the turmoil of the world,
you renounced the world to follow Christ in
accordance with the Gospel.
Living a life equal to the Angels,
you reached the quiet haven of the Holy
Mountain of Athos.
With the blessing of the Athonite fathers, you
came to the hills of Kiev,
where you labored with love and illumined
your homeland.
There you led a multitude of monastics to
Christ
showing them the path that leads to the
Kingdom of Heaven.//
Venerable Anthony, pray to Him that our souls
may be saved!

Tone 3 Kontakion (Resurrection)

On this day You rose from the tomb,

O Merciful One,
leading us from the gates of death.
On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs//
they unceasingly praise the divine majesty of
Your power.

Tone 8 Kontakion (St. Anthony)

Having loved God above all from your
childhood, O ven'erable one,
you surrendered yourself to Him and followed
Him with all your soul.
Despising the material things of this world,
you made a cave in the earth, where you
fought the good fight against the invisible
Enemy.
Like a brilliant sun you illumined all the ends
of the earth,
and with rejoicing you passed into the
heavenly chambers.
Now as you stand with the Angels before the
Throne of the Master,
remember us who honor your memory as we
cry to you://
"Rejoice, our Fa-ther Anthony!"

Communion Hymn

Praise the Lord from the heavens, praise Him
in the highest! (Ps. 148:1)
The righteous shall be in everlasting
remembrance! He shall not fear evil tidings!
(Ps. 111:6)
Alleluia, Alleluia, Alleluia!

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 St. Paul's Letter to the Romans 6:18-23.

Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Gospel Reading

4th Sunday of Matthew The Reading is from Matthew 8:5-13

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under

authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

Bible Cross Reference



Some argue that the centurion, by his description, implied the reason why he had not brought his servant to Jesus, saying, "Lord, my servant is lying paralyzed at home, in terrible distress," as though he was at his last gasp, or even, as Luke said, he was "at the

point of death." In my opinion, however, the reason he had not brought him in was itself a sign of his great faith, even much greater than those who let the patient down through the roof. Because the centurion knew for certain that even a mere command was enough for raising the servant up, he thought it unnecessary

to bring him.

What did Jesus do? Something he had never done before. While on previous occasions he had responded to the wish of his supplicants, in this case he rather springs actively toward it. He offers not only to heal him but also to come to his house. By this we learn of the centurion's excellent faith. For if he had not made this offer but rather had said, "Go your way, let your servant be healed," we would not have known these things.

It was a sign of the centurion's intelligence that merely by thinking to himself about what was likely, he believed such things about Christ. For he says, "I also am a man. But nevertheless I am the lord over those I have received authority to rule. Therefore it is nothing strange if you, who have received authority from God, should be able to command illnesses to depart by a mere word." The centurion did not approach Jesus as one who is Son of God and Lord of the whole creation (for at that time, before the crucifixion, this was not yet known even by the disciples). Rather, he came to him as to a man who, because of his virtues, had received from God some greater-than-human authority. This is why he says, "For I also am a man." For since he had said to him, "say the word," and this might seem proper to God only, he rightly adds the statement, "for I also am a man," as though to say, "It is nothing surprising if you, a man who has received authority from God, should be able to do this thing, since I myself, a man like you, receive subjects and am set over them to command them as I will."

Wisdom of the Fathers

Let us hearken, as many as are to receive Christ: for it is possible to receive Him even now. Let us hearken, and emulate, and receive Him with as great zeal; for indeed, when you receive a poor man who is hungry and naked, you have received and cherished Him.

St. John Chrysostom

Homily 26 on Matthew 8, 4th Century

Beyond the Sermon



Metropolitan Anthony of
Sourozh
Sermon on Church and
Communion preached on
Sunday
2nd February 1992

In the Name of the Father, of the Son and of the Holy Ghost. How mysterious the Church is; one at the core, one at the root and yet so painfully, monstrously divided. In the communion service, in the Liturgy, after the words "The Holy Things to Them that are Holy" the priest breaks the Holy Bread, already consecrated, which is the Body of Christ and says "The Lamb of God is broken and distributed, which being ever broken, never is divided but halloweth them that partake thereof".

Is that an image of the Church in history? If it is true that all those who believe in Christ, all those who through baptism have died with Christ and risen with Him, if it is true that all those are at one with Him, then it is true also that there is unity; but it is also so patently true that we are divided on all levels.

Dare we say that we are so one with each other that nothing can break the bonds of solidarity and of love? Can we say that the Churches which call themselves Christ's own are so one that there is no divergence of faith, no competition, suspicion, mutual dislike, all things that are unthinkable in one body possessed of one spirit which is called to be to the world a revelation of the fact that God came into the world, into a world divided, a world broken and, like the key of harmony in music, brought everything into oneness, is it thinkable? And yet so it is.

We may say that no one but the saints can experience that oneness of which we speak. But this is not enough. To say that only the saints experience it does not mean that we have a right to remain outsiders to it, and in our every day life it is dividedness and separation that we perceive so painful. Can we say that we love one another? Certainly not. We love a few, we ignore the many, we dislike or hate a number of people. Are we at one? Yes, at blessed moments, when prayer takes over, when God takes over and we forget ourselves and one another in a way, to see one another only in Christ; but otherwise, no. It makes each of us question: have I a right to come to the Table of the Lord? Yes, I may be proclaiming to the extent to which I know and understand it, the wholeness

and integrity of the Orthodox Faith, but it is not enough to proclaim things with our lips; one must identify with them in such a way that what we proclaim, profess with our lips, must be our life. We can be heretics, we can be apostates of the Church and of Christ through the way in which we live; and this is why the Apostle says to us "Beware! beware! be attentive to the way in which you live" lest when you come to Communion you be condemned, lest you come to Communion and cannot commune with the God to whom you have come. Saint Paul has some very frightening words about it when he says that we should be aware of how we receive the Body and Blood of Christ, because it is fire, we may be consumed in it.

Perhaps the most tragic thing is that we are not aware either of the fact that the Body and Blood of Christ are fire, or of the fact that by receiving them unworthily we are consumed, we are dried and gradually reduced to cinders. But there is also another saying, of Saint Symeon the New Theologian, as a warning; anyone who comes to communion without a living awareness of Christ Whom he is meeting in a mystery, receives neither the Body nor the Blood of Christ, because in His mercy Christ allows him to receive nothing but bread and wine. Is not that tragic?

And when we think of ourselves and ask ourselves, who of us can receive the Holy Gifts? Yes, we must profess the Orthodox faith, we must belong to the Church, but this is not enough. We must belong to it through life; all our life must be in accordance with Christ's life, our thoughts with His thoughts, our hearts attune to His heart, our will at one with His will;

not perfectly because we are still incapable of this, but at least in longing, in determination, in a passionate, stern effort to overcome in us anything which is alien to this.

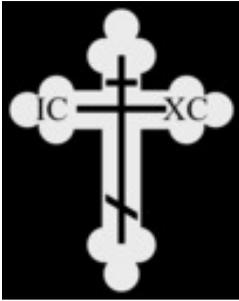
Who is entitled to come? Certainly no one who is not here for the beginning of the service, because the liturgy is not something done by the priest, it is something that takes place within the community, and every member of the community is active in its fulfilment; and so, if you do not care to be here from the very beginning of it, do not dare to come to communion. There is no place in it for you. If we discover hatred, rejection of anyone, refuse inwardly to make our peace, within our heart, within our will, within our life and action, with anyone, we cannot dare come to communion. Christ has said "If you bring your gift to the sanctuary and feel you have ought (?) against someone, leave your gift, go and make your peace", and only then come, because otherwise it is condemnation that we will receive, claiming a right to be at one with Christ while we reject someone for whom He became man, for whom He died upon the cross.

So let us be very, very careful. It is not greed that should bring us to communion, it is not the desire to receive something for ourselves, it is a desire to unite ourselves with Christ so as to be in conformity with Him in thought, in heart, in mind, in action, in everything which is us, and ask Him to make it possible by His power and grace. So again, again let us think of it. Is it possible that you have come simply in order to receive and not in order to share with Christ His own destiny. Can we say in

the Lord's prayer "forgive us as we forgive" if there is no forgiveness in us, and in that case how can we come to receive communion?

Let us reflect a little lest the warning of Saint Symeon the New Theologian and the more terrifying warning of Saint Paul come upon us. Amen.

The Back Page



Useful Resources and References

Parish Shared Folder

(for all documents,
bulletins etc) -

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

The QR Code here may
be used as well.



Parish Members' Directory -

<https://stalexischurch.sharepoint.com>

This directory contains access to studies,
sermons, and many other resources. It does
require a login to access this "internal" site, so
please see Fr Steven for this information.

Parish Web Site -

<http://www.stalexischurch.org> ; [calendar](#)
(<https://bit.ly/StA-Calendar>)

Facebook - @stalexisorthodox

Youtube Channel -

https://bit.ly/StA_Youtube

Join Zoom Meeting

<https://bit.ly/StA-Zoom>

Meeting ID: 471 678 4843

Passcode: 1994

One tap mobile

+19292056099,,4716784843#,,,,,0#,,1994#

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Find your local number:

<https://us02web.zoom.us/j/kdeWbDJDW9>

Youth Rally

2022

August 8th - 13th



**For ages
9 - 17**

“ *Greater love has no one than this,
than to lay down one's life for his friends.*

– John 15:13

At:
St. Methodius Faith and Heritage Center
Contoocook, NH

www.dneyouthrally.com

