



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 31, 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

Feast of Holy Transfiguration

For this Feast, we will not be having services here at St Alexis. Rather, we are all invited to Holy Transfiguration Church to celebrate with them. Please see the attached invitation.

Any Interest?

I would like to start a Men's and Women's Evening: once a month per group, via Zoom. Topics will be from any questions you might have, to topics that you select. The idea behind having a segregated meetings is to encourage open communications that might otherwise be inhibited. I would like to start during the upcoming Dormition Fast and continue on from there (provided that there

is interest from the community).

I have also started a new section in the bulletin called "The Faith We Hold". This will replace the Bible Crossection. The opening article introduces Sacraments. Time to learn more about our Faith!

Clinton Family Services is once again asking for donations of school supplies.

Here are the current most needed items—

Plastic 3 ring folders
Highlighters, multi colors
3 or 5 subject lined notebooks
Subject dividers
Small denomination gift cards \$5 or \$10 to Staples would be great as well for miscellaneous items families need, like poster paper/project boards, etc for school projects. No one subject notebooks please!!!

Thank you. Items needed by [August 17](#) for packing/sorting purposes, families come into office week prior to school starting, which is [8/30](#)

HOW FAR WILL YOU TREK4MISSIONS IN 2022?

HAVE YOU HEARD THE GOOD NEWS?

The OCMC Trek4Missions is back this summer from Monday, August 8, until Sunday, September 18! Start dusting off your running shoes and charging the fitness gear. It's time to go the distance to share the faith!

Because of YOU and our dedicated participants and sponsors from previous

years, this event has raised over \$300,000 to date. We pray you'll join us again to make an impact supporting the work of OCMC ministries and missionaries to proclaim Jesus Christ and His Church to the world. Our goal is to virtually total 25,000 miles and raise \$100,000. As St. Luke wrote:

The harvest is plentiful, but the laborers are few. Therefore, pray earnestly to the Lord of the harvest to send out laborers into His harvest. (Luke 12:1-2)

[Registration is open online.](#) Talk to your previous teammates about getting the band back together or sign up for a solo Trek. Click the button below to register, then begin customizing your fundraising page.

Thank you for supporting Orthodox missions and making this event a tremendous success. We hope to see your name amongst this year's participants. If you want to discuss this event in more detail, contact our Development Department at (904) 829-5132 ext. 165 or at events@ocmc.org.

[Click Here to Trek4Missions!](#)

I would like you to join me in soliciting donations as a parish. We have an anonymous donor who would like to match our contributions (as a parish). Do we have any takers?

Prayers, Intercessions and Commemorations



Please pray for our catecumen David.

Many Years! to Michael Kuziak and Susan Davis on the occasion of their birthdays; and to Valery and Jason Danilack-Federer on the occasion of their anniversary.

Memory Eternal for Sonja Gever and Ann

Kieran on the anniversary of their repose.

- 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 institutionalize, 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.

Forefeast of the Procession of the Honorable and Lifegiving Cross of the Lord. Righteous Eudocimus of Cappadocia (9th c.). Martyr Julitta at Cæsarea (304-305). St. Germanus, Bishop of Auxerre (448). Hieromartyr Benjamin, Metropolitan of Petrograd and Gdovsk (1922), and those with him: Archimandrite Sergius and the Laymen, Yuri and John.

Parish Calendar

Schedule of Services and Events

July 31 to August 8, 2022

Sunday, July 31

Prison Ministry Awareness
7th Sunday of Matthew
9:30AM Divine Liturgy

Monday, August 1

The Holy Seven Maccabee Children,
Solomone Their Mother, and Eleazar Their
Teacher
Church Clearing: Sue Egan
Procession of the Lifegiving Cross
8:30AM Akathist to the Life Saving Cross

Tuesday, August 2

Translation of the Relics of Stephen the
Protomartyr
8:30AM Akathist to St Stephen

Wednesday, August 3

Isacius, Dalmatus, & Faustus, Ascetics of
the Dalmation Monastery

Thursday, August 4

Michael Kuziak
Seven Holy Youths of Ephesus

Susan Davis
8:30AM Daily Matins

Friday, August 5

Forefeast of the Transfiguration of our Lord
and Savior Jesus Christ
6:00PM Vigil

Saturday, August 6

Transfiguration of our Lord and Savior Jesus
Christ
Holy Transfiguration
9:00AM Divine Liturgy
5:30PM Great Vespers

Sunday, August 7

Danilack-Federer
8th Sunday of Matthew
9:30AM Divine Liturgy

Monday, August 8

Emilian the Confessor & Bishop of Cyzikos

Saints and Feasts

July 31

Forefeast of the Precious Cross

July 31

Joseph the Righteous of Arimathea

Saint Joseph of Arimathea was a prominent Jewish leader during the time of Jesus Christ. He is mentioned in the Gospels as being a rich man from Arimathea who was a secret disciple of Christ due to his status in the Sanhedrin. After the crucifixion and death of our Lord, Joseph approached

Pontius Pilate out of piety and asked for the body of Jesus so that he might bury it honorably. He, together with Saint Nicodemus, removed the body of Christ from the cross in the presence of the Theotokos and the Myrrh-Bearing Women, wrapped it in a linen shroud, anointed it with spices, and laid it in a new tomb that he owned. This disciple later traveled the world proclaiming the Gospel until he reposed in peace in England. The Church commemorates him individually on July 31st and along with the Myrrh-Bearing Women and Nicodemus on the 3rd Sunday of Pascha (the Sunday of the Holy Myrrh-Bearers).

August 01

The Holy Seven Maccabee Children, Solomone Their Mother, and Eleazar Their Teacher

The names of the Holy Maccabees are Abim, Anthony, Guria, Eleazar, Eusebona, Achim, and Marcellus. They were Jews by race and exact keepers of the Laws of the Fathers. They lived during the reign of Antiochus, who was surnamed Epiphanes ("Illustrious"), the King of Syria and an implacable enemy of the Jews. Having subjugated their whole nation and done many evil things to them, not sparing to assail the most sacred matters of their Faith, he constrained them, among other things, to partake of swine's flesh, which was forbidden by the Law. Then these pious youths, on being apprehended together with their mother and their teacher, were constrained to set at nought the Law, and were subjected to unspeakable tortures:

wrackings, the breaking of their bones, the flaying of their flesh, fire, dismemberment, and such things as only a tyrant's mind and a bestial soul is able to contrive. But when they had endured all things courageously and showed in deed that the mind is sovereign over the passions and is able to conquer them if it so desires, they gloriously ended their lives in torments, surrendering their life for the sake of the observance of the divine Law. The first to die was their teacher Eleazar, then all the brethren in the order of their age. As for their wondrous mother Solomone, "filled with a courageous spirit, and stirring up her womanish thoughts with a manly wrath" (II Macc. 7:21), she was present at her children's triumph over the tyrant, strengthening them in their struggle for the sake of their Faith, and enduring stout-heartedly their sufferings for the sake of their hope in the Lord. After her last and youngest son had been perfected in martyrdom, when she was about to be seized to be put to death, she cast herself into the fire that they might not touch her, and was thus deemed worthy of a blessed end together with her sons, in the year 168 before Christ.

August 01

Procession of the Precious Cross

Because of the many diseases that occur in the month of August, the custom prevailed of old in Constantinople to carry the precious Wood of the Cross in procession throughout the city for its sanctification and its deliverance from illnesses. It was

brought forth from the imperial treasury on the last day of July and placed upon the Holy Table of the Great Church of the Holy Wisdom; and beginning today, until the Dormition of the Theotokos, it was carried in procession throughout the city and was set forth for veneration before the people.

August 02

Translation of the Relics of Stephen the Protomartyr

After the First Martyr had been stoned to death (see Dec. 27), Gamaliel, his teacher, encouraged certain of the Christians to go by night and take up the Saint's body and bury it in his field, which was at a distance of some twenty miles from Jerusalem and was called by his name, "Kaphar-gamala," that is, "the field of Gamala," where Gamaliel himself was later buried. About the year 427, a certain pious man called Lucian, who was the parish priest of a church near to that field, received from God a revelation in a dream concerning the place where the First Martyr was buried. He immediately made this known to John, the Patriarch of Jerusalem. Thus, coming to the place indicated, and digging there, they found a box with the word "Stephen" in Aramaic letters. On opening it, they took these most sacred relics and transferred them to Jerusalem with great honor and in the company of a very great multitude of the faithful.

August 04

Seven Holy Youths of Ephesus

The Seven Youths hid themselves in a certain cave near Ephesus in the year 250, to escape the persecution of Decius. By divine grace, a sleep came upon them and they slept for 184 years, until the reign of Saint Theodosius the Younger, when the doctrine of the resurrection was being assailed by heretics. They then awoke, that is, were resurrected, confirming in the sight of all the bodily resurrection; and again after a short time, by divine command, they reposed in the Lord in the year 434.

August 05

Forefeast of the Transfiguration of our Lord and Savior Jesus Christ

August 06

Transfiguration of our Lord and Savior Jesus Christ

Our Lord had spoken to His disciples many times not only concerning His Passion, Cross, and Death, but also concerning the coming persecutions and afflictions that they themselves would endure. Since all these evils were near at hand, but the enjoyment of good things which they hoped to receive in their stead was yet to come, our Savior desired to give them full assurance, evidently and openly, concerning that glory which is prepared for those

who endure to the end. Therefore, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvelous effulgence of light, there appeared those pinnacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17: 5).

Such are the marvels, truly worthy of God, celebrated in this present feast, which is an image and prefiguring of the future state of the righteous, whose splendor the Lord spoke of, saying: "Then shall the righteous shine forth as the sun" (Matt. 13:43). It is because of this that the Kontakion of this Feast is said daily (when there is not a great feast) in the Service of the Typica in perpetual commemoration of the glory that will be the lot of the Saints. According to tradition, the Lord's Transfiguration came

to pass forty days before His Crucifixion; this is why the Transfiguration is celebrated forty days before the Exaltation of the Cross.

Hymns of the Day



Tone 6 Troparion (Resurrection)

The Angelic Powers were
at Your tomb;
the guards became as
dead men.
Mary stood by Your
grave,

seeking Your most pure body.
You captured hell, not being tempted by it.
You came to the Virgin, granting life.
O Lord, Who rose from the dead, //
glory to You.

Tone 1 Troparion (Cross)

O Lord, save Your people,
and bless Your inheritance!
Grant victories to the Orthodox Christians
over their adversaries;
and by virtue of Your Cross, //
preserve Your habitation!

Tone 4 Troparion (St. Eudocimus)

He Who called you from earth to heaven
keeps your body unharmed after death, holy
Eudocimus;
for you lived a sober and holy life
and did not defile your flesh; //
so with boldness intercede with Christ that we
may be saved!

Tone 6 Kontakion (Resurrection)

When Christ God, the Giver of Life,
raised all of the dead from the valleys of
misery with His mighty hand,
He bestowed resurrection on the human
race.//

He is the Savior of all, the Resurrection, the
Life, and the God of all.

Tone 3 Kontakion (St. Eudocimus)

Today your honored memory
has assembled us at the holy shrine of your
sacred relics;
all then who approach and venerate them
are rescued from the evil malice of demons//
and are swiftly delivered from various
diseases, blessed Eudocimus.

Communion Hymn

Praise the Lord from the heavens, praise Him
in the highest! (Ps. 148:1)
Alleluia, Alleluia, Alleluia!

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 6th Tone. Psalm 27.9,1.

O Lord, save your people and bless your
inheritance.

Verse: To you, O Lord, I have cried, O my God.

The reading is from St. Paul's Letter to the Romans 15:1-7.

Brethren, we who are strong ought to bear
with the failings of the weak, and not

to please ourselves; let each of us please his
neighbor for his good, to edify him. For Christ
did not please himself; but, as it is written,
"The reproaches of those who reproached thee
fell on me." For whatever was written in
former days was written for our instruction,
that by steadfastness and by the
encouragement of the scriptures we might
have hope. May the God of steadfastness and
encouragement grant you to live in such
harmony with one another, in accord with
Christ Jesus, that together you may with one
voice glorify the God and Father of our Lord
Jesus Christ. Welcome one another, therefore,
as Christ has welcomed you, for the glory of
God.

Gospel Reading

7th Sunday of Matthew

The Reading is from Matthew 9:27-35

At that time, as Jesus passed by, two blind
men followed him, crying aloud, "Have mercy
on us, Son of David." When he entered the
house, the blind men came to him; and Jesus
said to them, "Do you believe that I am able to
do this?" They said to him, "Yes, Lord." Then
he touched their eyes, saying, "According to
your faith be it done to you." And their eyes
were opened. And Jesus sternly charged them,
"See that no one knows it." But they went
away and spread his fame through all that
district.

As they were going away, behold, a dumb
demoniac was brought to him. And when the
demon had been cast out, the dumb man
spoke; and the crowds marveled,

saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons."

And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people.

The Faith We Hold

Church Mysteries



The Sacraments of the Orthodox Church, like the Church Herself, can be said to possess a double character, for they are at the same time inward and outward, visible and invisible. They combine

in themselves both an outward visible sign with an inward spiritual grace. For example, in the Holy Eucharist, we eat the Body and Blood of Christ, although visibly they appear to be bread and wine. Likewise, in Holy Baptism there is an outward washing with water, but simultaneously an inward cleansing of sins. Thus, we often speak of the Sacraments as being mysteries, for, in the sense outlined above, what we see is not what we believe.

In most of the Sacraments, the Holy Church takes things that are material, e.g., bread, wine, water, and oil, and make them vehicles of the Holy Spirit, in imitation

of our Lord's Incarnation, when, as the Second Person of the Trinity, He took material flesh and made it a vehicle of the Holy Spirit. We also note here another characteristic of the Sacraments, in that they are personal. That is, the grace of God is given to every Christian individually. Therefore, in most of the Sacraments, the Priest pronounces the Christian name of each person as the Sacrament is administered. Thus, for example, at the Holy Eucharist, when giving Holy Communion, the Priest says, the Servant (or Handmaid) of God [Name] partakes.... Customarily, in the Orthodox Church we speak of Seven Sacraments, although we must note that this was not fixed until about the 17th Century. The Fathers themselves disagreed as to the actual number some said two, some six, some ten, and there were even those who said seven, but differed among themselves as to what constituted that seven. Many other sacramental acts, such as the Blessing of Waters at Theophany, the Monastic Tonsure, the Burial Service, and the Blessing of Any Object, for example, possess the same criteria as the earlier definition of sacrament. In any case, the number seven has no absolute dogmatic significance in our Orthodox theology, but is used only for teaching convenience.

The Sacraments, as they are traditionally numbered, are:

- 1. Holy Baptism
- 2. Holy Chrismation
- 3. The Holy Eucharist
- 4. Repentance (Penance, Confession)
- 5. Holy Orders
- 6. Holy Matrimony

- 7. The Anointing of the Sick

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.

Wisdom of the Fathers

And then at last He for His part lays His hand upon them, saying, "According to your faith be it unto you." And this He does to confirm their faith, and to show that they are participators in the good work ...

St. John Chrysostom

Homily 32 on Matthew 9, 4th Century

I think it's time for us Orthodox to live our faith.

St Paisios the Athonite

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

Beyond the Sermon



Sunday after Pentecost
and the Seventh Sunday
of Matthew in the
Orthodox Church

August 3, 2019 · Fr.
Philip LeMasters

Romans 15:1-7; Matthew

9:27-35

It has never been hard to find people who view Jesus Christ in a many different ways. Some use His name as a curse word or otherwise mock Him. Some make Him in their own image as an advocate of whatever agenda they prize most in life. Some view Him as a teacher or prophet to be admired, but not as the Son of God to be worshiped. Today's gospel reading presents Him in a radically different way as One Who restores sight to blind beggars and the ability to speak to a man who had been possessed by a demon. Christ is not simply a miracle worker, of course, but the Savior of the world Who, as St. Paul wrote, has welcomed us for the glory of God.

We will soon celebrate the feast of the Transfiguration of the Lord, when the spiritual eyes of Peter, James, and John were opened to behold Christ's divine glory to the extent that human beings are able to do so. The blind beggars in our gospel reading were Jews who asked for mercy from the Son of David, a Jewish term for the Messiah, who they believed to be a very righteous human being who could work miracles.

Even though their faith was far from perfect, as symbolized by their blindness, the Lord had mercy on them and restored their sight. The Transfiguration displays the full meaning of this miracle, for the God-Man enables us not merely to see the things of this world, but to know His divine glory. Like the beggars, the disciples were Jews who had expected a purely human Messiah, not the Son of God. Though they did not understand Who He was until after His resurrection, they also received their sight from the Lord when their souls were flooded with the brilliant light of His divinity.

We recently began the Dormition Fast, which leads to the feast of the falling asleep in Christ of the Most Holy Theotokos on August 15. Her life on earth ended, but three days after her burial the tomb was found to be empty, as she was the first to follow her Son into the heavenly kingdom as a whole person: body, soul, and spirit. During this period, we abstain from the richest and most satisfying foods and devote ourselves to intensified prayer because we want to become more like the Theotokos, the first and model Christian who received the Savior into her life in a unique way and stands as a shining example for us all. If we want to behold the light of Christ from the depths of our souls, we must humble ourselves and become blind to the temptation to find the ultimate meaning and purpose of our lives anywhere other than in Him.

That is precisely what the Theotokos did by saying "Behold the handmaid of the Lord, let it be to me according to your word"

in response to the message of the Archangel Gabriel that God had chosen her to be the virgin mother of His Son. In that moment, she opened her life fully and completely to Him. Despite seeing Christ rejected and killed, the Theotokos always remained faithful, refusing to abandon Him at His crucifixion and being one of the myrrh-bearing women who went to anoint His dead body. She was the first to hear from the angel the news of resurrection, even as she was obviously the first to hear of His incarnation in her womb. Especially during the Dormition Fast, we focus on becoming like her in spiritual vision.

In today's gospel reading, the Lord also cast a demon out of a man and restored his ability to speak. This fellow was a Gentile, which is why the people responded, "'Never was anything like this seen in Israel,'" while "the Pharisees said, 'He casts out demons by the prince of demons.'" St. Paul made clear to the Christians in Rome, both Jewish and Gentile in heritage, that "together you may with one voice glorify the God and Father of our Lord Jesus Christ." No longer enslaved to idolatry with their mouths unable to glorify God, Gentiles may know and glorify the Lord every bit as much as the descendants of Abraham, for the ancient promises extend to all who have faith in the Messiah. The Holy Spirit has united the divided tongues of the tower of Babel such that people of all cultures and backgrounds may join together in the praise of God as members of the household of faith.

Sight and speech are both profoundly important human abilities. Christ restored sight to many blind people and often used

images of light, darkness, and vision to convey the good news of salvation. The point was not simply to describe the importance of seeing things in this world, but ultimately to call us to know Him through union in holiness from the depths of our souls. Precisely because she was so radiant with the divine light, the Theotokos could proclaim the prophetic words of the Magnificat, which begins: "My soul magnifies the Lord; And my spirit rejoices in God my Savior; Because He has regarded the lowliness of His handmaid; For behold, henceforth all generations shall call me blessed." She spoke truthfully in light of her spiritual clarity and experiential knowledge of God.

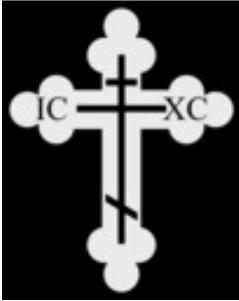
Except when we fall into hypocrisy, our words generally reveal the true state of our souls. Perhaps that is why the Scriptures contain many warnings about the dangers associated with running our mouths. We read in the Psalms, "Set a watch, O Lord, before my mouth; keep the door of my lips." (Ps. 141:3) Christ taught that we will have to give an account for every idle word that we speak, "For by your words you will be justified, and by your words you will be condemned." (Matt. 12:36) It is not what goes into our mouths, but what comes out of them that defiles us. (Matt. 15:11) As St. James wrote, the tongue is small, powerful, and very difficult to control: "It corrupts the whole body, sets the whole course of one's life on fire, and is itself set on fire by hell." (Jas. 3:6) When we speak words of cursing, condemnation, and corruption, we reveal our spiritual blindness, our lack of full transparency before God.

Of course, we should monitor our speech as best we can, and it is better to keep our mouths shut when we have an evil thought about someone than to share it with them or others. More fundamentally, however, we should see our wicked words as a symptom of the sickness of our souls. In order to gain the spiritual integrity to speak only in ways that glorify God and bless others, the light of Christ must fill our hearts. We must become radiant with the gracious divine energies if we are to speak in a way that manifests the holiness of God.

Let us use the Dormition Fast to become more like the Theotokos in receptivity to the Lord as we unite ourselves to Him in holiness. We must be transfigured from the depths of our souls, as she is, if we are to gain the strength necessary to glorify God and bless our neighbors in all that we say and do. That is why we must humble ourselves by fasting in order to gain strength to redirect our hearts from gratification of self-centered desire to their true fulfillment in God. That is why we must become fully present before God in prayer each day as we open ourselves to His presence in our lives. That is why we must focus on serving our neighbors and not on pleasing ourselves. That is why we must confess and repent of sins that keep us wedded to the darkness. By persistently orienting ourselves to God in this way, we will become more personally receptive to the gracious divine energies and gain the spiritual clarity to behold the glory of the Lord and to speak and act accordingly. The Feast of Christ's Transfiguration calls each of us to nothing less than to be transfigured in holiness and shine brilliantly by grace

with the light of heaven. Let us look to the Theotokos as the greatest example of a human being doing precisely that.

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 \(https://bit.ly/StA-Calendar\)](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#

US (New York)

Dial by your location

+1 929 205 6099 US (New York)

Find your local number:

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

Troparion to St Alexis

O righteous Father Alexis, / our heavenly intercessor and teacher, / divine adornment of the Church of Christ! / Entreat the Master of All / to strengthen the Orthodox Faith in America, / to grant peace to the world / and to our souls, great mercy!



PRISON MINISTRY AWARENESS SUNDAY

JULY 31

Did you know that there are Orthodox Christians practicing their faith in prison? Or that there are prisoners who are ready to repent of their crimes and embrace the Orthodox Church?

Who will minister to them?

Orthodox Christian Prison Ministry (OCPM) is the national prison ministry of the Orthodox Church. We correspond with thousands of prisoners across the country and provide them with spiritual books, Bibles, icons, and catechism courses. We also train Orthodox priests and laypeople to enter prisons and minister to prisoners.

2MILLION

ICONS DISTRIBUTED TO PRISONERS

46,047

BIBLE STUDIES, DAILY READINGS, AND SPIRITUAL REFLECTIONS SENT IN 2021



**Together we can
fulfill the Lord's
commandment to visit
Him in prison (Matthew
25:36 – "I was in prison
and you visited me.")**

Orthodox Christian Prison Ministry
276 5th Avenue, Ste. 704-3183
New York, NY 10001

347-868-6957
info@theocpm.org.

THEOCPM.ORG





HOLY TRANSFIGURATION ORTHODOX CHURCH

*A PARISH OF THE NEW ENGLAND DIOCESE ✦ ORTHODOX CHURCH IN AMERICA
285 ALDEN AVENUE, NEW HAVEN, CONNECTICUT 06515 203-387-3882*

The Very Reverend Steven Voytovich, D.Min., Rector

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July 25, 2022

Dormition of Righteous Anna

Dear Brothers of the CT Deanery:

Glory be to Jesus Christ!

You are cordially invited to join us in celebrating our patronal feast of the Transfiguration of our Lord, on Friday and Saturday, August 5-6. We are planning on celebrating vigil for the feast at 6:00pm on Friday, and Divine Liturgy on Saturday at 9:00am. Those who would like to concelebrate are asked to bring white vestments. If weather permits, we may include a procession outside on Saturday.

Please share this invitation with your respective parish faithful. We are planning a lite luncheon after Liturgy on Saturday, so any indication of how many may be coming from your parish will assist us in making sufficient preparations.

We hope that you will consider celebrating the Feast of the Transfiguration of our Lord with us in New Haven!

In Christ,

Archpriest Steven Voytovich

Cc: Archpriest John Kreta, Chancellor
Archpriest John Hopko, Dean

The Dormition Fast: Commitment vs. Convenience

Today – August 1 – is the beginning of the relatively short Dormition Fast that culminates with the celebration of the Great Feast of the Dormition on August 15. Every fast presents us with a challenge and a choice. In this instance, I would say that our choice is between “convenience” and “commitment.” We can choose convenience because of the simple fact that to fast is decidedly in-convenient. It takes planning, vigilance, discipline, self denial, and an overall concerted effort. It is convenient to allow life to flow on at its usual (summer) rhythm, which includes searching for that comfort level of least resistance. To break our established patterns of living is always difficult, and it may be something we would only contemplate with reluctance. So, one choice is to do nothing different during this current Dormition Fast, or perhaps only something minimal, as a kind of token recognition of our life in the Church. I am not quite sure, however, what such a choice would yield in terms of further growth in our life “in Christ.” It may rather mean a missed opportunity.

Yet the choice remains to embrace the Dormition Fast, a choice that is decidedly “counter-cultural” and one that manifests a conscious commitment to an Orthodox Christian “way of life.” Such a commitment signifies that we are looking beyond what is convenient toward what is meaningful. It would be a choice in which we recognize our weaknesses, and our need precisely for the planning, vigilance, discipline, self-denial and over-all concerted effort that distinguishes the seeker of the “mind of Christ” which we have as a gift within the life of the Church. That is a difficult choice to make, and one that is perhaps particularly difficult within the life of a family with children who are often resistant to any changes. I still believe, though, that such a difficult choice has its “rewards” and that such a commitment will bear fruit in our families and in our parishes. (If embraced legalistically and judgmentally, however, we will lose our access to the potential fruitfulness of the Fast and only succeed in creating a miserable atmosphere in our homes). It is a choice that is determined to seize a good opportunity as at least a potential tool that leads to spiritual growth.

My observation is that we combine the “convenient” with our “commitment” within our contemporary social and cultural life to some degree. We often don’t allow the Church to “get in the way” of our plans and goals, and that may be hard to avoid in the circumstances and conditions of our present “way of life.” It is hard to prevail in the never-ending “battle of the calendars.” The surrounding social and cultural milieu no longer supports our commitment to Christ and the Church. In fact, it is usually quite indifferent and it may even be hostile toward such a commitment. Though we may hesitate to admit it, we find it very challenging not to conform to the world around us. But it is never impossible to choose our commitment to our Orthodox Christian way of life over what is merely convenient – or simply desired. That may just be one of those “daily crosses” that the Lord spoke of – though it may be a stretch to call that a “cross.” This also entails choices, and we have to assess these choices with honesty as we look at all the factors that make up our lives. In short, it is very difficult – but profoundly rewarding – to practice our Orthodox Christian Faith today!

I remain confident, however, that the heart of a sincere Orthodox Christian desires to choose the hard path of commitment over the easy (and rather boring?) path of convenience. We now have the God-given opportunity to escape the summer doldrums that drain our spiritual energy. With prayer, almsgiving and fasting, we can renew our tired bodies and souls. We can lift up our “drooping hands” in an attitude of prayer and thanksgiving. The Dormition of the Theotokos has often been called “pascha in the summer.” It celebrates the victory of life over death—or of death as a translation into the Kingdom of Heaven. The Dormition Fast is our spiritually vigilant preparation leading up to that glorious celebration. “Behold, now is the acceptable time; behold now is the day of salvation!” (2 Corinthians 6:2).