



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, August 28, 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

Parish Gathering

The Kuziak's have graciously offered to host our "annual" parish gathering, Saturday, Oct 1st. More details will be forthcoming but I wanted to get the date out to everyone. Vespers will be held outside, at the Kuziak's (weather permitting) at 5:30p.

I would ask that you keep Gail Kuziak in your prayers. She was involved in a car accident this past week. She is fine, and is at home but in a bit of pain from the airbag going off.

Fall Clean Up

Our annual parish clean up is schedule for Saturday, September 10th. This will include

cleanup outside as well as inside the church.

There will be a list of tasks that will need to be be completed post soon.

Thank you to Vinny and Marlene for beginning the weeding process!

Prayers, Intercessions and Commemorations



Many Years! to Anastasia Littlefield, Irene Kaiser on the occasion of their birthdays; to Dn Timothy and Maureen Skuby on the occasion of their anniversary.

Memory Eternal to +Archbishop Nikon on the anniversary of his repose.

Please pray for our catecumen David.

- 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.

Recovery of the relics of Saint Job of Pochaev (1659). Ven. Moses the Ethiopian of Scete (ca. 400). Righteous Anna the Prophetess, the daughter of Phanuel, who met the Lord at the Temple in Jerusalem (1st c.). Martyr Susanna, Princess of Georgia (5th c.). Synaxis of the Saints of the Kiev Caves whose relics repose in the Far Caves of Ven. Theodosius.

Parish Calendar

Schedule of Services and Events

August 28 to September 5, 2022

Sunday, August 28

11th Sunday of Matthew
9:30AM Divine Liturgy

Monday, August 29

Beheading of the Holy and Glorious Prophet, Forerunner and Baptist John
Church Clearing: Maureen Skuby

Tuesday, August 30

Anastasia Littlefield - B
Apodosis of the Feast of the Forerunner Skuby - A
8:30AM Daily Matins

Wednesday, August 31

The Placing of the Honorable Sash of the Most Holy Theotokos
Irene Kaiser - B

4:30PM Open Doors
6:00PM Moleben for the New Year

Thursday, September 1

+Archbishop Nikon
Ecclesiastical New Year
Church New Year
8:30AM Daily Matins

Friday, September 2

Mammas the Martyr

Saturday, September 3

Anthimus, Bishop of Nicomedeia
5:30PM Great Vespers

Sunday, September 4

12th Sunday of Matthew
Gaulin - A
Righteous Priest Aaron
9:30AM Divine Liturgy

Monday, September 5

Holy Prophet Zacharias, Father of the Venerable Forerunner

Saints and Feasts

August 28

Moses the Black of Scete

Saint Moses, who is also called Moses the Black, was a slave, but because of his evil life, his master cast him out, and he became a ruthless thief, dissolute in all his ways. Later, however, coming to repentance, he converted, and took up the monastic life under Saint Isidore of Scete. He gave himself over to prayer and the mortification of the carnal mind with such diligence that

he later became a priest of exemplary virtue. He was revered by all for his lofty ascetical life and for his great humility. Once the Fathers in Scete asked Moses to come to an assembly to judge the fault of a certain brother, but he refused. When they insisted, he took a basket which had a hole in it, filled it with sand, and carried it on his shoulders. When the Fathers saw him coming they asked him what the basket might mean. He answered, "My sins run out behind me, and I do not see them, and I am come this day to judge failings which are not mine." When a barbarian tribe was coming to Scete, Moses, conscious that he himself had slain other men when he was a thief, awaited them and was willingly slain by them with six other monks, at the end of the fourth century. He was a contemporary of Saint Arsenius the Great (see May 8).

August 28

Job of Pochaev

Saint Job of Pochaev was born about 1551 in southwest Galicia of a pious Orthodox family. In his tenth year the Saint departed for the Ugornitsky Monastery of our Saviour in the Carpathian Mountains. Tonsured after two years, he was ordained hieromonk about 1580. Renowned for his meekness and humility, Job was invited by the great zealot for Holy Orthodoxy in the Carpatho-Russia, Prince Constantine Ostrozhky, to be Abbot of the Monastery of the Cross in Dubno. In his zeal for the preservation and propagation of the Orthodox Faith, and to counteract the propaganda of the Uniates, he printed and widely disseminated

Orthodox spiritual and liturgical books. About 1600 he removed to the Mountain of Pochaev where at insistence of the brethren, he became Abbot of the Monastery of the Dormition of the Theotokos, which he enlarged and made to flourish. Through his labours, a large printing works was founded at Pochaev and greatly assisted in the nurture of the Orthodox faithful in that region. His monastery became the center of the Orthodox Church in western Ukraine. The Saint reposed, having taken the schema with the name of John, in 1651, at the advanced age of one hundred.

August 29

Beheading of the Holy and Glorious Prophet, Forerunner and Baptist John

The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Esaias 40: 3; Mal. 3: 1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them

with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Savior; and finally, after he had pointed out to the people the very Savior, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2-18; John 1: 29-36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the Tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the King of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32). Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6: 18). Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid

his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her -- with an oath more foolish than any foolishness -- that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger. Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6: 21 - 29). Concerning the finding of his holy head, see February 24 and May 25.

September 01

Ecclesiastical New Year

For the maintenance of their armed forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was reissued every fifteen years, since the Roman soldiers were obliged to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of the fifteen years. This

imperial decree, which was issued before the season of winter, was named Indictio, that is, Definitio, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term Epinemesis, that is, Distribution (Dianome). It is commonly held that Saint Constantine the Great introduced the Indiction decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished Maxentius and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the Indiction to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: Anno IV, Indictionis LIII -that is, the fourth year of the fifty-third Indiction. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete Indictions by the number of years in each (15), and adding the three years of the fifty-third Indiction. There are three types of Indictions: 1) That which was introduced in the West, and which is called Imperial, or Caesarean, or Constantinian, and which begins on the 24th of September; 2) The so-called Papal Indiction, which begins on the 1st of January; and 3) The Constantinopolitan, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This Indiction is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This Indiction begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the

crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the beginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and an abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24-5 and Num. 29:1-2) also testify that the people of Israel celebrated the feast of the Blowing of the Trumpets on this day, offering hymns of thanksgiving. In addition to all the aforesaid, on this feast we also commemorate our Saviour's entry into the synagogue in Nazareth, where He was given the book of the Prophet Esaias to read, and He opened it and found the place where it is written, "The Spirit of the Lord is upon Me, for which cause He hath anointed Me..." (Luke 4:16-30).

It should be noted that to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate of Constantinople; among the Jews also the New Year, although reckoned according to a moveable calendar, usually falls in September. The service of the Menaion for January 1 is for our Lord's Circumcision and for the memorial of Saint Basil the Great, without any mention of its being the beginning of a new year.

Join Zoom Meeting

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

Meeting ID: 471 678 4843

Passcode: 1994

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US (New York)

Dial by your location

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Find your local number:

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

Hymns of the Day



Tone 2 Troparion (Resurrection)

When You descended to death, O Life Immortal,
You slew hell with the splendor of Your Godhead.

And when from the

depths You raised the dead,
all the powers of heaven cried out://
“O Giver of life, Christ our God, glory to You!”

Tone 4 Troparion (Ven. Job)

Having acquired the patience of your Forefather,
and having resembled the Baptist in abstinence,
you shared the divine zeal of both and were made worthy to receive their names.
You were a fearless preacher of the True Faith;
in this way you brought a multitude of monastics to Christ.
You strengthened all people in Orthodoxy,
Job, our venerable father;//
pray that our souls may be saved!

Tone 2 Kontakion (Resurrection)

Hell became afraid, O almighty Savior,
seeing the miracle of Your Resurrection from the tomb!
The dead arose! Creation, with Adam,

beheld this and rejoiced with You, //
and the world, my Savior, praises You forever.

Tone 4 Kontakion (Ven. Job)

You were a pillar of the True Faith;
a zealot of the commandments of the Gospel;
a denouncer of pride,
and a defender and teacher of the humble.
Therefore, those who honor you pray for the remission of their sins,
and that this, your holy habitation, be kept safe from all harm, //
Job, our father, who resembled the long-suffering Patriarch of old.

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. 2nd Tone. Psalm 117.14,18.

The Lord is my strength and my song.

Verse: The Lord has chastened me sorely.

The reading is from St. Paul's First Letter to the Corinthians 9:2-12.

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those

who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Gospel Reading

11th Sunday of Matthew

The Reading is from Matthew 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord

ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."



The Faith We Hold



Holy CHRismation

In the Sacrament of Baptism man is called out of spiritual darkness into the light of Christ and is initiated into the economy of salvation by the Son of God. This initiation is effected, however, in the

Sacrament of Chrismation. Repent, and be baptized every one of you in the Name of Jesus Christ, the Apostle Peter preached to the people on Pentecost, and you shall receive the gift of the Holy Spirit (Acts 2:38). Since that time the Divine Gift of the Holy Spirit is bestowed upon each person who rises from the baptismal font. And everything the Holy Spirit touches receives the seal of an invaluable treasure, a ray of eternal light, the reflection of Divine action.

The Sacrament of Chrismation awakens in the soul that inner, spiritual thirst which does not let one grow satisfied solely with the earthly and material, but always summons us to the Heavenly, to the eternal and the perfect. It makes the baptized person the possessor of the Spirit bearing beauty and a partaker of sanctity, of the Unwaning Light and Divine Life. It is for this reason that in Chrismation the new member of the Church not only receives the Spirit within, but is outwardly encompassed by Him, being robed henceforth as if in special spiritual garments.

The Prayer at Anointing with the Holy Chrism contains an assertion that the one who has been graced to receive the seal of the Gift of the Holy Spirit receives aid to remain indomitable, unchanging, unharmed, untouched, unoppressed, safe from the designs of the Evil One, to abide in the Faith and to await the heavenly rewards of life and the eternal promises of our Lord and Savior Jesus Christ. Such a lofty gift of the Holy Spirit, bestowed in Chrismation, obliges the person being anointed to remember constantly the words of St. Paul: Do you not know that you are God's temple and that God's Spirit dwells in you (1 Cor. 3:16)?

The prayer to God for the bestowing of the Holy Spirit, which precedes the anointing, and the anointing itself of certain parts of the body crosswise with the Chrism, accompanied by the words, The seal of the gift of the Holy Spirit, Amen, have always comprised the basis for the Office of this Sacrament. It concludes the grace-giving process of the new member's joining the Church, making him an equal among the faithful and rendering him worthy, henceforth, to partake of the Body and Blood of Christ.

Originally the Apostles conferred the Holy Spirit on those who gladly received the Word of the Gospel (Acts 2:41) and were baptized through prayer and the laying-on of hands. In the Acts of the Apostles, Peter and John were sent to the Samaritans who had received the word of God and they prayed for them that they might receive the Holy Spirit.... Then they laid their hands on them and they received the Holy Spirit (Acts 8:15, 17). The need to administer the Sacrament of the spirit through

the laying-on of hands required the personal participation of the Apostles, but later they blessed the Bishops and Presbyter whom they consecrated to conduct the invocation of the Holy Spirit upon believers through anointing them with the Holy Chrism, and permitted Bishops alone to consecrate the Chrism. As St. Cyril of Jerusalem says, Holy Chrism...is a gift of Christ and of the Holy Spirit, which is validated by the presence of His Divinity.... And when the body is anointed in a visible fashion, the soul is consecrated with the Holy and Life- Giving Spirit.

The Chrism here used consists of olive oil, to which has been added white grape wine and a number of aromatic substances symbolizing the various grace-bestowing gifts of the Holy Spirit conferred through Chrismation. The Holy Chrism, which has been prepared at the beginning of Holy Week, is formally consecrated, usually by the Primate of the Church, on Holy Thursday and then distributed to the Bishops who, in turn, distribute it, as needed, to the Priests, for use in the Sacraments.

In the Office of the Sacrament of Chrismation, the anointing is performed with the recitation of the words, The Seal of the Gift of the Holy Spirit, during which the Priest anoints crosswise with the Holy Chrism the forehead, eyes, nostrils, mouth, ears, breast, hands and feet of the Newly-illuminated. After the anointing, the Priest then leads the Newly-illuminated and sponsor (s) three times around the font to the singing of As many as have been baptized into Christ have put on Christ. Alleluia! This circular procession is seen as a symbol of joy.

Then follows the reading of the Epistle and Gospel which (along with the preceding hymn) refer to Baptism, since, from antiquity, the two Sacraments have been linked into one rite. After this, the Chrism is washed off and the white baptismal garments removed. [In ancient times this was customarily done on the 8th Day after, i.e., St. Thomas Sunday.] The hair is then cut in a crosswise manner The Tonsure as a sign of humility and readiness for sacrificial service to the Lord an initiation into the Army of Christ.

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.

Wisdom of the Fathers

Do we forgive our neighbors their trespasses? God also forgives us in His mercy. Do we refuse to forgive? God, too, will refuse to forgive us. As we treat our neighbors, so also does God treat us. The forgiveness, then, of your sins or unforgiveness, and hence also your salvation or destruction, depend on you yourself, man. For without forgiveness of sins there is no salvation.

St. Tikhon of Zadonsk

Unknown, 18th century

Wherefore then did He not do this, nor forgive the debt before the account? Desiring to teach him, from how many obligations He is delivering him, that in this way at least he might become more mild towards his fellow servant He gave more than he asked, remission and forgiveness of the entire debt.

St. John Chrysostom

Homily 61 on Matthew 18, 4th Century

Beyond the Sermon



Forgiveness

“Father, forgive them. They know not what they are doing.” (Luke 23:34)

If you want to be like Christ and model your life after His, then you can begin by forgiving others the way He did

and is still doing. Read again His words from the cross – what a liberating phrase. Forgive. He did not take with Him to heaven a wish for revenge against Judas Iscariot. Nor was there any hatred against Pontius Pilate, the governor who really did not want Him to be crucified, but he thought it expedient to satisfy the demands of the crowd. Not was there

hostility against the soldiers who used him as a substitute for their pent-up rage against the emperor and all in authority, dressing him in a parody of royal garb, then abusing, mocking, taunting and beating Him as though He were not a human being but rather a puppet tossed to them for their amusement. He forgave the two that thrashed Him nearly to death with their whips of leather laced with metal and bone shards. Even those who with no qualms pounded spikes into His wrists and feet. What does it take to have such a spiritual disposition? Yet the lives of the martyr saints bear witness to the blessed ones who did likewise.

We say we are like Him and them as we pray several times each day: “Forgive us our trespasses [or debts] as we forgive those who trespass against us.” Nevertheless, do we mean it? Even more important, do we live by forgiving all others?

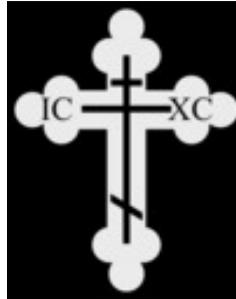
The Lord Jesus came to mind as I followed a sedan driven by a woman. On her bumper sticker: My ex is in the trunk. Stopping and starting along the street, I reread that pitiful proclamation of anger, and I thought: Madam, your “ex” is not in the trunk, but you are imprisoned in the trunk of your mind, and you will not allow yourself to escape. How long is your sentence? There is no judge or jury evaluating your mental condition. Nobody is there to plead your case – no lawyer or psychiatrist appointed by the court to recommend your release from the cell of your mind. You hate the one who hurt you, and you think that as long as that anger goes unabated, he is suffering

for all the wrongs he has inflicted upon you. Of course, it does not make sense. Hating and holding grudges are symptoms of irrational behavior, but who will take it upon himself to explain that to the one locked up in misery? What friend or family member is willing to assume responsibility for the reaction that likely will follow?

Forgiveness is the antidote for negative thinking. Forgiveness means to let go. Let go of resentment, thoughts of payback, and the hurt that remains and will always be part of your life. Forgiveness releases the grip anger has on your heart. It opens the focus on those parts of life that lead to understanding, empathy, and compassion for the person who hurt you. It doesn't deny responsibility, or minimize or justify wrong - not excusing, but rather offering inner peace, presence of the Lord, spiritual and psychological well-being. It alleviates stress, hostility and blood pressure. Holding a grudge means that you were hurt by somebody you love, producing anger, sadness and confusion. By forgiveness you can bridge the barrier of anger that invades each relationship. Forgiveness brings the decision and commitment to change, recognizes the value of the forgiven, not how your reaction affected your life. Let go of grudges and you will not define life by who hurt you. Forgiveness is beginning the process of healing. Forgiveness is a conscious choice, a decision of the will, which meant that it is in your control. You decide to forgive.

The Very Rev. Vladimir Berzonsky

The Back Page



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

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!

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.

