



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, November 06, 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

Annual Meeting

This year's Parish Annual Meeting will take place on Sunday, Nov 20th, after Liturgy. It will be in person (as opposed to Zoom alone). While the meeting will be recorded, it will not "zoomed" so to participate, you must be present. Accordingly, only those parishioners who meeting the criteria for "voting" members may vote: However, everyone is invited to attend. If you have any questions, please refer to the ByLaws as found in the parish handbook.

If anyone has a resolution or "new business" that they would like to introduce to the parish, please submitted such to a council member by Sunday, November 6th.

Slavic Festival

Three Saints Orthodox Church at 26 Howard Ave., Ansonia will hold its "Slavic Festival" on Fri., Nov. 11th (4 - 7 pm) and Sat., Nov. 12th (9 am - 4 pm, kitchen opens at 10 am). Enjoy two days of shopping opportunities and a variety of homemade ethnic foods including: pierogi, holupsi, holushki, borscht, cheese blintzes, baked goods, and more. Eat in or take out available. Shop for religious items and tag sale treasures. Take a chance to win a prize in the Basket Raffle. Contact: 203-735-0117 for more information.

Liturgical Calendar Orders

Before we order the liturgical calendars for next year, we would like to know who would like to have one. A sign-up sheet will be available at the candle desk. Please put your name, and the number of calendars you would like to have. Please be advised that you may be asked to make a \$5 donation for each calendar that you would like.

Pledge Forms

Also available on the candle desk are the pledge forms for the next calendar year. I am asking that you please take one and prayerfully complete it, returning it on Sunday of the Annual Meeting. This will certainly help us managing the budget as we approach 2023.

Dear Very Reverend and Reverend Fathers,

Christ is in our midst!

This year, His Beatitude Metropolitan Tikhon has designated November 20, 2022 as Stewards of the Orthodox Church in America Sunday.

On this Sunday, we are asking you to share the letter from His Beatitude in your parish bulletins, websites, and social media to encourage financial support for the work of the OCA. The letter is available for download [HERE](#).

Through their support, the Stewards of the Orthodox Church in America contribute to the Church's various ministries, departments, missionary efforts, offices, and boards. The work of these departments and groups support the work of local parishes by providing resources and tools for use in parish life. Some of the current resources being offered are the liturgical texts and music from the Department of Liturgical Music and Translations, new church school lessons from the Department of Christian Education, and a complete set of downloadable informational brochures for parishes. Additionally, our website continues to be a major resource for clergy, parishes, and a catechetical resource for enquirers and parishioners alike.

New projects are also underway including expanding liturgical materials as announced at the 20th All-American Council and completing the new catechism program which is now in its final stages. Please see the Stewards of the OCA page [HERE](#) for more information.

We ask that you include this announcement in your parish bulletin, newsletter, or other communication for the coming weeks:

“Stewards of the OCA Sunday, November 20: Please support the work of the Orthodox Church in America by becoming a Steward of the OCA. Your support will help the work of the ministries and departments of the OCA that serve our church by providing important resources such as liturgical texts and music, college ministry support, church planting grants, religious education material, and special events. Other new and exciting projects are also being developed. You can financially support the work of the Church by contributing to the special collection at your parish or by making a donation at oca.org/donate.”

We also ask that you take a special second collection at the Divine Liturgy on November 20 specifically for the Stewards of the OCA. We encourage donations through the OCA website as the most direct and convenient way to offer financial support. This can be done by clicking [HERE](#). Checks should be made out to THE ORTHODOX CHURCH IN AMERICA and can be mailed to: PO Box 31409, Alexandria, VA 22310-9998

Thank you for supporting the Stewards of the Orthodox Church in America with your prayers and financial support.

Prayers, Intercessions and Commemorations



Many years to Carolyn, Michael and Gabriel Neiss on the occasion of their Name's Day; and to all those who take the Archangels as their patrons: and to David Cummings on the occasion of his birthday.

Please continue to pray for our catecumens, David and Anthony (and

his family).

- 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.

St. Paul the Confessor, Archbishop of Constantinople (350). Ven. Varlaam, Abbot of Khutyn' (Novgorod—1192). Ven. Luke, Steward of the Kiev Caves (Near

Caves—13th c.). Repose of St. Herman, Archbishop of Kazan' (1567). Ven. Barlaam of Keret Lake (16th c.). Martyrs Tecusa, Alexandra, Claudia, Matrona, Polactia, Euphrosynē, and Athanasia, of Ancyra (3rd c.). Ven. Luke of Sicily (800-820).

Parish Calendar

Schedule of Services and Events

November 6 to November 14, 2022

Sunday, November 6

7th Sunday of Luke
9:30AM Divine Liturgy

Monday, November 7

33 Martyrs of Melitene

Tuesday, November 8

Synaxis of the Archangel Michael & the other Bodiless Powers: Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, & Barachiel
Repose of Mother Olga
8:30AM Akathist to Mother Olga

Wednesday, November 9

Stetson Bray - B
Nektarius the Wonderworker, Metropolitan of Pentapolis
St. Nectarius of Pentapolis
8:30AM Akathist to St Nectarius

Thursday, November 10

Erastus, Olympas, Rodion, Sosipater, Quartus, and Tertios, Apostles of the 70
8:30AM Daily Matins

Friday, November 11

Menas of Egypt

Saturday, November 12

Daniel Cummings

John the Merciful, Patriarch of Alexandria

5:30PM Great Vespers

Sunday, November 13

8th Sunday of Luke

9:30AM Divine Liturgy

Monday, November 14

Church Cleaning: Sue Egan

Philip the Apostle

Saints and Feasts

November 06

Paul the Confessor, Patriarch of Constantinople

Saint Paul was from Thessalonica. He became the secretary of Alexander, Patriarch of Constantinople (see Aug. 30), a deacon, and then the successor of Saint Alexander in about 337. Because of his virtue, his eloquence in teaching, and his zeal for Orthodoxy, the Arians hated and feared him. When the Arian Emperor Constantius, who was in Antioch, learned of Paul's election, he exiled Paul and proclaimed the Arian Eusebius Patriarch. Saint Paul went to Rome, where he found Saint Athanasius the Great also in exile. Provided with letters by Pope Julius, Paul returned to Constantinople, and after the death of Eusebius in 342, ascended again his rightful throne; the Arians meanwhile

elected Macedonius, because he rejected the Son's con-substantiality with the Father (and the divinity of the Holy Spirit besides). When Constantius, yet at Antioch, learned of Paul's return, he sent troops to Constantinople to drive Paul out. The Saint returned to Rome, where Saint Athanasius also was again in exile. Constans, Emperor of the West, Constantius' brother, but Orthodox, wrote to Constantius that if Athanasius and Paul were not allowed to return to their sees, he would come with troops to restore them him-self. So Paul again returned to his throne. After the death of Constans, however, Constantius had Paul deposed. Because of the love of the people for Saint Paul, Philip the Prefect, who was sent for him, was compelled to arrest him secretly to avoid a sedition. Paul was banished to Cucusus, on the borders of Cilicia and Armenia; a town through which his most illustrious successor, Saint John Chrysostom would also pass on his way to Comana in his last exile. In Cucusus, about the year 350, as Saint Paul was celebrating the Divine Liturgy in the little house where he was a prisoner, the Arians strangled him with his own omophorion, so much did they fear him even in exile. His holy relics were brought back to Constantinople with honour by the Emperor Theodosius the Great.

November 07

Lazarus the Wonderworker

Our righteous Father Lazarus was born in 967 in Magnesia of Asia Minor, and passed through various regions of the East, visiting monasteries. He was tonsured a monk,

and then ordained priest, at the Monastery of Mar Sabbas in Palestine. In 1005 he returned to his homeland, and beginning in the year 1012, he built the monasteries that are on Mount Galesion. He raised up a pillar, on which he lived as a stylite for many years, enduring unspeakable hardships for the love of Christ, and reposed in the Lord in deep old age in the year 1053, during the reign of Constantine Monomachus (1042-1055).

November 08

Synaxis of the Archangel Michael & the other Bodiless Powers: Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, & Barachiel

All the Angels, according to the Apostle Paul, are ministering spirits, - sent forth to minister to them who shall be heirs of salvation - (Heb. 1:14). God set them as overseers of every nation and people, and guides to that which is profitable (Deut. 32:8); and while one Angel is appointed to oversee each nation as a whole, one is also appointed to protect each Christian individually. He commands them to guard them that hope on Him, that nothing should harm them, neither should any evil draw nigh to their dwelling (Ps. 90:10-12). In the Heavens they always behold the face of God, sending up to Him the thrice-holy hymn and interceding with Him in our behalf, seeing they rejoice over one sinner that repents (Esaias 6:2-3; Matt. 18:10; Luke 15:7). In a word, they have served God in so many ways for our benefit, that the pages of Holy Scripture are filled with

the histories thereof. It is for these reasons that the Orthodox Catholic Church, wisely honouring these divine ministers, our protectors and guardians, celebrates today the present Synaxis that is, our coming together in assembly for their common feast to chant their praises, especially for the Archangels Michael and Gabriel, who are mentioned in the Scriptures by name. The name Michael means "Who is like God?" and Gabriel means "God is mighty." The number of Angels is not defined in the divine Scriptures, where Daniel says that thousands of thousands ministered before Him, and ten thousands of ten thousands attended upon Him -(Dan. 7:10). But all of them are divided into nine orders which are called Thrones, Cherubim, Seraphim, Dominions, Powers, Authorities, Principalities, Archangels, and Angels.

November 09

Nektarios the Wonderworker, Bishop of Pentapolis

Saint Nektarios was born in Selyvria of Thrace on October 1, 1846. After putting himself through school in Constantinople with much hard labour, he became a monk on Chios in 1876, receiving the monastic name of Lazarus; because of his virtue, a year later he was ordained deacon, receiving the new name of Nektarius. Under the patronage of Patriarch Sophronius of Alexandria, Nektarius went to Athens to study in 1882; completing his theological studies in 1885, he went to Alexandria, where Patriarch Sophronius ordained him priest on March 23, 1886 in the Cathedral

of Saint Sabbas, and in August of the same year, in the Church of Saint Nicholas in Cairo, made him Archimandrite. Archimandrite Nektarius showed much zeal both for preaching the word of God, and for the beauty of God's house. He greatly beautified the Church of Saint Nicholas in Cairo, and years later, when Nektarius was in Athens, Saint Nicholas appeared to him in a dream, embracing him and telling him he was going to exalt him very high.

On January 15, 1889, in the same Church of Saint Nicholas, Nektarius was consecrated Metropolitan of the Pentapolis in eastern Libya, which was under the jurisdiction of Alexandria. Although Nektarius' swift ascent through the degrees of ecclesiastical office did not affect his modesty and childlike innocence, it aroused the envy of lesser men, who convinced the elderly Sophronius that Nektarius had it in his heart to become Patriarch. Since the people loved Nektarius, the Patriarch was troubled by the slanders. On May 3, 1890, Sophronius relieved Metropolitan Nektarius of his duties; in July of the same year, he commanded Nektarius to leave Egypt.

Without seeking to avenge or even to defend himself, the innocent Metropolitan left for Athens, where he found that accusations of immorality had arrived before him. Because his good name had been soiled, he was unable to find a position worthy of a bishop, and in February of 1891 accepted the position of provincial preacher in Euboia; then, in 1894, he was appointed dean of the Rizarios Ecclesiastical School in Athens. Through his eloquent sermons his unwearying labours to educate fitting

men for the priesthood, his generous alms deeds despite his own poverty, and the holiness, meekness, and fatherly love that were manifest in him, he became a shining light and a spiritual guide to many. At the request of certain pious women, in 1904 he began the building of his convent of the Holy Trinity on the island of Aegina while yet dean of the Rizarios School; finding later that his presence there was needed, he took up his residence on Aegina in 1908, where he spent the last years of his life, devoting himself to the direction of his convent and to very intense prayer; he was sometimes seen lifted above the ground while rapt in prayer. He became the protector of all Aegina, through his prayers delivering the island from drought, healing the sick, and casting out demons. Here also he endured wicked slanders with singular patience, forgiving his false accusers and not seeking to avenge himself. Although he had already worked wonders in life, an innumerable multitude of miracles have been wrought after his repose in 1920 through his holy relics, which for many years remained incorrupt. There is hardly a malady that has not been cured through his prayers; but Saint Nektarius is especially renowned for his healings of cancer for sufferers in all parts of the world.

November 11

Theodore the Studite

Saint Theodore the Studite was born in Constantinople in 759; his pious parents were named Photinus and Theoctiste. He assumed the monastic habit in his youth,

at the monastery called Sakkoudion, and became abbot there in 794. About the year 784 he was ordained deacon, and later presbyter by the most holy Patriarch Tarasius. On joining the brotherhood of the Monastery of Studium (which was named after its founder Studius, a Roman consul), the Saint received the surname "Studite." He proved to be a fervent zealot for the traditions of the Fathers and contested even unto death for the sake of his reverence for the holy icons. He endured three exiles because of his pious zeal. During the third one, to which he was condemned by the Iconoclast autocrat, Leo the Armenian, he endured courageously - being beaten and bound and led from one dark dungeon to another - for seven whole years. Finally he was recalled from exile by Michael the Stutterer. Receiving thus a small respite from his labours of long endurance, he reposed in the Lord on November 11, 826, a Sunday, while his disciples, who stood round about him, chanted the 118th Psalm. Some say that after receiving the immaculate Mysteries, he himself began chanting this psalm. And on reaching the verse, ' I will never forget Thy statutes, for in them hast Thou quickened me" (Ps. 118:93), he gave up his spirit, having lived for sixty-seven years. In addition to his other sacred writings, he composed, with the collaboration of his brother Joseph, almost the whole of the compunctionate book of the Triodion (see also July 14).

November 12

Martin, Bishop of Tours

Saint Martin, the great luminary of Gaul, was the son of pagan parents. When he was still quite young he became a catechumen; at the age of twenty-two he received Holy Baptism. Then he undertook the labours of a monk, and was afterwards consecrated Bishop of Tours, renowned as an ascetic and wonderworker, a faithful shepherd of Christ's flock. He converted many both from paganism and heresy, cast out demons and raised the dead, and while undertaking all the apostolic burdens of a bishop, he never ceased to be a simple monk and man of prayer. His monastery became a center of monasticism not only for Gaul, but for all of Western Europe. A widely celebrated incident of his life took place when he was still a catechumen, fulfilling his military service. Seeing an ill-clad beggar asking alms at the gate of the city of Amiens and being overlooked by passersby, Saint Martin, having nothing else to give, rent his military cloak in two with his sword and gave half to the beggar, so that he might cover himself in the cold. That night, the Lord Jesus Christ appeared to him, clothed with the half of the cloak he had given to the beggar. Saint Martin's cloak - *capella* in Latin - was kept in a sanctuary which came to be called *capella*, from which the word "chapel" is derived; and they under whose care it was kept were called *cappellani*, from which "chaplain" is derived. Saint Martin reposed in peace in the year 397.

Hymns of the Day



Tone 4 Troparion (Resurrection)

When the women
disciples of the Lord
learned from the angel
the joyous message of
Thy Resurrection,
they cast away the

ancestral curse
and elatedly told the apostles:
“Death is overthrown!
Christ God is risen,//
granting the world great mercy!”

Tone 3 Troparion (St. Paul)

For confessing the divine faith,
among her priests the Church has shown you
to be another Paul.
Abel cries out to the Lord together with you,
as does the righteous blood of Zachariah.//
Venerable Father, entreat Christ God to grant
us His great mercy.

Tone 4 Kontakion (Resurrection)

My Savior and Redeemer
as God rose from the tomb and delivered the
earth-born from their chains.
He has shattered the gates of hell,
and as Master,//
He has risen on the third day!

Tone 2 Kontakion (St. Paul)

Paul, you shone on the earth like a star of
heavenly splendor;
now you enlighten the universal Church for
which you suffered,

for you laid down your life,//
and your blood cries out to the Lord like that
of Zachariah and Abel.

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. 4th Tone. Psalm 103.24,1.

O Lord, how manifold are your works. You
have made all things in wisdom.
Verse: Bless the Lord, O my soul.

The reading is from St. Paul's Letter to the Galatians 2:16-20.

Brethren, knowing that a man is not justified
by works of the law but through faith in Jesus
Christ, even we have believed in Christ Jesus,
in order to be justified by faith in Christ, and
not by works of the law, because by works of
the law shall no one be justified. But if, in our
endeavor to be justified in Christ, we
ourselves were found to be sinners, is Christ
then an agent of sin? Certainly not! But if I
build up again those things which I tore down,
then I prove myself a transgressor. For I
through the law died to the law, that I might
live to God. I have been crucified with Christ;
it is no longer I who live, but Christ who lives

in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Gospel Reading

7th Sunday of Luke

The Reading is from Luke 8:41-56

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by anyone, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter and those who were with him said, "Master, the multitudes surround you and press upon you!" But Jesus said, "Some one touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well; go in peace." While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not

fear; only believe, and she shall be well." And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened.

Wisdom of the Fathers

For in a contest there is much labor needed-- and after the contest victory falls to some, to others disgrace. Is the palm ever given or the crown granted before the course is finished? ... Therefore no one can receive a reward, unless he has striven lawfully; nor is the victory a glorious one, unless the contest also has been toilsome.

St. Ambrose of Milan

Chapter 15, Three Books on the Duties of the Clergy, 4th century

He puts an end to the woman's fear ... He sets her right, in respect of her thinking to be hid ... He exhibits her faith to all, so as to provoke the rest also to emulation ...

St. John Chrysostom

Homily 31 on Matthew 9, 4th Century

Beyond the Sermon



Metropolitan Anthony
Sourozh

How can I deal with my
sinful condition?
12 August 1984

In the name of the
Father, of the Son and of
the Holy Ghost.
So often we ask

ourselves and one another a very tormenting question: How can I deal with my sinful condition? What can I do? I cannot avoid committing sins, Christ alone is sinless. I cannot, for lack of determination, or courage, or ability truly repent when I do commit a sin, or in general, of my sinful condition. What is left to me? I am tormented, I fight like one drowning, and I see no solution.

And there is a word which was spoken once by a Russian staretz, one of the last elders of Optina. He said to a visitor of his: No one can live without sin, few know how to repent in such a way that their sins are washed as white as fleece. But there is one thing which we all can do: when we can neither avoid sin, nor repent truly, we can then bear the burden of sin, bear it patiently, bear it with pain, bear it without doing anything to avoid the pain and the agony of it, bear it as one would bear a cross, — not Christ's cross, not the cross of true discipleship, but the cross of the thief

who was crucified next to Him. Didn't the thief say to his companion who was blaspheming the Lord: We are enduring because we have committed crimes; He endures sinlessly... And it is to him, because he had accepted the punishment, the pain, the agony, the consequences indeed of evil he had committed, of being the man he was, that Christ said, 'Thou shalt be with Me today in Paradise...'

I remember the life of one of the divines, the story of one who had come to him and have said that he had led all his life a life that was evil, impure, unworthy both of God and of himself; and then he had repented, he has rejected all evil he had done; and yet, he was in the power of the same evil. And the divine said to him: There was a time when you lapped up all this filth with delight; now you perceive it as filth and you feel that you are drowning in it with horror, with disgust. Take this to be your reward for your past, and endure...

This is something which all of us can do: to endure the consequences, to endure the enslavement which is our patiently, humbly, with a broken heart; not with indifference, not with a sense that as we are abandoned to it by God, then, why not sin? But taking it as a healing perception of what sin is, of what it does to us, of the horror of it. And if we patiently endure, a day will come when our inner rejection of sin will bear fruit, and when freedom will be given us.

So, if we can, in all the ways we can, let us avoid sin in all its forms, even those sins which seem to be so unimportant, because the slightest crack in a dam sooner or later leads to its bursting. If we can — let us truly repent, that is turn away from our past in a heroic, determined act; but if we can

do neither of them — let us carry humbly and patiently all the pain and all the consequences. And this will also be accounted one day by the Lord Who in a folkloric life of Moses, in response to His angels saying, 'How long shall you endure their sins' — the sins of the Jews in the wilderness, answered: 'I will reject them when the measure of their sins will exceed the measure of their suffering'. Let us therefore accept the pain as a redeeming pain, even if we cannot offer it as pain pure of stain. Amen.

The Faith We Hold



Holy Tradition

One of the distinctive characteristics of the Holy Orthodox Church is its changelessness, its loyalty to the past, its sense of living continuity with the ancient Church. This idea of living continuity may be

summed up in one word: Tradition. As St. John of Damascus says, We do not change the everlasting boundaries which our fathers have set, but we keep the Tradition, just as we received it [On the Holy Icons, II, 12]. To an Orthodox Christian, Tradition means the Holy Bible; it means the Creed; it means the decrees of the Ecumenical Councils and the writings of the Fathers; it means the Canons, the Service Books, the Holy Icons, etc. In essence, it means the whole system

of doctrine, ecclesiastical government, worship and art which Orthodoxy has articulated over the ages [Timothy Ware, *The Orthodox Church*, p.204].

We take special note that for the Orthodox, the Holy Bible forms apart of Holy Tradition, but does not lie outside of it. One would be in error to suppose that Scripture and Tradition are two separate and distinct sources of Christian Faith, as some do, since there is, in reality, only one source; and the Holy Bible exists and found its formulation within Tradition.

As Orthodox, however, while giving it due respect, we realize that not everything received from the past is of equal value. The Holy Scriptures, the Creed and the dogmatic and doctrinal definitions of the Ecumenical Councils hold the primary place in Holy Tradition and cannot be discarded or revised. The other parts of Holy Tradition are not placed on an equal level, nor do they possess the same authority as the above. The decrees of the Councils since the Seventh Ecumenical Council (787) obviously do not stand on the same level as the Nicene Creed, nor do the writings of, for example, the Byzantine theologians, hold equal rank with St. John's Gospel.

Here we must also distinguish between Tradition and traditions. At the Council of Carthage in 257, one of the Bishops remarked, The Lord said, I am Truth. He did not say, I am custom [The Opinions of the Bishops on the Baptizing of Heretics, 30]. Many traditions that have been handed down are merely cultural variations, theological or pious opinions, or simply plain mistakes. [One need only recall the whole problem of the reform of the Russian liturgical books under Patriarch Nikon

and the ensuing Old Believer schism to see the truth of this.]

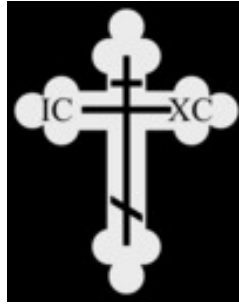
Orthodox loyalty to Tradition [the things of the past] is not something mechanical or lifeless, however. Tradition is a personal encounter with Christ in the Holy Spirit, as Bishop Kallistos affirms. Tradition is not only kept by the Church it lives in the Church, it is the life of the Holy Spirit in the Church [The Orthodox Church, p.206]. Thus Tradition must be seen and experienced from within. Tradition is a living experience of the Holy Spirit in the present. While inwardly unchanging (since God does not change), Tradition constantly assumes new forms, supplementing the old, but not superceding it.

Our Lord tells us that when the Spirit of truth comes, He will guide you into all the truth (John 16:13) and this promise forms the basis of Orthodox respect for Holy Tradition. Thus, as Fr. Georges Florovsky expresses this idea: Tradition is the witness of the Spirit; the Spirit's unceasing revelation and preaching of good things.... To accept and understand Tradition we must live within the Church, we must be conscious of the grace-giving presence of the Lord in it; we must feel the breath of the Holy [Spirit] in it.... Tradition is not only a protective, conservative principle; it is, primarily, the principle of growth and regeneration.... Tradition is the constant abiding of the Spirit and not only the memory of words [Sobornost: the Catholicity of the Church, in The Church of God, pp. 64-5].

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The Back Page



Parish Web Site -

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

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Youtube Channel - https://bit.ly/StA_YouTube

Join Zoom Meeting

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

Meeting ID: 471 678 4843

Passcode: 1994

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.



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!



Slavic Festival at Three Saints Orthodox Church 26 Howard Ave. Ansonia, CT

Ethnic foods: pierogi, borscht, holupsi, holushki, kielbasa/sauerkraut, baked goods, and more.....Pre order, Take out, or eat in

Christmas Tag Sale, Religious items & Bookstore, Basket raffle (drawing in Dec.)

Friday, Nov. 11, 2022: 4:00 – 7:00 pm Saturday, Nov. 12, 2022: 9:00 am – 4:00 pm

(Kitchen opens at 10:00 am) For information, contact: 203-735-0117

You Are Invited!

**To Christ the Savior Orthodox Church
1070 Roxbury Road
(Corner of Rt. 67 & Rt. 172)
Southbury, CT 06488**



**For the Feast of
St. Nektarios of Aegina**

**Sunday, November 13,
2022
4:00 pm**

Great Vespers

Veneration of the Relics of

St. Nektarios

Prayer of Healing

Procession and Anointing

Refreshments Following

St. Nektarios, a 20th century saint, is the patron of our Community and of those suffering with cancer. At the conclusion of the service, there will be a prayer for the sick, and anointing with oil from St. Nektarios' grave.

**Directions & Information for the Church:
203-267-1330 or www.christsaviorchurch.org**

Please sign up on church bulletin board