



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, March 12, 2023

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:

Greg Jankura - Vice President

Susan Davis- Council Member at Large

Carolyn Neiss - President

Marlene Melesko - Council Member at Large

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

Lenten Deanery Service at 4pm

Christ the Savior Orthodox Church
1070 Roxbury Rd
Southbury, Connecticut 06488

Quick Summary from the First Red House Meeting:

Successful brainstorming session discussing options for the Red House's future. The committee discussed different ideas to maintain the property or part ways. Committee members were assigned certain areas to conduct further research of the committee's ideas. The committee members agreed that exploring multiple options will result in the committee being able to make

a strong recommendation to the Council.

Red House meetings are recorded and are available to any parishioner to review upon request.

Potluck following Presanctified Liturgy

After service, there is a lenten potluck meal. Please bring something appropriate to eat and join the fellowship.

Prayers, Intercessions and Commemorations



Many Years! to Matthew Kuziak on the occasion of his birthday.

Please continue to pray for our catecumens, David, James, Brent, Mark and Anthony (and his family).

Please pray for Evelyn Leake who is in need of God's mercy and

healing; and for Kelley Hosking-Billings.

- 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.

Second SUNDAY OF LENT — St. Gregory Palamas. Synaxis of the Venerable Fathers of the Kiev Caves Lavra. Ven. Theophanes the Confessor, of Sigriane (818). Righteous Phineas, grandson of Aaron (ca. 1500 B.C.). St. Gregory Dialogus, Pope of Rome (604). Ven. Simeon the New Theologian (1021).

Parish Calendar

Schedule of Services and Events

March 12 to March 20, 2023

Sunday, March 12

Sunday of St. Gregory Palamas
9:30AM Divine Liturgy
4:00PM Lenten Deanery Services

Monday, March 13

Removal of the relics of Nicephorus, Patriarch of Constantinople

Tuesday, March 14

Benedict the Righteous of Nursia
8:30AM Daily Matins
9:00AM Book Study

Wednesday, March 15

Agapius the Martyr & His Companions
6:00PM Presanctified Liturgy

Thursday, March 16

Sabine the Martyr of Egypt
8:30AM Daily Matins
7:00PM Book Study

Friday, March 17

Akathist to Patrick of Ireland
Alexis the Man of God
Akathist to St Alexis, Man of God

Saturday, March 18

Matthew Kuziak
Third Saturday of Lent
5:30PM Great Vespers

Sunday, March 19

Sunday of the Holy Cross
9:30AM Divine Liturgy
4:00PM Lenten Deanery Services

Monday, March 20

Akathist to St Cuthbert
Righteous Fathers slain at the Monastery of St. Savas

Saints and Feasts

March 12

Sunday of St. Gregory Palamas

This divine Father, who was from Asia Minor, was from childhood reared in the royal court of Constantinople, where he was instructed in both religious and secular wisdom. Later, while still a youth, he left the imperial court and struggled in asceticism on Mount Athos, and in the Skete at Beroea. He spent some time in Thessalonica being treated for an illness that came from

his harsh manner of life. He was present in Constantinople at the Council that was convened in 1341 against Barlaam of Calabria, and at the Council of 1347 against Acindynus, who was of like mind with Barlaam; Barlaam and Acindynus claimed that the grace of God is created. At both these Councils, the Saint contended courageously for the true dogmas of the Church of Christ, teaching in particular that divine grace is not created, but is the uncreated energies of God which are poured forth throughout creation: otherwise it would be impossible, if grace were created, for man to have genuine communion with the uncreated God. In 1347 he was appointed Metropolitan of Thessalonica. He tended his flock in an apostolic manner for some twelve years, and wrote many books and treatises on the most exalted doctrines of our Faith; and having lived for a total of sixty-three years, he reposed in the Lord in 1359.

His holy relics are kept in the Cathedral of Thessalonica. A full service was composed for his feast day by the Patriarch Philotheus in 1368, when it was established that his feast be celebrated on this day. Since works without right faith avail nothing, we set Orthodoxy of faith as the foundation of all that we accomplish during the Fast, by celebrating the Triumph of Orthodoxy the Sunday before, and the great defender of the teachings of the holy Fathers today.

March 12

Theophanes the Confessor

Saint Theophanes, who was born in 760, was the son of illustrious parents. Assenting to their demand, he married and became a member of the Emperor's ceremonial bodyguard. Later, with the consent of his wife, he forsook the world. Indeed, both of them embraced the monastic life, struggling in the monastic houses they themselves had established. He died on March 12, 815, on the island of Samothrace, whereto, because of his confession of the Orthodox Faith, he had been exiled by Leo the Armenian, the Iconoclast Emperor.

March 12

Gregory Dialogos, Bishop of Rome

Saint Gregory was born in Rome to noble and wealthy parents about the year 540. While the Saint was still young, his father died. However, his mother, Sylvia, saw to it that her child received a good education in both secular and spiritual learning. He became Prefect of Rome and sought to please God even while in the world; later, he took up the monastic life; afterwards he was appointed Archdeacon of Rome, then, in 579, apocrisiarius (representative or Papal legate) to Constantinople, where he lived for nearly seven years. He returned to Rome in 585 and was elected Pope in 590. He is renowned especially for his writings and great almsgiving, and also because, on his initiative, missionary work began among the Anglo-Saxon people. It is also from him that Gregorian Chant takes its name; the chanting he had heard at Constantinople had deeply impressed him, and he imported many elements of it into the ecclesiastical

chant of Rome. He served as Bishop of that city from 590 to 604.

March 14

Benedict the Righteous of Nursia

This Saint, whose name means "blessed," was born in 480 in Nursia, a small town about seventy miles northeast of Rome. He struggled in asceticism from his youth in deserted regions, where his example drew many who desired to emulate him. Hence, he ascended Mount Cassino in Campania and built a monastery there. The Rule that he gave his monks, which was inspired by the writings of Saint John Cassian, Saint Basil the Great, and other Fathers, became a pattern for monasticism in the West; because of this, he is often called the first teacher of monks in the West. He reposed in 547.

March 15

Holy Apostle Aristobulos of the Seventy, Bishop of Britain

Saint Aristobulos, the brother of Saint Barnabas, was ordained to be bishop in Britain by the Apostle Paul, who mentions him in his epistle to the Romans (16:10). He suffered many afflictions at the hands of the pagans, but also brought many to Christ. Having established the Church there, he finally reposed in peace.

March 17

Alexios the Man of God

Saint Alexis was born in old Rome of illustrious parents named Euphemitus and Aglaidis, and at their request was joined to a young woman in marriage. However, he did not remain with her even for one day, but fled to Edessa, where he lived for eighteen years. He returned to Rome in the guise of a beggar and sat at the gates of his father's house, unknown to all and mocked by his own servants. His identity was revealed only after his death by a paper that he had on his person, which he himself had written a little before his repose. The pious Emperor Honorius honoured him with a solemn burial. The title "Man of God" was given to him from heaven in a vision to the Bishop of Rome on the day of the Saint's repose.

March 17

Patrick the Enlightener of Ireland

Saint Patrick, the Apostle of the Irish, was seized from his native Britain by Irish marauders when he was sixteen years old. Though the son of a deacon and a grandson of a priest, it was not until his captivity that he sought out the Lord with his whole heart. In his Confession, the testament he wrote towards the end of his life, he says, "After I came to Ireland - every day I had to tend sheep, and many times a day I prayed - the love of God and His fear came to me more and more, and my faith was strengthened.

And my spirit was so moved that in a single day I would say as many as a hundred prayers, and almost as many at night, and this even when I was staying in the woods and on the mountain; and I would rise for prayer before daylight, through snow, through frost, through rain, and I felt no harm." After six years of slavery in Ireland, he was guided by God to make his escape, and afterwards struggled in the monastic life at Auxerre in Gaul, under the guidance of the holy Bishop Germanus. Many years later he was ordained bishop and sent to Ireland once again, about the year 432, to convert the Irish to Christ. His arduous labours bore so much fruit that within seven years, three bishops were sent from Gaul to help him shepherd his flock, "my brethren and sons whom I have baptized in the Lord - so many thousands of people," he says in his Confession. His apostolic work was not accomplished without much "weariness and painfulness," long journeys through difficult country, and many perils; he says his very life was in danger twelve times. When he came to Ireland as its enlightener, it was a pagan country; when he ended his earthly life some thirty years later, about 461, the Faith of Christ was established in every corner.

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 8 Troparion (St. Gregory Palamas)

O light of Orthodoxy, teacher of the Church,
its confirmation,
O ideal of monks and invincible champion of
theologians,
O wonderworking Gregory, glory of
Thessalonica and preacher of grace, //
always intercede before the Lord that our
souls may be saved!

Tone 8 Kontakion (St. Gregory Palamas)

Holy and divine instrument of wisdom,
joyful trumpet of theology,
together we sing your praises, O God-inspired
Gregory.
Since you now stand before the Original Mind,
guide our minds to Him, O Father, //
so that we may sing to you: "Rejoice, preacher
of grace!"

Tone 4 Kontakion (from the Lenten Triodion)

Now is the time for action!
Judgment is at the doors!
So let us rise and fast,
offering alms with tears of compunction and
crying:
"Our sins are more in number than the sands
of the sea;

but forgive us, O Master of all, //
so that we may receive the incorruptible
crowns!"

Tone 5 Prokeimenon

You, O Lord, shall protect us / and preserve us
from this generation forever.
(Ps. 11:7)

V. Save me, O Lord, for there is no longer any
that is godly! (Ps. 11:1a)

Tone 1 Prokeimenon (St. Gregory Palamas)

My mouth shall speak wisdom; / the
meditation of my heart shall be understanding.
(Ps. 48:3)

***(Instead of "It is truly meet...", we sing
the following)***

Hymn to the Theotokos

All of creation rejoices in you, O Full of Grace:
the assembly of angels and the race of men.
O sanctified temple and spiritual paradise,
the glory of virgins,
from whom God was incarnate and became a
Child -
our God before the ages.
He made your body into a throne,
and your womb He made more spacious than
the heavens.
All of creation rejoices in you, O Full of Grace.
Glory to you!

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. 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 Hebrews 1:10-14; 2:1-3.**

IN THE BEGINNING, Thou, Lord, didst found
the earth in the beginning, and the heavens
are the work of thy hands; they will perish, but
thou remainest; they will all grow old like a
garment, like a mantle thou wilt roll them up,
and they will be changed. But thou art the
same, and thy years will never end." But to
what angel has he ever said, "Sit at my right
hand, till I make thy enemies a stool for thy
feet?" Are they not all ministering spirits sent
forth to serve, for the sake of those who are to
obtain salvation?

Therefore we must pay closer attention to
what we have heard, lest we drift away from it.
For if the message declared by angels was
valid and every transgression or disobedience
received a just retribution, how shall we
escape if we neglect such a great salvation? It
was declared at first by the Lord, and it was
attested to us by those

who heard him.

Gospel Reading

Sunday of St. Gregory Palamas The Reading is from Mark 2:1-12

At that time, Jesus entered Capernaum and it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is a blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk? But that you may know that the Son of man has authority on earth to forgive sins'-he said to the paralytic-"I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

Wisdom of the Fathers

Take up your bed. Carry the very mat that once carried you. Change places, so that what was the proof of your sickness may now give testimony to your soundness. Your bed of pain becomes the sign of healing, its very weight the measure of the strength that has been restored to you.

St. Peter Chrysologus

Homily 50.6. Taken from: Ancient Christian Commentary on Scripture. Vol. 2: Mark. Downers Grove: Intervarsity Press, 2005, p. 27.

Now Matthew indeed saith, that "they brought him," but the others, that they also broke up the roof, and let him down. And they put the sick man before Christ, saying nothing, but committing the whole to Him.

St. John Chrysostom

Homily 29 on Matthew 9, 1. B#54, pp. 195, 196, 4th Century

Beyond the Sermon



Dear beloved, Brothers and Sisters in Christ,

Today on the 26th day of March, the year 2000 we have come to the beginning of the second week of Lent. Today we are all gathered together to honour three separate

occasions, a tri-hypostatic commemoration.

The first occasion is the Sunday of the Paralytic, which actually commemorates the twofold miracle of forgiveness and healing performed by our Lord on a certain paralysed man. It is the commemoration of the power of God working through Jesus Christ.

We may look upon the paralytic as a messenger of God, an imperfect human messenger. Nevertheless he was made complete by the power of God, and was sent home by our Lord to be a living and walking message of hope to his family and friends.

The second occasion is the commemoration of a heavenly body, a messenger of good news, the Archangel of our Lord. His name is Gabriel which in Hebrew translates as "the power" or "might of God".

Third and last (yet not least of all) is the commemoration of a Holy messenger — St. Gregory Palamas. Saint Gregory was a mere mortal filled by the wisdom and power of God. He was a vigilant contestant of the Orthodox faith, trying to keep Orthodox Christianity unpolluted by heretical doctrines. A proclaimer of the reality of the

powers and energies of our God and the uncreated light which our Lord revealed at Mount Tabor.

From these three different types of mediators or messengers, we observe that God works in many different and mysterious ways. He works through His angels, he works through His Apostles and Saints — but he may also choose to work through his sinful, imperfect servants. In other words God may also work through any of us here today.

How does God work through us you may ask?

We are all sinners, we are all imperfect, we are all unworthy.

Yes indeed this is true we are all unworthy, but God who has eyes everywhere can see through and beyond our sins and can penetrate our hearts.

God can also see through our false piety our empty prayers and pietistic tears. He alone knows our potential our true intentions, whether they are good or bad. He alone knows if our faith is true, or false.

Ultimately — we are all unworthy, but by the grace and power of God we may become counted worthy to serve our God.

The Church proclaims that those whom God loves He tests and chastises in order to strengthen them spiritually. The Old Testament is filled with such examples, the prime example being the chastisement of the faithful and righteous Job.

In the New Testament Saint Paul is perhaps the prime example, who proclaims that he is the first of all sinners. He initially persecuted the Church, yet God chose Him, God knew that deep inside Saint Paul was the potential to protect and proclaim the truth to all the Nations. A later example? Saint Mary of Egypt, initially she was

a prostitute but was chosen by God nevertheless to become a Saint of our Church. Today we celebrate a similar occasion where our Lord recognised and discerned the heart of the sinful paralytic. In conjunction, He also saw the faith and heard the wishes of the four loyal friends who carried the afflicted man. And with one Word, He forgave the sins of the paralytic, and with another Word, He healed him of his bodily paralysis. But let us pause for one moment, and let us think; how is it possible that a mere mortal can forgive the sins of another mere mortal? Surely it is only God who has such authority, It is His power alone which can forgive our sins. Yes indeed God alone has this power, but they failed to realise who exactly Jesus was. This is exactly what the devil wanted the people following Jesus to believe. But Jesus perceived the deception in the hearts of the scribes, who reasoned against His actions. So Jesus revealed His true power to the unbelievers. He performed a second miracle; He made the paralytic walk. Jesus proclaims that this was done in order for them to "know that the Son of Man has power on earth to forgive sins" (Mark 2:10). Jesus the Son of Man was the righteous judge foretold by the book of Daniel the prophet. But what does the title Son of Man mean? It does not mean what most of us think it means today; that he was born by a human. Son of Man in Hebrew Ben Iysh means that He is the Son of the image and likeness of God. Son of Man in Hebrew means one that has God's authority and God's power yet appears to be human in every way. The wise men the scribes (or as they

are called today) the theologians of Jesus time knew very well that only God could do what this seemingly simple man could do. But they were deceived by their self-righteousness and pride. Satan had put up a wall against their reasoning and deceived them to think that Jesus was a blasphemer.

They could not, they dared not, open their subjective minds and look upon Jesus Christ's face to see his righteousness, his truthfulness, the true light shining from within. Instead they were scared and lacked true faith and so plotted against Him.

Let us now look more closely at this twofold miracle. One notices that not only was this paralysed man forgiven and made to walk after being healed by the power of God, he was also told by Jesus to take up his bed and go home. To lift up his bed after so many years of having lost all power to the muscles of his limbs. He was physically weak, however his faith together with the faith of his four companions and friends, who lowered him down through the roof, all contributed to this very special miracle recorded in Mark's Gospel today.

If we are saved in the last days, my brothers and sisters, it will be in Christ. If we are granted God's mercy and forgiveness it will not only be our soul which will be saved, it will also have to be our body as well. Our body must be pure so that our soul may also be pure, but more importantly our soul must be pure in order for our body to be pure. If we defile our body, the temple of the Holy Spirit, then what hope do we have of God saving our souls?

We observe then in this particular order — that sin defiles the body and that the defiled body harms the soul. We observe that Jesus Christ being pure and sinless works in the

opposite way — He first cleansed the soul of the paralytic, and then He cured and revitalised the body.

This was done to show that neither fasting nor praying nor even righteous acts can forgive our sins if we do not first repent. It is almost futile to fast and pray and do all manner of righteous acts if we do not first go to confess our sins and reject our old selves in order for the power of God to empower and revitalise our degenerating limbs and souls.

Only God knows our sins and so can heal both our souls and our bodies. Holy Scripture tells us that our body will be resurrected together with our soul and will be transformed by the grace of God into a spiritual body on the day of the resurrection of the dead.

Today Saint Mark implores us to believe in the saving power of God working in this world.

Today Saint Mark reminds us to believe and trust in the power of God working through His messengers, whether human, divine or angelic. Most of all my brethren, the central message we must remember today is to pray for one another and carry each others burdens as these four men did for this man. If we would just do this for each other, then assuredly all of us gathered here would be saved. And remember that it is never too late to be healed, it is never too late to repent. Arise then my beloved brethren so that we may take up our Cross daily no matter how heavy it is and follow Christ. And may God grant us all perfect health to our souls and our bodies. Amen.

by Kosmas Damianides
Greek Orthodox Parish of St Nektarios, Perth

The Faith We Hold



Metropolitan Anthony of
Sourozh
ON CONFESSION
3d Sermon

In the Name of the
Father, of the Son and of
the Holy Spirit.

Continuing my short
sermons on Confession, I
would like to say that in

the first place Confession is an encounter and a reconciliation. It is our encounter with Christ Whose love to us has no limits, Who loves us with all His life and all His death, Who never turns away from us, but from Whom we sometimes, perhaps even often, walk away. It is an encounter that can be pure joy when during a lapse of time nothing separated us from Christ, when our friendship was pure, was whole, when our friendship wasn't broken by any unfaithfulness. Then we can come to Christ joyfully, happily. We can come to Confession and say, 'Lord! Thank You for your friendship. Thank You for your love, thank You for all that You are. Thank You that you allow me to come near you; thank You for everything. O, my Joy! O, my Happiness! Accept me and bless me to commune to Your Holy Mysteries. That is: to unite to You even more perfectly, for my joy to be perfect.'

It may happen. Perhaps it doesn't happen often. But sometimes such an encounter can fill all our life, be an inspiration for all our life, and give us the strength and power to live. But more often we come to Christ after some kind of separation. Sometimes the separation was not a cruel one; not inimical; sometimes the separation was because we have forgotten Him, life has submerged us, we didn't have time to remember Him. There was so much in life. And all of a sudden we remember that apart from all that was our inspiration, our joy for some time, there is Christ, there is such a friend Who never forgets us, from Whom we walked away and Who is now alone. Then we must hurry to Him and say, 'Lord, forgive - I was submerged by life, I was carried away by this, by that and something else. Accept me back. You know that this enthusiasm is superficial but that the true thing is our friendship.' But before we can say that, we must ask ourselves a question: is it true that my friendship with Christ is deep enough so that my temporary forgetfulness cannot overshadow, even less destroy it? But it happens that we have sinned before God. We have sinned by unfaithfulness not in something small but in something very deep. It can be a moment that has separated us in a very deep manner. You remember what happened when Christ was facing the Sanhedrin. A servant came to Peter and said, 'But this one also was with Him!' And Peter became afraid. He was frightened by what they would do to him because of the fact that he was with Christ; and he began to swear that, 'No, I do not know this man!' He could no longer stay

in this yard and see through the window Christ undergoing judgement. And at that moment Christ turned His head and looked at Peter. The All-Knowing Son of God didn't hear with His ears those words but they hit Him in His soul: one of His nearest disciples had declared that he didn't know Him, didn't want to know Him, that he preferred life, that he preferred tranquility. This look hit Peter in his soul in such a manner that he began to weep and went out.

It was just one moment of radical, frightful unfaithfulness. And later on, when Mary Magdalene met the Saviour in the garden after His resurrection, He instructed her, 'Go to My disciples and Peter and tell them that I am risen,' - because Peter couldn't any more consider himself as one of the disciples, he was a traitor. He had renounced Christ, and that is why Christ mentioned him especially for him to know that he was not rejected, that the disciples fled away in fear, but without renouncing, and he fled away and renounced; but the love of Christ held him firmly. He can meet Him face to face. Oh, he can fall down at His feet, he can ask for forgiveness, but he knows that he is loved as he was loved in the most faithful times.

And there are also times when we come to Confession - I use this word reluctantly, as a matter of routine - because we want to renew the closeness that so to speak has been shaken. At those moments we must come to Christ knowing that we are loved by all His life and all His death, that we are loved forever, to the depths of our hearts; and that we can come, but in order to become friends anew we must open our souls, tell Him everything for Him to know from us what is wrong with us, what is the

infringement of our friendship. And here we should not have recourse to lists of sins, we should not search even in the Holy Scriptures for the sins we might have committed; but we should ask ourselves a question: in what have I personally sinned before God, in what have I personally revealed myself unfaithful?

And to do this there is a simple means. First of all, look at one's conscience. What have I preferred to Christ? I will not give you lists, but every one of us can say: yes, to my closeness with Christ I have preferred this or that - shame! But apart from that, we can ask ourselves: what am I constantly, invariably? To do this we can take and read the Holy Gospel and mark in it not the passages that accuse us, but things about which we can say as the disciples said, going with Christ to Emmaeus: didn't our hearts burn within us when He was talking to us on the road?

So, look in the Gospel for the passages that made your heart burn, even for a moment, passages that touched you in the depths of your soul, passages which made you feel that you and Christ, you and Christ, are sharing the same feelings, the same thoughts, that you are one - yes, we are one with Him, that there are passages of which we can say that His thoughts are our thoughts, His feelings our feelings, that we are one with Him, one with Him at that moment. And when of a sudden we discover that we have transgressed this moment, trampled it under our feet, turned away from it, that we were at one with him and turned away - it means that we renounced the little perhaps, but the most holy that is in us. In a sense it is of no importance that we have transgressed some rules, but here

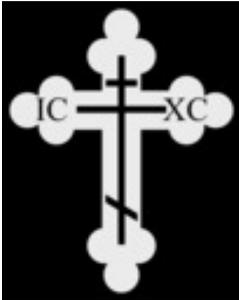
we have transgressed in a most frightful way our unity with the Beloved and the One Who loves us. And we should re-read these passages, check ourselves against them; not seeking in what way we are guilty, but in what way we have lost our faithfulness, our friendship, our love in what exists already; because on the part of Christ it is inalienable, it is we who have renounced it.

So, that is what we should bring to Confession. And it can be something quite frightful, like the renouncing of Him.

So when we prepare for Confession, let us ask ourselves a question: here is the encounter with our closest friend, the beloved one, with the One with Whom we want to be at one, inseparable, forever, completely, in our depths. And we have transgressed this friendship of ours where it already existed as is witnessed by our heart, our memory, our mind, when we remember those passages that made our heart burn, our mind become clear, our will move towards good, our body grow quiet, forgetful that it is flesh and become body, a sacred thing, sacred because through Baptism it has united with the humanity of Christ, through Chrismation it has become a vessel of the Holy Spirit, through our Communion it has become the Body of Christ, however incipiently.

That is what we should bring to Confession. May God give us to come that way, and then we will be able to repent, we will be able to regret not that there is in some list a sin that we have touched in passing, but that something has been broken in my friendship, in my unity with Christ, my Saviour, Friend, Beloved. Amen.

The Back Page



Parish Shared Folder (for all documents, bulletins etc)
- <http://bit.ly/St-Alexis>

The QR Code here may be used as well.

Parish Web Site -

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

Facebook - @stalexisorthodox

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

Join Zoom Meeting

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

Meeting ID: 471 678 4843

Passcode: 1994

One tap mobile

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

US (New York)

Dial by your location

+1 929 205 6099 US (New York)

Find your local number:

<https://us02web.zoom.us/j/4716784843>

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!

Troparion to St Herman

O blessed Father Herman of Alaska, / north star of Christ's holy Church, / the light of your holy life and great deeds / guides those who follow the Orthodox way. / Together we lift high the Holy Cross / you planted firmly in America. / Let all behold and glorify Jesus Christ, / singing his holy Resurrection.

Troparion to St Elizabeth

Emulating the Lord's self-abasement on the earth, / you gave up royal mansions to serve the poor and disdained, / overflowing with compassion for the suffering. / And taking up a martyr's cross, / in your meekness / you perfected the Saviour's image within yourself, / therefore, with Barbara, entreat Him to save us all, O wise Elizabeth.

ALL SAINTS ORTHODOX CHURCH
205 Scarborough Street
Hartford, CT 06105

EGG-STRAVAGANZA

April 1, 2023 9:30 a.m. – 4:00 p.m.

EGG DECORATING CLASSES (PYSANKY) REGISTRATION FORM

NAME _____

ADDRESS _____

E-MAIL/PHONE # _____

CLASS DATE and TIMES:

Cost: \$35 (which includes lunch ticket)

_____ **Class Sat. April 1st – 10:00 a.m. – 12:30 p.m.**

_____ **Class Sat. April 1st – 1:00 p.m. – 3:30 p.m.**

Cost is \$35.00 per class per person (adult or child), which includes lunch ticket. To reserve your seat, please check off the class time most convenient to you and mail a check made payable to *All Saints Orthodox Church*, to 205 Scarborough Street, Hartford, CT 06105. Any questions, please call (860) 205-9465. Please also visit our website - www.allsaintshartford.org or visit us on *Facebook*.



EGG-STRAVAGANZA

ALL SAINTS ORTHODOX CHURCH

205 Scarborough Street
Hartford, CT 06105

April 1, 2023, Saturday

9:30 a.m. – 4:00 p.m.

Featuring:

- *2 Pysanky Classes (Egg Decorating)*
 - *Church Tours*
 - *Baked Goods*
 - *“Egg Items” for Sale*
 - *Lenten Lunch Served*

If you would like to register for one of our Pysanky classes or would like more information, please call (860) 205-9465. Please also visit our website – www.allsaintshartford.org or visit us on Facebook.

Please plan to attend!