



## 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.

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Bulletin for Sunday, March 26, 2023

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### 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**

Sts Cyril & Methodius, Terryville

### **Metropolitan's Visit**

How to greet His Beatitude

#### **GREETING WITH A KISS**

In modern American culture, people usually greet each other by shaking hands, hugging, or a peck on the cheek. When greeting a member of the clergy, though, we do things a bit differently. We don't shake his hand or kiss his cheek. Instead, we kiss his right hand and ask for a blessing. We do this because we seek to honor Christ, whom the bishop represents.

Here we explain how to greet a priest or bishop in the Orthodox Church.

Cup your hands in front of you.

Place your right hand over your left, and turn your palms to face upward.

Bow slightly at the waist and say, "Master bless."

Asking for a blessing lets the bishop know that you wish to greet him, and he will bless you with the sign of the cross, extend his hand to you, and place it in your cupped palms.

Kiss the back of the bishop's hand.

This kiss serves as both a greeting and an acceptance of the blessing the bishop has given you.

#### **WHY KISS THEM, THOUGH?**

The kiss is an ancient custom signifying love, respect and reverence. The Orthodox keep this practice alive during divine services and fellowship. It is as natural to us as breathing. We kiss icons, holy relics, the Cross, the Gospel, the bishop's hand, and sometimes, the Holy Chalice. And we also often greet each other with a kiss (or two or three) upon the cheek, as people did in Eastern Europe and the Middle East for centuries. We do this because we encounter and experience Christ Himself through these holy things and through one another. If you ever visit an Orthodox Church, expect to see us kissing things (and each other) quite a bit.

#### **WHY ASK FOR A BLESSING?**

We greet clergy by asking for and receiving a blessing for a couple reasons. First, it honors the sacred office of the bishop. After

all, the hands of these men touch the Holy Body and Blood of Our Lord. Their hands prepare the Holy Gifts for all of us, so we may partake of Holy Communion and experience God in His fullness. The Orthodox fully recognize that the priest is a man, and that he sins, just like we do. But though he is unworthy, he has received the Grace of God to impart spiritual gifts and blessings.

Secondly, asking for blessings is a sign of a humble heart. It reveals a deep faith in the power of God. For example, the woman with a flow of blood touched Christ's garment to obtain healing, and the Lord praised her great faith. The sinful woman kissed the Lord's feet in repentance (Lk 7:38). And in the parable of the Prodigal Son, the father runs out to meet the repentant young man and kisses him (Lk 15:20). The Orthodox follow the examples of these individuals, approaching our clergy with humility and faith.

#### CONCLUSION

It is important to show respect and reverence to Orthodox bishops when greeting them. After all, they are not just "one of the boys." They serve as your spiritual fathers, your guides. They are icons of Christ we should all seek to emulate. When you kiss their hands, you show respect for their office — they are the ones who "bless and sanctify" you and who offer the holy gifts on your behalf. So, next time you greet your bishop, do not shake his hand. Instead, ask for his blessing.

## Prayers, Intercessions and Commemorations



Please continue to pray for our catecumens, David, James, Brent, Mark, Dierdre 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 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.

Leavetaking of the Annunciation. Synaxis of the Archangel Gabriel. St. John Climacus (of The Ladder). Hieromartyr Irenæus, Bishop

of Sirmium (304). Martyrs Bathusius and Bercus—Presbyters, Arpilus—Monk, Abibus, Agnus, Reasus, Igathrax, Iscoeus (Iskous), Silas, Signicus, Sonirilus, Suimbalus, Thermus, Phillus (Philgas)—laymen, and the women: Anna, Alla, Larissa, Monco (Manca), Uirko (Virko), Animais (Animaida), Gaatha and Duklida, in the Crimea (375). St. Malchus of Chalcis, Syria (4th c.). Ven. Basil the New, Anchorite, near Constantinople (10th c.). Martyr Montanus, Presbyter, of Singidunum, and his wife, Maxima (235).

## Parish Calendar

### Schedule of Services and Events

March 26 to April 3, 2023

#### Sunday, March 26

Sunday of St. John Climacus  
9:30AM Divine Liturgy  
4:00PM [CT Deanery] Lenten Deanery Services

#### Monday, March 27

Martyr Matrona of Thessalonica

#### Tuesday, March 28

Hilarion the New  
8:30AM Daily Matins  
7:30PM \*\*2nd Red House Meeting\*\*

#### Wednesday, March 29

Mark, Bishop of Arethusa  
6:00PM Presanctified Liturgy

#### Thursday, March 30

5th Thursday of Lent: The Great Canon of Saint Andrew of Crete  
Alla Hamisevich  
8:30AM Daily Matins  
7:00PM Book Study

#### Friday, March 31

Repose of St Innocent  
The Holy Hieromartyr Hypatius, Bishop of Gangra

#### Saturday, April 1

Jack Jankura  
5th Saturday of Lent: The Akathist Hymn  
5:30PM Great Vespers

#### Sunday, April 2

Sunday of St. Mary of Egypt  
9:30AM Divine Liturgy  
4:00PM Lenten Deanery Services - Unction

#### Monday, April 3

Nicetas, Abbot of the Monastery of Medicium

## Saints and Feasts

### March 26

#### Synaxis in honor of the Archangel Gabriel

This festive Synaxis is celebrated to the glory of the Archangel Gabriel, since he ministered to the marvelous mystery of God's incarnate dispensation.

## **March 26**

### **Sunday of St. John Climacus**

The memory of this Saint is celebrated on March 30, where his biography may be found. He is celebrated today because his book, *The Ladder of Divine Ascent*, is a sure guide to the ascetic life, written by a great man of prayer experienced in all forms of the monastic polity; it teaches the seeker after salvation how to lay a sound foundation for his struggles, how to detect and war against each of the passions, how to avoid the snares laid by the demons, and how to rise from the rudimental virtues to the heights of Godlike love and humility. It is held in such high esteem that it is universally read in its entirety in monasteries during the Great Fast.

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## **March 27**

### **Martyr Matrona of Thessaloniki**

This martyr was the servant of a certain Jewish woman named Pantilla, the wife of the Governor of Thessalonica. When Matrona refused to follow her mistress into the synagogue Pantilla beat her so severely that she died in a few days, and thus received the crown of her confession.

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## **March 30**

### **John Climacus the Righteous, author of The Divine Ladder of Ascent**

This Saint gave himself over to the ascetical life from his early youth. Experienced both in the solitary life of the hermit and in the communal life of cenobitic monasticism, he was appointed Abbot of the Monastery at Mount Sinai and wrote a book containing thirty homilies on virtue. Each homily deals with one virtue, and progressing from those that deal with holy and righteous activity (praxis) unto those that deal with divine vision (theoria), they raise a man up as though by means of steps unto the height of Heaven. For this cause his work is called "The Ladder of Divine Ascent." The day he was made Abbot of Sinai, the Prophet Moses was seen giving commands to those who served at table. Saint John reposed in 603, at eighty years of age. See also the Fourth Sunday of the Fast.

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## **April 01**

### **5th Saturday of Lent: The Akathist Hymn**

About the year 626, the Persians, Avars, and Slavs came with a great host and besieged the imperial city of Constantinople while the Emperor Heraclius and the main body of the Byzantine army were absent in the East. Enemy ships filled the sea, especially the Golden Horn, and on land the adversaries were ready for attack with foot-soldiers, horses, and engines of war. Though the citizens courageously withstood them, yet they were few in number and would be unable to repulse the attack of such a great host. Hence, they could not count on any other means of salvation, except the protection of the Theotokos. And truly,

suddenly a violent tempest broke up all the ships and submerged them, and the bodies of the invaders were cast out near the Blachernae quarter of the city where the famous Church of the Theotokos stood. Taking courage from this, the people went forth from the city and repulsed the remaining forces, who fled out of fear. In 673, the city was miraculously delivered yet again, this time from an invasion of the Arabs. Then in 717-718, led by the Saracen general Maslamah, the Arab fleet laid siege once more to the city. The numerical superiority of the enemy was so overwhelming that the fall of the Imperial City seemed imminent. But then the Mother of God, together with a multitude of the angelic hosts, appeared suddenly over the city walls. The enemy forces, struck with terror and thrown into a panic at this apparition, fled in disarray. Soon after this, the Arab fleet was utterly destroyed by a terrible storm in the Aegean Sea on the eve of the Annunciation, March 24, 718. Thenceforth, a special "feast of victory and of thanksgiving" was dedicated to celebrate and commemorate these benefactions. In this magnificent service, the Akathist Hymn is prominent and holds the place of honour. It appears that even before the occasion of the enemy assaults mentioned above, the Akathist Hymn was already in use as the prescribed Service for the Feast of the Annunciation, together with the kontakion, "When the bodiless one learned the secret command," which has the Annunciation as its theme. It was only on the occasion of the great miracle wrought for the Christian populace of the Imperial City on the eve of the Annunciation in 718 that the hymn "To thee, the Champion Leader" was composed,

most likely by Saint Germanus, Patriarch of Constantinople.

Historians have ascribed the Akathist Hymn to Patriarch Sergius of Constantinople (638), to Saint George the Confessor, Bishop of Pisidia (818), or even to Saint Photius the Great (891), all of whom lived either at the time of or after the above-mentioned sieges. However, it appears most likely from its language, content, and style that the true composer of the Akathist Hymn is Saint Romanus the Melodist (6th century).

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## **April 01**

### **Mary of Egypt**

When Mary was only twelve years old, she left her parents and departed to Alexandria, where she lived a depraved life for seventeen years. Then, moved by curiosity, she went with many pilgrims to Jerusalem, that she might see the Exaltation of the venerable Cross. Even in the Holy City she gave herself over to every kind of licentiousness and drew many into the depth of perdition. Desiring to go into the church on the day of the Exaltation of the Cross, time and again she perceived a certain invisible power preventing her entrance, whereas the multitude of people about her entered unhindered. Therefore, wounded in heart by this, she decided to change her way of life and reconcile herself to God by means of repentance. Invoking our Lady the Theotokos as her protectress, she asked her to open the way for her to worship the Cross, and vowed that she would renounce the world. And thus,

returning once again to the church, she entered easily. When she had worshipped the precious Wood, she departed that same day from Jerusalem and passed over the Jordan. She went into the inner wilderness and for forty-seven years lived a most harsh manner of life, surpassing human strength; alone, she prayed to God alone. Toward the end of her life, she met a certain hermit named Zosimas, and she related to him her life from the beginning. She requested of him to bring her the immaculate Mysteries that she might partake of them. According to her request, he did this the following year on Holy and Great Thursday. One year after this, Zosimas again went thither and found her dead, laid upon the ground, and letters written in the sand near her which said: "Abba Zosimas, bury here the body of wretched Mary. I died on the very day I partook of the immaculate Mysteries. Pray for me." Her death is reckoned by some to have taken place in 378, by some, in 437, and by others, in 522. She is commemorated also on the Fifth Sunday of Great Lent. Her life was recorded by Saint Sophronius of Jerusalem.

## Hymns of the Day



### **Tone 8 Troparion (Resurrection)**

You descended from on high, O Merciful One!  
You accepted the three day burial to free us from our sufferings!//  
O Lord, our Life and

Resurrection, glory to You!

### **Tone 4 Troparion (Feast)**

Today is the beginning of our salvation,  
the revelation of the eternal mystery!  
The Son of God becomes the Son of the Virgin  
as Gabriel announces the coming of Grace.  
Together with him let us cry to the Theotokos:  
"Rejoice, O Full of Grace, //  
the Lord is with you!"

### **Tone 4 Troparion (Archangel)**

Gabriel, Commander of the heavenly hosts,  
we who are unworthy beseech you:  
by your prayers encompass us beneath the  
wings of your immaterial glory,  
and faithfully preserve us who fall down and  
cry out to you://  
"Deliver us from all harm, for you are the  
Commander of the Powers on high!"

### **Tone 8 Kontakion (Resurrection)**

By rising from the tomb, You raised the dead  
and resurrected Adam.  
Eve exults in Your Resurrection, //  
and the world celebrates Your rising from the  
dead, O greatly Merciful One!

### **Tone 8 Kontakion (Archangel)**

Supreme Commander Gabriel, you are the  
glorious intercessor and servant  
before the all-radiant, worthy, all-powerful,  
infinite and awesome Trinity.  
Ever pray now that we may be delivered from  
all tribulations and torments, //  
so that we may cry out to you: "Rejoice,  
protection of your servants!"

### **Tone 8 Kontakion (Feast)**

O victorious leader of triumphant hosts!  
We, your servants delivered from evil  
sing our grateful thanks to you, O Theotokos.  
As you possess invincible might set us free  
from every calamity//  
so that we may sing: "Rejoice, O unwedded  
Bride!"

### **Tone 8 Prokeimenon (Resurrection)**

Pray and make your vows / before the Lord,  
our God! (Ps. 75:10a)

V. In Judah God is known; His Name is great in  
Israel. (Ps. 75:1)

### **Tone 4 Prokeimenon (Feast)**

From day to day / proclaim the salvation of our  
God! (Ps. 95:2a)

### **(Instead of "It is truly meet...", we sing:)**

The Hymn to the Theotokos

O earth, announce good tidings of great joy: O  
heavens, praise the glory of God!

Since she is a living Ark of God  
let no profane hand touch the Theotokos.  
But let the lips of believers unceasingly sing to  
her,  
praising her in joy with the angel's song:  
"Rejoice, O Lady, full of grace, the Lord is with  
you!"

### **Communion Hymn**

Praise the Lord from the heavens, praise Him  
in the highest! (Ps. 148:1)  
The Lord has chosen Zion; He has desired it  
for His habitation. (Ps. 131:14)

Alleluia, Alleluia, Alleluia!

## **Gospel and Epistle Readings**

### **Epistle Reading**

#### **Prokeimenon. 8th Tone. Psalm 75.11,1.**

Make your vows to the Lord our God and  
perform them.

Verse: God is known in Judah; his name is  
great in Israel.

#### **The reading is from St. Paul's Letter to the Hebrews 6:13-20.**

BRETHREN, when God made a promise to  
Abraham, since he had no one greater by  
whom to swear, he swore to himself, saying,  
"Surely I will bless you and multiply you." And  
thus Abraham, having patiently endured,  
obtained the promise. Men indeed swear by a  
greater than themselves, and in all their  
disputes an oath is final for confirmation. So  
when God desired to show more convincingly  
to the heirs of the promise the unchangeable  
character of his purpose, he interposed with  
an oath, so that through two unchangeable  
things, in which it is impossible that God  
should prove false, we who have fled for  
refuge might have strong encouragement to  
seize the hope set before us. We have this as a  
sure and steadfast anchor of the soul, a hope  
that enters into the inner shrine behind the  
curtain, where Jesus has gone as a forerunner  
on our behalf, having become a high priest for  
ever after the order of Melchizedek.

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## Gospel Reading

### Sunday of St. John Climacus

#### The Reading is from Mark 9:17-31

At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by

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anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

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## Wisdom of the Fathers

Seest thou how He now proceeds to lay beforehand in them the foundation of His doctrine about fasting? ... See, at any rate, how many blessings spring from them both. For he that is praying as he ought, and fasting, hath not many wants, and he that hath not many wants, cannot be covetous; ...

### **St. John Chrysostom**

*Homily 57 on Matthew 17,4,5. B#54, pp.355,356., 4th Century*

... he that is not covetous, will be also more disposed for almsgiving. He that fasts is light, and winged, and prays with wakefulness, and quenches his wicked lusts, and propitiates God, and humbles his soul when lifted up. Therefore even the apostles were almost always fasting.

### **St. John Chrysostom**

*Homily 57 on Matthew 17,4,5. B#54, pp.355,356., 4th Century*

## Beyond the Sermon



Metropolitan Anthony of  
Sourozh  
Saint John of the Ladder  
9 April 1989

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

Lent is a time of

repentance, a time when our heart of stone must be made by the power of God into a heart of flesh, from insensitive to become perceptive, from cold and hard to become warm and open to others, and indeed, to God Himself.

Lent is a time of renewal when, like in spring, everything become new again; when our life that had gone into a twilight becomes alive with all the intensity which God can communicate to us, humans, by making us partakers of His Holy Spirit, by making us partakers, through the Holy Sacraments and the direct gift of God, of the Divine nature. It is a time of reconciliation, and reconciliation is a joy: it is God's joy, and it is our joy; it's a new beginning.

Today is the day of Saint John of the Ladder, and I want to read to you a few phrases of his which are relevant to the particular time of the year in which we live:

“Repentance, that is our return to God is renewal of our baptism; it is our effort to renew our covenant with God, our promise to change our life. It is a time when we can acquire humility, that is peace; peace with

God, peace with ourselves, peace with all the created world. Repentance is born of hope and rejection of despair. And one who repents is one who deserves condemnation — and yet, goes away from the tribunal without shame, because repentance is our peace with God. And this is achieved through a worthy life, alien to the sins we committed in the past. Repentance is cleansing of our conscience. Repentance implies carrying off all sadness and pain.”

And if we ask ourselves how we can achieve it, how we can come to this, how we can respond to God Who receives us as the father received the prodigal son, a God Who has waited for us, longingly, Who, rejected, never turned away from us — how can we respond to Him? — here is a short word about prayer :

“Don't use in prayer falsely wise words; because it is often the simple and uncomplicated whispering of children that rejoices our heavenly Father. Don't try to say much when you speak to God, because otherwise your mind in search of words will be lost in them. One word spoken by the publican brought Divine mercy upon him; one word filled with faith saved the thief on the cross. The use of the multiplicity of words when we pray disperses our mind and fill it with imaginations. One word spoken to God collects the mind in His presence. And if a word, in thy prayer, reaches you deeply, if you perceive it profoundly — dwell in it, dwell in it, because at such moments our Angel guardian prays with us because we are true to ourselves and to God”.

Let us remember what Saint John of the Ladder says, even if you forget the short comments which I introduced to make

his text more readily understandable. Let us remember his words because he was a man who knew what it means to turn to God, to stay with God, to be God's joy and to rejoice in Him. He is offered us in this time, when we are ascending towards the days of the Passion, he is offered us as an example of what grace Divine can do to transform an ordinary, simple human being into a light to the world.

Let us learn from him, let us follow his example, let us rejoice in what God can do by His power in a human being, and let us confidently, with faith, with an exulting and yet serene joy follow the advice, listen to God begging us to find a way of life and telling us that with Him, in Him we will be alive, because He is the Truth but also the Way and also Life eternal. Amen.

## The Faith We Hold



Metropolitan Anthony of  
Sourozh  
ON CONFESSION  
5th Sermon

In the name of the  
Father, the Son and the  
Holy Ghost.  
Many are those among  
you who have come to  
confession either

yesterday or the days before, on occasions before, before you received communion, and I want you to reflect later on a very important point. The early Church knew nothing of the private confession which we use nowadays. People came to confess their

sins to the whole community, to all their brothers and sisters in Christ because it was felt - as it should be felt by us but is very little perceived - that when one member of the body sins the whole body is wounded, that whatever sin I commit it soils and pollutes the whole body, and moreover that whenever I commit a sin against a brother, against a sister, indeed against myself I am partaking in the Crucifixion of Christ. Because He came into the world to save sinners and whoever is a sinner is to a greater or lesser extent responsible for the Incarnation He accepted in order to die for us. And in the early Church people had an intense sense of community and therefore when sin was committed it was confessed to all the community.

And I know of two communities in the early days of the Revolution when two spiritual guides whenever anyone wanted to make a confession called together all their spiritual children and the confession was made aloud before all in his presence, standing there as the friend of the bridegroom and endowed with the power to forgive or to bind which was given by Christ to His disciples. And when the sinner had confessed his misdeeds these spiritual guides turned to the community and said: you have heard now, are you prepared to carry the weight of his sin, are you prepared to take him on as a beloved brother or sister, are you aware that you are sharing with him his misery? If you are prepared to take him on wholeheartedly, completely, unreservedly in the name of Christ I can give him forgiveness, if you refuse to do this, I cannot do it, but also you will be answerable before God for having rejected one for whom Christ had given His life.

This was the early attitude of the Church: come to the whole community and open one's heart. And this was possible as long as the community was small, as long as it was persecuted, as long as it was an act of heroism to be a member of the body of Christ. But when the Church was recognized by the State, when there was no danger in belonging to it, moreover when it was easy and advantageous to belong to it, then a confession of that kind was impossible because it was not received by people who considered that the sin of their brother was their own sin and that they had to carry one another's wounds and weaknesses; and therefore individual confession was introduced.

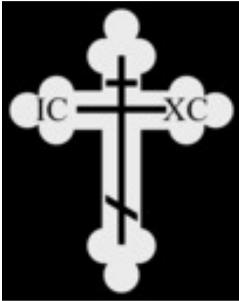
You have a certain experience of what this common confession can be at retreats when the priest having prayed with you, talked to you, standing before God with you, makes aloud his own confession before God. You participate in his own confession and you can identify with him as he accepts to share with you his frailty, his sinfulness and his need of forgiveness. This is a small approximation but we must learn to share together the burden of one another's sins.

I remember by hearsay the story of a Russian officer who came at a youth conference in the 1920s and said to the priest in confession that he was in a position to mention all the sins he has committed but his heart was of ice and of stone and he had no feeling about it. He could give a list but not shed a tear. And this priest, father Alexander Elchaninov, commanded him not to make his confession to him but the next morning when the Liturgy would be celebrated to come /off/ before the Liturgy and to all the youth conference assembled

there to make the confession he intended to make to the priest. And this man, feeling the desperate need of his resurrection from the dead, because he was dead at heart, came out, explained what he was about to do. He expected that everyone would move away from him in horror instead of which he felt that all the conference moved towards him in compassion, in sympathy, in oneness; he began to speak his confession and his heart broke and he burst into tears and he was redeemed.

And therefore when we come to confession let us not be content to come to the priest and to speak in his presence to the Lord Jesus Christ who stands there with the wounds of the Crucifixion to which we have added our own. But let us turn to everyone whom we may have offended individually between our last confession or perhaps a long, long time before, open our heart, tell the truth, obtain forgiveness for our victim, heal that limb of the body of Christ which we have wounded at time almost mortally and then only come to the priest and confess our sins to the Lord Jesus Christ who stands crucified and obtain from the priest in His name forgiveness of the sins for which we have truly repented. 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 \(https://bit.ly/StA-Calendar\)](https://bit.ly/StA-Calendar)

**Facebook** - @stalexisorthodox

**Youtube Channel** - [https://bit.ly/StA\\_Youtube](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

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### 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.

# ONE STEWARDS

*"Giving Above and Beyond"*

Rev. Justin Griffing  
St. Nicholas Orthodox Church  
PO Box 1569  
Lanesborough, MA 01237-1569

## Youth Activities

Help sponsor a child to the Youth Rally with your ONE Stewards donations.

## Seminaries & Scholarships

Support our seminaries and seminarians with your ONE Stewards donations.



## Missions

Help our mission parishes with your ONE Stewards donations.

## Charities

ONE Stewards donations enable the diocese to help where needed.

Donate Online: <https://dneoca.org/>

## Sharing Our Mission

Sharing food & fellowship with families in need is our mission at Shoreline Soup Kitchens & Pantries.

Every donation of food helps.

We are grateful to share our mission with your congregation.

Thank you for all you do to support SSKP!

[www.shorelinesoupkitchens.org](http://www.shorelinesoupkitchens.org)

**Volunteer at a Pantry or Meal**

**Organize a Food Drive**

**Share with Your Neighbors**





It started as a simple Lenten dream of a way to make our community a better place for our neighbors. What began with a Saturday evening meal for eleven guests at First Baptist Church in Essex in 1989 has evolved into today's Shoreline Soup Kitchens & Pantries' eight meal sites, five food pantries, and our newly established Backpack Support Program which served a combined 1.3 million meals in 2022.

Each week at each of our thirteen faith-based host sites, many gracious volunteers help to receive donated and purchased foods which are sorted, stored, prepared, and packaged to be shared with our neighbors. During the growing season, fresh produce is grown, harvested, and delivered to our sites from local farm stands and community gardens. Meals and groceries are provided free of charge and without judgement. Every day at our sites, all are welcomed and met with dignity and respect.

As the pandemic increased the need for available and dependable food sources and changed many aspects of our daily lives, SSKP's efforts increased as well. Though the method of delivery needed to adapt to the quickly changing landscape and evolve to meet the growing needs of our community, our mission to provide food and fellowship to all has remained steadfast. While our mission is clear, it would not be possible without the support of our faith communities, our community partners, our volunteers, and our guests. We are grateful for our supporters and for the opportunities to work together as we share food with all our neighbors who are in need.

[www.shorelinesoupkitchens.org](http://www.shorelinesoupkitchens.org)

SSKP Office: 860-388-1988



## **The Shoreline Soup Kitchens & Pantries**

**[www.shorelinesoupkitchens.org](http://www.shorelinesoupkitchens.org)**

**860-388-1988**

*The Shoreline Soup Kitchens & Pantries is an interfaith service that provides food and fellowship to those in need and educates our community on hunger and poverty.*

### **TO VOLUNTEER**

contact Jeff Ward at: [jward@shorelinesoupkitchens.org](mailto:jward@shorelinesoupkitchens.org)

### **SSKP FOOD PANTRIES**

**Tuesday 11:30am-2:15pm** at St. Mark's, Westbrook

**Tuesday 2-4pm** at First Church of Christ, Old Saybrook

**Wednesday 3:30-6:00pm** at First Church of Christ, Clinton

**Thursday 2:30-4:30pm** at St. John's Episcopal, East Lyme

**Saturdays 8:30-10:30am** at First Congregational, Old Lyme

### **SSKP MEAL SITES**

**Sunday 5-6pm** at Congregational Church, Chester

**Monday 5-6pm** at First Baptist, Essex

**Tuesday 5-6pm** St. John's Episcopal, Essex

**Wednesday: noon-1pm** at Grace Church in Old Saybrook

**Wednesday 5-6pm** at United Methodist Church, Clinton

**Thursday 5-6pm** at Congregational Church, Deep River

**Friday noon-1pm** at Trinity Lutheran, Centerbrook

**Friday 6-7pm** at Congregational Church, Westbrook