



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 05, 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

Stewards Sunday: OCA Office of Pastoral Life
SPRINGFIELD, VA [OCA]

The clergy in the Orthodox Church in America have unique needs and demands borne from their calling. The OCA's Office of Pastoral Life (OPL) strives to support clergy and their families so that they — in turn, may serve others.

The [Office of Pastoral Life's](#) current portfolio of programs to promote clergy health — spiritual, emotional, and physical — consists of four initiatives:

Thriving in Ministry

The [Thriving in Ministry](#) (TiM) peer learning program is designed for clergy and clergy wives. Small groups of clergy or clergy wives come together with trained facilitators to break the cycle of isolation, cultivate parish ministry skills, provide mutual support, and foster lasting friendships. TiM recently secured a new five-year sustainability grant from the Lilly Endowment to further enhance the program's growth. This grant, combined with matching funds from the Church, will provide substantial support for the program's ongoing initiatives aimed at nurturing and sustaining the well-being of clergy and clergy wives.

Quarterly Synaxis

The Synaxis Program holds quarterly, two-hour Zoom meetings that bring together our bishops, priests, and deacons with engaging peer speakers followed by open and honest peer interactions within small breakout rooms. Examples of Synaxis topics explored include preaching, confession, stress management, burnout prevention, and the pursuit of joy in ministry.

Clergy Wives

The [Clergy Wives](#) Advisory Group (CWAG) provides relevant, spiritually-nourishing and feedback-based programs to connect, encourage, and support clergy wives of the Orthodox Church in America to champion their gifts in serving the Orthodox Church. Projects and activities to support our OCA clergy wives include, retreats, newsletters, and prayer lists and cards.

National Clergy Retreat

A few weeks ago in October 2023, The Office of Pastoral Life hosted its first in-person [National Clergy Retreat](#) in Mundelein, IL. Prior to this event, the most recent national OCA clergy retreat was held 19 years ago. More than 120 bishops and priests participated in this opportunity to nurture spiritual brotherhood with a theme around The Prayer of the Heart. Clergy enjoyed shared meals, morning and evening prayer, and engaging education sessions. Participation in the National Clergy Retreat enables clergy to grow as priests, husbands, fathers, and devoted servants of Christ. The Office of Pastoral Life intends to offer this program every three years.

Quality Clergy Care is Critical

We are grateful for those who support the wider work of the Orthodox Church of America, which includes the Office of Pastoral Life each year on Stewards Sunday.

Our programs offer opportunities for clergy and their families to combat isolation, cultivate new relationships, and rekindle existing relationships. This essential work would be impossible without financial support. Your offering of treasure enables us to continue the work of the church and provide excellent pastoral care to our clergy and their families. Please consider giving generously as we continue the work of the Church in these lands!

—Archpriest Nicholas Solak, Director of the OCA Office of Pastoral Life

To support the Office of Pastoral Life

and the Orthodox Church in America, [become a Steward by donating today!](#)

Prayers, Intercessions and Commemorations



Please pray for Evelyn Leake, Melissa Josefiak and Victor Hoehnebart who are in need of God's mercy and healing.

- 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.

Please let Fr. Steven know via email if you have more names for which to pray.

- Departed: Bishop Tikhon, Erin
- Clergy and their families: Mat. Clara, Mat. Evelyn, Mat. Ann, Mat. Amanda
- Catechumen: Robert, Abbie, Matthew, Joseph, Mary and Lynn
- Individuals and Families: Susan, Luba, Suzanne, Gail Galina Evelyn, Rosemary, John, Lucille, Kenneth, Karen, Oleg, Lucia, Victor, Melissa, Christine, Sebastian, Olga, Daniel & Dayna,
- Birthdays and Name's Days this Month: Vincent Melesko, Lloyd Davis, Marlene Melesko, Victor Hoehnebart, Greg Jankura
- Anniversaries this Month: Ed and Susan Hayes, John and Joan Skrobat, Melissa and Lou Josefiak
- Expecting and Newborn: Megan and her unborn child, David & Rachel and the newborn child Kaleb
- Traveling: Aaron Hosking
- Sick and those in distress: Maria, Zena

Martyrs Galaction and his wife, Epistemis, at Emesa (3rd c.). Repose of St. Jonah, Archbishop of Novgorod (1470). Apostles Patrobus, Hermes, Linus, Gaius, and Philologus, of the Seventy (1st c.). St. Gregory, Archbishop of Alexandria (9th c.).

Parish Calendar

Schedule of Services and Events

November 5 to November 13, 2023

Sunday, November 5

Stewards of the OCA Sunday
5th Sunday of Luke

9:30AM Divine Liturgy

Monday, November 6

Paul the Confessor, Patriarch of Constantinople
6:00PM [CT Deanery] Next Deanery Meeting

Tuesday, November 7

33 Martyrs of Melitene
8:30AM Daily Matins

Wednesday, November 8

Repose of Mother Olga
✠ Synaxis of the Archangel Michael & the other Bodiless Powers: Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, & Barachiel
8:30AM Akathist to Mother Olga
4:30PM Open Doors

Thursday, November 9

Stetson Bray - B
Nektarius the Wonderworker, Metropolitan of Pentapolis
St. Nectarious of Pentapolis
8:30AM Daily Matins

Friday, November 10

✠ Erastus, Olympas, Rodion, Sosipater, Quartus, and Tertios, Apostles of the 70

Saturday, November 11

Menas of Egypt
5:30PM Great Vespers

Sunday, November 12

Daniel Cummings
8th Sunday of Luke
9:30AM Divine Liturgy

Monday, November 13

John Chrysostom, Archbishop of Constantinople

Saints and Feasts

November 05

Galaktion & his wife Episteme, the Martyrs of Emesa

Saint Galaktion was from Emesa, the son of Cleitophon and Leucippe, pagans who had been instructed in piety by a certain Christian named Onuphrius and received holy Baptism. Saint Episteme, born of unbelieving parents, was baptized before she was wedded to Galaktion. After their marriage they remained in virginity and lived in separate monastic houses. Betrayed as Christians, they suffered martyrdom during the reign of Decius, about the year 250.

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 (Esaia 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 Nektarius 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

Menas of Egypt

Saint Menas, who had Egypt as his fatherland, contested in Cotyaeion of Phrygia in 296 during the reign of Diocletian and Maximian. A soldier distinguished for his valour in war, he renounced his rank and withdrew to devote himself to ascetical struggles and prayer in the mountains. Filled with zeal and more than human courage, he presented himself in the midst of a pagan festival in Cotyaeion and declared himself to be a Christian. After

terrible torments which he endured with astonishing courage, he was beheaded. His martyrdom in Egypt became a place of universal pilgrimage; evidence of ancient journeys to his shrine have been found as far away as Ireland. The glory and refuge of the Christians of Egypt, he has been revealed to be a worker of great miracles and a swift defender for all who call on him with faith; besides all else, he is also invoked for help in finding lost objects.

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 11

Martyr Vincent

Saint Vincent is the most illustrious of the Martyrs of Spain. Because of his virtue, he was ordained deacon by Valerius, Bishop of Saragossa, who, because of his advanced age and an impediment in his speech, commissioned Vincent to be preacher of the Gospel. In 303, the impious Emperors Diocletian and Maximian sent Dacian to Spain as governor, with an edict to persecute the clergy. Saint Vincent was brought with Bishop Valerius to Valencia; the bishop was sent into exile, but the holy deacon was tortured on a rack, and after suffering other cruel torments, gave up his soul into the hands of God on January 22 in the year 304.

Hymns of the Day



from the Virgin;
for He willed to be lifted up on the Cross in
the flesh,
to endure death,
and to raise the dead//
by His glorious Resurrection.

Tone 1 Troparion (Martyrs)

Let us the faithful honor these two betrothed
athletes:
Galacteon and modest Epistemis.
Their ascetic labors blossomed into
martyrdom,
Therefore we cry to them:
"Glory to Him Who has strengthened you!
Glory to Him Who has ^crowned you!//
Glory to Him Who through you grants healing
to all!"

Tone 5 Kontakion (Resurrection)

You descended into hell, O my Savior,
shattering its gates as Almighty,
resurrecting the dead as Creator,
and destroying the sting of death.
You have delivered Adam from the curse, O
Lover of man,//
and we cry to You: "O Lord, save us!"

Tone 5 Troparion (Resurrection)

Let us, the faithful,
praise and worship the
Word,
co-eternal with the
Father and the Spirit,
born for our salvation

Tone 2 Kontakion (Martyrs)

You are numbered among the hosts of martyrs for you were illustrious in mighty contests. Galacteon, together with Epistemis, your faithful wife and companion in struggle, // unceasingly intercede to the one God for us all!

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. 5th Tone. Psalm 11.7,1.

You, O Lord, shall keep us and preserve us.
Verse: Save me, O Lord, for the godly man has failed.

The reading is from St. Paul's Letter to the Galatians 6:11-18.

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world

has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Gospel Reading

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 of
Sourozh
On Gospel readings
26th of November 1967

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

The Gospel is read in the church at every service, at every service we are standing around this word of God and we always think that that makes us God's own people. And yet a great deal more is required of us if we wish to be this people of God and the people who can claim that that divine word belongs to it. The Bible was born in a human community, the Gospel was born within the Church. Both the community of Israel and the Church of God were there before Scriptures were elaborated. It is from within this community that knowledge of God, love of God, vision of His greatness, vision of His incredible beauty, vision also

of the condition and destiny of the becoming and the vocation of man sprang. It is the community that brings forth a witness of something which is known to it, which is its life, which is its love and its joy. The people of the Bible are not the people who read it, are not the people who keep it faithfully in their hands and proclaim it. The true people of God, the true people of the Bible, the true people of the Gospel should be such a community that could write the Holy Book, proclaim it within its experience, bring it forth, give birth to it. Short of being such a community we do not truly belong either to the Gospel or to the people of God.

Often we console ourselves thinking that we are the worshipping community where the word of God is declared, where it is preached, the community that somehow aims at living the word. And yet when we look around we see that what is made manifest gives the lie to our claim. If we were the community which from within, from the depth of its own experience had brought forth the divine word, those who hear us repeat it, proclaim and preach it would have a double revelation: on one hand of the thing declared, on the other hand the fact that these things have become flesh and blood, that they have become reality of human life and the community which would preach the divine word would be a proof that this divine word is true. Is that what we see? Can we say that the community which we are, small or big, is a community which in itself is a proof of the message which we bring, the good news that Christ brought into the world? Is it not still true and perhaps more now that it was in the early days, that the word of God

is mocked and reviled because of us? Here is the rebirth to which we are called. We have a Book which has been brought forth from the very depth of human experience of God, a Book in which God indeed speaks through a community that could witness the truth of the word. We must become again such a community, we must learn to live according to God's own word, to the revelation of His will; we must learn to be such people whose life coincides with the word of the Gospel. As long as the Gospel remains a law outside us, as long as the Gospel is the divine will different or opposed to our will - we are not the community of the Gospel; we are aiming at becoming it, perhaps, at best, but we are not yet a community capable of revealing the good news to the world. Christ said that the word He has preached is not an arbitrary command of God, it is the revelation of what true humanity is, it is a revelation to us and to others of how a truly human being should feel and think and will and live. As long as we do not feel that way and think that way and live that way - it is not that we are disobeying God's law, it is not that we are destroying our true self, we are not human in a true sense, in the vocational sense of this word. And so the renewal of the Church begins within each of us. The reform of the church when it touches ways of praying, when it affects outer constitution is not a return to the sources. There is only one well of light of which streams the water of eternal life - it is the Gospel itself which is a revelation to each and all of us of what human being is and what human relationships are.

Let us then take earnestly this witness

of the Gospel, realising that when the judgment comes it is not God with a law, different or alien from us, who will judge us. We will see what we should have been, what we might have been and what we have not chosen to be. There will be sadness, there will be tears indeed, not because God will curse and reject us, but because, seeing the beauty of our calling, we will see how far short of it we have fallen. Let us then in the time left to us - and it does not take years, it takes a moment that transforms a life, - let us turn to the Gospel itself, let us learn from Christ Himself what we are, what we can be and if we have any doubt we can, let us remember Christ's own words when Peter said: "Who then can be saved?" Christ said: "This is impossible to men, but to God all things are possible." Let us go forth in this hope and in this joy and in this certitude. Amen.



Parish Web Site -

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

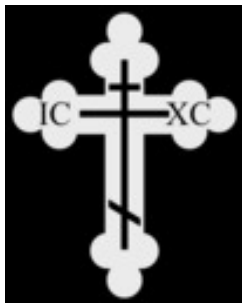
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The Back Page



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